VOL. XXXV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 19, 1874.

\$3,00 .Per Annum, }

Banner Contents.

First Page: "The Proof Palpable of Immortality," by Epes Sargent, | en than the finest gold." continued, Second: Banner Correspondence from various localities; "The Difference;" "Death-Warning of Haroun-al-Raschid;" "Need I Go to School?" "The Origin of Maize;" "Allan Kardee's Great Practical Guide to Experimental Spiritism;" "Prof. Tyndall's Address before the British Association." Third: Same continued; "To Charles Sumner;" "Incidents of Travel-Breaking New Ground," by Warren Chase; "The Gold Gamblers' Currency, No. 2," by Charles Thompson. Fourth: Leading Editorials on "Book on Mediums," etc. Fifth: Brief Paragraphs, ew Publications, New Advertisements, etc. Sixth: Spirit Message De partment; Public Meetings; Prospectus. Seventh: Book and other advertisements. Elphth: "Ecce Signa," by John Wetherbee; "Select Circle at the Parlors of J. V. Mansfield," by Hon, A. G. W. Carter; "Defence of Modern Spiritualism," etc.

THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

- [Continued from our last issue.] ___ CHAPTER X.

By immortality I mean that exemption from death, of which we have the assurance in the spiritual body as a ground of continuous life. The spiritual organism is demonstrated not merely in the proof palpable, presented in the appearance of spirits in the human form, and by the attestations of spirits and mediums, but in the facts of clairvoyance; showing powers in the human being independent of the corresponding physical organs and requiring other and supersensual organs.*

Proofs of a future existence do not necessarily involve proofs of a perpetual existence. A discussion of the latter is not pertinent to my present purpose. But I may here remark that faith in our own everlastingness must depend largely on faith in the eternity of a supreme benign intelligence whence comes the order of the universe.

If we are at the mercy of blind, unconscious cosmic forces, of a mere "orrery," in the working of which neither mind nor love is active, we may feel, in the next stage of being as well as in this, that life is no assured possession. But to this subject I hope to return before I close.

The phenomena being admitted as actual and genuine, is it consistent with the laws of science to seek their cause?

"Of the efficient causes of phenomena," says J. S. Mill, "or whether any such causes exist, I am not called upon to

give an opinion." Mr. Mill acknowledges empirical causes only.

Well: the phenomena of Spiritualism force upon us the question of empirical causes; of causes fairly within the domain of science and experiment. When a solid figure in the human form, clothed and manifesting life and intelligence, melts away and disappears, and subsequently re-forms, before our sight, surely the phenomenon is one, the consideration of the cause of which is a legitimate inquiry of science. The philosophy of experience is the last which should deny this declaration; for to refuse to admit that there may be an empirical cause for the phenomenon in this case is purely an a priori assumption, to fall back on which is to abandon the whole philosophy of experience.

As the testimony in support of this amazing phenomenon cannot be too complete, I will quote, in addition to what I have already given, a description of their experiences by two highly competent witnesses. The first, Mr. A. B. Crosby, of Gold Hill, North Carolina, is, as I learn from my friend and neighbor John Wetherbee, a man scientifically educated, a graduate of Waterville College, and a careful observer. He writes to Mr. W., under date of August 7th, 1874, the following very clear and concise description of the phenomenon:

cation n and Treat-volved

om.

Devel-

 ${f ned.}$

om the

"I stopped on my way, at Philadelphia, and while there I saw the 'Katie King' manifestation, at No. 50 North Ninth street. There were about thirty persons present at the scance. The cabinet was a wooden partition across one corner of the room, the carpet of which extended to the extreme corner. There was a door in the partition and two apertures. Mr. and Mrs. Holmes, the mediums, sat outside the cabinet, and next to it, and were both in sight all the time. It is necessary for you to remember that, and also that the room was cessary for you to remember that, and also that the room was light enough all the time to see distinctly the persons present light enough all the time to see distinctly the persons present—about thirty. They sat in the form of a horse shoe, at each end of which sat a medium, which would be at each side of the cabinet. After some music and singing—about twenty minutes—we saw two delicate hands appear at the aperture over the door, then a face, rather dim, at the other aperture. After a short time, devoted to gathering strength from the circle, the door of the cabinet opened and a beautiful young lady, dressed in white, with a dark girdle and slippers, walked out into the centre of this circle. She had in her hands bouquets of flowers, which she held to the noses of many of the audience. She spoke to several in a weak voice. She went into and out of the cabinet several times; finally, she retired to the door of the cabinet and disappeared, gradually, until only a bright spot could be seen on the carpet. In less than a minute she began to reappear, and in a short time walked out into the she began to reappear, and in a short time walked out into the room apparently a veritable living person, as palpable as you or I; I think, for the time we saw her, that she was flesh, like us. I thought her person had a slight phosphorescent glow, because the shadows of the folds of her dress were very feeble, more of the character of a diffused light. I cannot conceive of what I saw being any trick; I know it was not, and you know what that means when I say it, and I am now a Spirit-

Dr. C. R., of Philadelphia, a physician of the highest standing, was present at the scance of August 9th, 1874. He assured himself by a close examination that there was no inlet or outlet to the cabinet. The two mediums remained outside among the spectators. After some music the curtains of the holes in the partition were raised, and several hands became visible. Soon a whole arm appeared, and as in salutation was waved to and fro in a graceful manner. Katie shook hands from the window with those who went up to it. She talked, too, repeatedly; for instance, she answered the question of "How do you like the present company?" by "I'll tell you after awhile;" and, later, "I love you all." At another time she said, "I feel now as natural as when I was in earth life." Her voice was mild and somewhat whispering. Of her issu-

ing from the cabinet in a full materialized form, Dr. R. says:

"The door opened and Katie appeared, slowly moving her hands, as though saluting or declaiming, and clad in a tasteful white robe, and a mantilla of gauze or lace. Her waist was encircled by a belt, fastened with a gold clasp or buckle. At her throat appeared a gold cross, or similar ornament. Afterwards she emerged entirely from the closet, sat down upon a chair next to Mrs. Holmes, rose and receded slowly into the closet again. slowly into the closet again.

"The question was then put to her whether she could not show she materialized herself, and was again answered by 'I will try.' After awhile the door of the closet opened once more, and we saw, in the right corner of it, a kind of gray mist, or cloud, from which, within a short time, Katie's whole figure was developed in a wonderful manner. Her discount of the control was a gradual feeding and discolveness was similar, it was a gradual feeding and discolveness was similar. appearance was similar: it was a gradual fading and dissolving. The white figure was not illumined by external tight, but had a peculiar blueish-white and brilliant splendor, that seemed to come from within. I do not believe that any mixture of earthly colors would be able to produce the same effect. The

*For an abundance of facts proving clairvoyance, prevision, and many other supersensual phenomena, see "Planchette, the Despair of Science," by Epes Sargent. Boston: Roberts Brothers. It has not been thought necessary to repeat these facts in the present work.

Here was a proof palpable-but of what? Surely of immortal spirit, whether we call it psychic force, or independent spirit power. Admitting that there was no delusionand the reader who has carefully weighed the testimony I have adduced will hardly adopt so insufficient a theory as that of fraud or deception-what can it be but an intelligence and a will, exercising, through some centripetal and centrifugal use of the invisible constituents of matter, the astonishing power of materializing and do materializing a human form with its appropriate clothing?

An intelligence and a will! And this intelligence pro claims itself a spirit! And this will proves the claim by causing an animated body in human shape to vanish and reappear! If such a power does not answer the full signification which men in all ages have attached to the word spirit, as representative of the life of a man after the dissolution of his earth-body. I am at a loss to know what further evidence can be given under the present limitations of our human fac-

But this spirit, we are told, is very unspiritual, and does not always speak the truth.

If a man having the Caucasian features and form, and speaking our language, were cast upon our shores from the sea, we should readily take his word for it that he was an escaped English or American mariner. He might prove in many other things untruthful and inconsistent, but we should have little doubt that he was a man, and of a certain nation-

So when a man, in the human form presents himself as a materialized spirit, and proves it, not only by the intelligence of his conversation and acts, but by dissolving and re-con creting his corporeal envelope before our eyes, and by manifesting his powers, in other ways, as invisible force and intelligence, surely we have here a proof palpable, which no misrepresentations or mistakes, on his part, in regard to other questions, could impair, that he is what he claims to be namely, what we understand by a spirit.

Skepticism, it is true, can find room for eavil even here, but so it can find room to cavil at the reality of our own terrestrial existence; and yet we go on, and cat, drink, sleep, think, and enjoy ourselves, in spite of all the subtleties by which it would prove that we are under a mistake.

That the phenomena have a cause, must be conceded as postulate of human reason. The theories of imposture and delusion being dismissed, what sufficient cause can be assigned but that which the spirits themselves hear witness to, and that which human experience, in all ages of the world and among all tribes and nations, has accepted? Of the phenomena through Mr. and Mrs. Holmes, my friend

Robert Dale Owen has given a report in his usual clear and impressive style. To the extracts already made I here add the following:

"We obtained these results without any human being in the cabinet, and without any entrancement of the mediums. The cabinet used was so constructed that entrance to it, or exit therefrom, except by a door which opened on the parlor in which we sat, was a physical impossibility. We usually sat about eight feet from the cabinet, and there was light enough distinctly to recognize the features and action of every person

in the room.

"I have conversed with Katie at the aperture more than seventy or eighty times, frequently in regard to the manner of conducting the sittings. On several of these occasions she read and replied to my thoughts. I am as certain that it was the same spirit, from first to last, as I can be in regard to the identical individuality of any friend I meet daily.

"Not only by the bright play of the features and the large, somewhat sad eyes, with their earnest, honest look, but by the tone and tenor of her conversation, evincing alike good-sense and good feeling, did I recognize a distinct and uniform, and I may add, an amiable and estimable character.

"I have seen her issue from the cabinet more than a hundred times in full form; passing, in her graceful way, around

"I have seen her issue from the cabinet more than a hundred times in full form; passing, in her graceful way, around the circle, and addressing a kind word or two, or a 'God bless you!' to the friends she knew. She has suffered me to cut from her head a lock of hair; and she has herself cut for me, and in my presence, a piece of her dress,* and also of her veil, the former being apparently fine bishop's lawn, and the latter a bit of lace, either of the finest quality of Honiton, or else of point do Venise."

Mr. Owen says there is no resemblance between the spirit form and either of the mediums. Her hair was fine and liter ally golden in hue, and hung in beautiful ringlets. The countenance was unquestionably handsome, full of character, intellectual, and singularly attractive. The smile had an "occasional dash of sadness in Ik"

On one occasion Mr. Owen handed her a hair chain which had been presented to lkm by a friend since deceased. This she took with her and returned the next day, saying, "Violet desires you to keep this for her sake, till you come to her."

Katie had also given to her, by visitors, a ring, a bracelet and a locket, which she frequently wore. The most usual gifts, however, were nosegays, and these seemed to give her especial pleasure. Mr. Owen was in the habit, after each sitting, of carefully examining the cabinet; but neither cross, nor ring, nor bracelet, nor locket, nor chain was ever to be found; and minute search with a light did not even reveal a

Mr. Owen, on one of these occasions, saw a material object as well as a spirit, vanish and reappear. He says:

"I have seen Katie, on seven or eight different occasions, suspended, in full form, about two feet from the ground for ten or fifteen seconds. It was within the cabinet, but in full ten or fifteen seconds. It was within the cabinet, but in full view; and she moved her arms and feet gently, as a swimmer upright in the water might do. I have seen her, on five several evenings, disappear and reappear before my eyes, and not more than eight or nine feet distant. On one occasion, when I had given her a Calla lily, she gradually vanished, holding it in her hand; and the lily remained visible after the hand which held it was gone; the flower, however, finally disappearing also. When she reappeared, the lily came back also, at first as a bright spot only, which gradually expanded into the flower. Then Katie stepped out from the cabinet, waving to us, with all her wonted grace, her adieu ere she finally retired for the evening. Thus I have seen a material object, as well as a spirit, vanish and reappear.

"Whenever I have conversed with Katie alone, I have detected no triviality; her language has been that of an edu-

whenever I have conversed with Ratie atome, I have up-tected no triviality; her language has been that of an edu-cated woman, and her sentiments those of a kind and good one. One day she said to me: 'Some of my English friends misinterpreted my parting words. I took final leave not of your earth but of dear Florrie Cook, because my continuance with her would have injured her health.'"

In a communication professedly given through Dr. Child, as the medium, Katie explains some of her rough or chaffing language by repeating what Plutarch said in substance many centuries ago: "Every spiritual communication that has ever been given has been more or less modified by the channel through which it has passed, as well as by the essentially ma-

• Dr. Henry T. Child, of Philadelphia, writes: "When Mr. Owen first asked her for a piece of her dress, she remarked to him: 'I will fix it so that it will stay.' It is evident that, in the ordinary materializations of spirits, the substance with which they clothe themselves is evanescent; but they have the power to render it permanent."

gold of the belt-buckle and the necklace appeared more gold- | terialistic conditions which spirits may have been compelled | County, Missouri, of whose visit to Dr. Slade I have already to assume when they came into the earth's atmosphere and into*-rapport* with mediums."

It is hard to reconcile the identity of the two apparitions with the different stories as to their return, told by the London and the Philadelphia Katie. Still harder is it to conceive of a motive for the difference. Whether it is an intentional. deception, a hallucination, or a variance which a deeper knowledge of the laws of spirit return and materialization may recencile, remains a question for further study.

"In truth," says Mr. Owen, "we expect too much from spirits returning to this world. Some of our newspaper crities, putting the cui bono question, appear to think that Katje ought to come and give us a sermon. She seems, unlike many who do preach, to be conscious of her incapacity. She has demonstrated to us immortality; what earthly task is more important?"

The fundamental fact of the appearance and disappearance of a materialized spirit form is not disturbed by any question that may arise as to the veracity or identity of the intelligence could look closely on the keys in broad daylight, the side of communicating through that form,

A lady of my acquaintance, Mrs. H. B. Webster, a daugher of Croly, the poet, author of "Catiline," &c., after describing some phenomena that took place in Florence, Italy (July, 1874), through the mediumship of Mr. D. D. Home, remarks as follows :

"One asks one's self, of what nature can be the eyes and ears and the flesh and blood of the individual who can see eight or ten hands come out from under his own diving-cloth, while the hands of every visible individual present are staring him in the face, and can feel the living pressure of the flexible homogoningers leasting him, and question for a single instant what they are? True it is that there are per-sons, clever and intelligent in all other; respects, who, when their prejudices or preconceived ideas are thwarted, seem to have the faculty of shutting their eyes to all facts, and their have the faculty of shutting their eyes to all facts, and their minds to all logic, no matter how palpable. Thus a very distinguished and gifted Englishman told me the other evening, in the presence of several others, that at a seance with Mr. Home a hand and arm projecting from a white cloud descended from above in the full view of seven or eight persons, and first touching Mr. Home's head, then touched himself on the forchead. 'But,' said the gentleman in conclusion,' What does that prove? The hand might have been a force. Who assures me it came from a spirit?' To arguing of this description there is no answer possible, except, perhaps, that of Mr. Home himself, who remarked that in such a case we may all be, ourselves, nothing but forces also!" Home's reply is apt and sufficient. To suppose that a mere force, independent of the will or knowledge of the medium

force, independent of the will or knowledge of the medium exercising it, announcing itself as a distinct individuality and conducting like one, and yet nothing all the while but an emanation from the medium, can go forth from the latter, incarnate itself partially or wholly, clothe itself appropriately and instantaneously in garments woven apparently out of nothingness, converse, argue, sing, walk, dance, write, play on instruments, and then suddenly vanish, while the medium, in-the-possession-of-all-his-faculties, is looking on and believing it a separate personality-is obviously to suppose something far more miraculous and incredible than a direct manifestation by a returning spirit.

It may be asked: "Under the theory of a spiritual body coexistent with the natural, may not the spirit of a person still in the earth-life manifest itself thus objectively?" That it can do so we have good reason to believe; but if it can thus separate itself from the living earth-body, why should the dissolution of the latter limit the spirit's power of manifestation? Ought not its power to be increased rather than diminished by the severing of a tie which must be more a limitation than a

The proof palpable of immortality is the culmination of other cognate proofs, in themselves a sufficient assurance of the existence in man of a supersensual, spiritual nature. Death is not disorganization, but change. The caterpillar does not lose himself in passing to the butterfly, neither does man lose himself in leaving a physical organism for a spirit-

There is undoubtedly a force, call it psychic, odic, or spiritual, which is a property of man's duplicate organism. It may be manifested in various ways during the earth-life of the individual; It may be the agent in many phenomena not explicable by the agency of the normal powers of terrestrial man; but there is a large class of phenomena which are more rationally explained by the intervention of spirits that have parted from their mortal bodies.

The testimony of the spirits themselves and of entranced and clairvoyant mediums, from whose organisms they borrow a certain power facilitating manifestation, must carry some weight; nor is the fact that both spirits and mediums are fallible and often deceptive, sufficient to impair wholly the value of such assurance.

But apart from this testimony, we have all the proof that our senses can give, and in addition, the proofs of an intelligence and a power that cannot be credited to our known and normal faculties.

Mrs. Louisa Andrews, from whose testimony in regard to the materialization phenomena I have already quoted, records the following incident: "At a late sitting in Moravia, where there were many in the circle anxiously hoping to see friends. and relatives, a young man appeared whom no one knew. After showing himself for a moment, he spoke, giving his name as Freeman Kelly. No one recognized the name or the face. He then spoke again with apparent effort, saying, 'I passed away in Ithaca;' and he added, in a low but very impressive voice, 'Let all men know that this is true.'

"On my return to Ithaca, I found, on inquiry, that a man bearing this name, and described as resembling the spirit we had seen, died last spring (1872). He had promised some friends living in this place that if he should go first, and if spirit returns were possible, he would come and testify to the fact. These friends were not present when he redeemed his promise, but received his communication through the lips of those who heard it."

Dr. Edwin Lee, in his "Report upon the Phenomena of Clairvoyance" (London, 1843), mentions the case of the prediction of the death of the King of Wurtemberg by two different somnambulists; the one having forefold the event four years beforehand; the other, in the spring of the same year having mentioned the exact day, in the month of October, as also the disease (apoplexy). "The exact coincidence," says Dr. Lee, "of the event with the predictions, is not doubted at Stuttgard; and a fortnight ago Dr. Klein, who is now in Engyears beforehand; the other, in the spring of the same year land, accompanying the Crown Prince of Wurtemberg, having been introduced to me, I took the opportunity of asking him about the circumstance, which he acknowledged was as has been stated, saying, moreover, that his father was physician to the King, who, on the morning of the day on which the attack occurred, was in very good health and spirits."

Mr. Clark Irvine, a respectable lawyer of Oregon, Holt

spoken, in the fourth chapter of this work, writes me some particulars of this and other experiences, whigh include some noteworthy facts. He was wholly unknown to Dr. Slade, the medium, and came upon him unprepared. While he sat in a chair in the light and Dr. Stade sat at some distance from him, Mr. Irvine felt an invisible spirit hand which he grasped. He held on to it tightly, and the hand, after pulling violently, gave a few spasmodic jerks and then seemed to melt away, his fingers gradually closing together as though holding some dis-

N(). 25.

while himself holding a state close up under and against the top of a small table, Mr. Irvine got "almost immediately, with more than mortal speed, in writing," a communication signed "Your grandmother, Tabitha M. Irvine." If he had signed a four grandmonner, rational at it rythe. If he had ever known that she had an M in her name, he had surely forgetten it; but on reference, some days after, to an old family Bible he learnt that the M was correctly inserted. Bear in mind that all the while the writing was going on, Slade was sitting at some distance and did not even know the name of his sitter.

could look closely on the keys in broad, daylight, the side of the instrument opposite his hand began to be violently pulled out and pushed back with great rapidity, the keys rose and fell, and the tune of "Home, Sweet Home" was played. Mr. I. could not himself play the instrument, nor could be have even started the tune. Slade sat some distance opposite with his hands clasped behind his head as a spectator. Mr. I. then requested, mentally, that the fune should be changed to "Hall olumbia," and this was done without a word having been

"From the most positive disheller in a future state," writes Mr. Irvine, "I was converted by the overwhelming tests I received on this occasion.

"On the evening of the same day I visited Mr. Charles Fos-

ter. At his request, while he was in another room transacting some business, I wrote down about twenty names of various persons dead and alive, but among the names four of dear. friends deceased and much thought of, and folded the paper friends deceased and much thought of, and folded the paper closely up. I had given Foster my name on entering the room. He placed his hand on the paper, and exchanged, 'The spirit of Leonard Bartlette is standing there. He says he is an uncle of yours.'—This was duruth one of the names I had written, though why I should have done so was singular; as I had not in many years thought of it. 'What was the cause of his death?' 'He says he fell from his wagon.' 'That was not so.' 'How then?' 'He was killed by a saw log rolling down on to him as he was walking along a bank.' Foster langled 'What do you langh at ?' Whe this sayift says he down on to him as he was walking along a bank. Foster laughed. What do you laugh at ? Why, this spirit says he himself was on the ground and knows all about it, and you were not. Are you quite sure you are right? Wes, as sure as a man can be of things he gets from the report of friends? Some acquaintance of Foster's had entered during the scance; and this man now exclaimed: 'Charley, you old humburg, you are caught this time, and I am glad of it.' Foster looked acquaintance of the control of the metallic sections and said: 'I can't help its installers are made and serious and said: 'I can't help it; mistakes are made, and lies are told, but—'. And then brightening up, and speaking with renewed confidence, he said: 'See here; this spirit knows what he is about; he is truthful; you are wrong, and He then described the man's appearance accu-

he is right.' He then described the man's appearance accurately, and asked me to learn if I were not in error.

"On returning to Missouri, I stopped in Ohio, and asked my mother the cause of her brother Leonard's death. She replied: 'Why, he fell from his wagon of course!' After full investigation it appeared that I had never heard a true account of the accident. It took place some twenty years ago, when I was in Louisiana; a friend wrote me there that my uncle had been killed by a saw log, and this statement I had never thought to question."

Whence, under the kircumstances, could Foster have not his

Whence, under the circumstances, could Foster have got his information if not from the spirit whose appearance he accu-

rately described?

The Rev. Samuel Watson, of Tennessee, a well-known elergyman and author, says (1871): "In full daylight, at three o'clock in the afternoon, I have seen the materialized spirit o'clock in the atternoon, I have seen the materialized spirit forms of my former wife, with whom I had lived twenty-six years; and the father of my present wife; who had been a Methodist preacher; and I saw a number of other spirits, some of whom were also recognized as friends. I insist upon the reality of these facts, and upon their value as indicating the communion of the departed with those still on earth."

I have just had an interview (Sept. 2d, 4874) with the Rev. R S. Pope, of Hyannis, Mass., one who in his very aspect and presence brings the credentials of a man of ample intelligence and werfact truthfulness. Hallells me that he was at Moravin

and perfect truthfulness. He tells me that he was at Moravia with his wife, both of them strangers to all the persons there, and their very names unknown. They saw his mother and his two sons, all deceased. The last two came night after his two sons, all deceased. The last two came night after night every evening for a week. They spoke to him, they proved their identity to the complete satisfaction of himself, and his wife. "I saw them," says Mr. Pope, "face to face as distinctly as I see you now. They were visible to all the spectators. There could be no delusion, It was a reality. My mother, who came first, proclaimed to the company my name (till then unknown to all); and my son Milton said, 'Preach this truth when you go home'—this revealing my profession. My mother had on her head a cap of a hundrous whiteness. Solid-light will best express its appearance." Mr. Pope was a total disbeliever in Spiritualism when he went to Morayla. He came home thoroughly convinced of its fundamental truth, and he proclaimed his experiences publicly to his people. He came home thoroughly convinced of its fundamental truth, and he proclaimed his experiences publicly to his people, Previous to sitting for the phenomena he had satisfied himself thoroughly, by examining the room and the cabinet, that no human contrivance could produce the manifestations. In the course of this conversation with me, Mr. Pope said: "As I could not believe these things on any man's testimony, so I do not ask you to believe them on mine." Three of his parishloners, he told me, had been to Moravia and satisfied themselves the statistic action of the savival of decrease. by similar objective phenomena of the survival of deceased friends and relatives.

Facts like these, combining the proof palpable of immortality with those inductive proofs derived from the exhibition of mental and physical powers wholly transcending all that is known to belong to mortal man, must be considered in connection with a vast collection of similar facts, attested by many thousands of sincere, intelligent persons in all parts of world, not only at the present time especially, but in all

When so considered they lead irresistibly to the conviction that the dissolution of the earth-body leaves a man unimpaired in all those essential qualities and characteristics which constitute his identity and his individuality.

If this view contradicts some of the exalted ideas we may have formed of the spiritual state, let us not therefore shrink from the facts. Mera sentiment will soon reconcile itself to the actual.

the actual.

"Suppose I do find the unseen to be the haunt of ungrammatical ghosts," says Mr. St. George Stock, "what then? It has its high life, I suppose, as well as its low. This world itself is vulgar or practical according to the light in which we look at it. Do not reject well-attested narratives merely because they sound grotesque. He is not a faithful lover of truth who would not go through dirt to meet her. 'One vision of her snowy feet is worth the labor of a life.'"

"True fortitude of understanding," says Paley, "consists in not suffering what we know to be disturbed by what we do not know. The uncertainty of one thing does not necessarily affect the certainty of another thing. Our ignorance of many points need not suspend our assurance of a few."

given. Remember that this is a rudimental stage of being and that we have all the future before us in which to think, study and work. We have reached the sublime summit from which we can surely see that man survives the corporeal dissolution. Let that immense and ever-fertile truth enter into our convictions, and possess them thoroughly, and help to shape our every act, thought and affection, and we may well be content to postpone all ininor problems.

[To be continued.]

Banner Correspondence.

New York.

MEDICAL OPPRESSION.-The following is a copy of "An act to regulate the practice of Medicine and Surgery in the State of New York," passed May 11th, 1871-a law professedly made for the protection of the community. But the real targets of this odious law are the mediums and clair voyants

This chain, with which we of the State of New York are now bound, was forged and came from the same "Evangelical Shop" where they are forging a great cable to bind the nation with.

Other States are moving in this direction, and will, unless great effort is put forth by the liberal clement, pass the same, or similar acts, regulating the practice of medicine and surgery.

Their work now is to make it a national affair,

with State and local medical societies tributary to its support. No proof is needed to show the oppression of this class-legislation or the character of this medical law. The skillful and com-petent medical practitioner has no need of such protective and oppressive enactments. The ig-norant "quacks" of their own schools (and there are plenty of such with their diplomas "all correct") should be the ones, if any, to suffer the

penalties of such laws of their own making.

To guard against like expressions under forms of law, it is quite time we looked into and unmasked the bigoted motive of such a law, which is hemming in and driving healers, and mediums from their homes and State.

H. B. Willicox. Garego, N. V., Sept. 8th, 1874.

(1997), V. J., Sept. Sta, 1884.

Laws of New York By Authority.

[Every law, unless a different time shaft be prescribed therein, shaft commence and take effect throughout the State, on and not before the twentieth day after the day of, its final passage, as certified by the secretary of State, Section 12, 1466 k, hapter, J. part J. Revised Statues.]

CHAP, 456 AS ACL TO REGISTARE 409, Phys. TREE OF MEDICAL STATE AND STATE OF SLAW YORK.

MEDICAL STATES AND SERGIBLES AS A STATE AND STATE OF SLAW YORK.

Naw Yorks.

Passet) May 10th, 1871.

The People of the State of Now York represented in Senate and stoombly documents follows.

Set 10s 1. Every practitioner of medicine or surgery in this state, excepting ileentiates or graduates, of some medical society or chartered school, shall be required, and they are hereby commanded to obtain a certificate from the census of some good of the several medical societies of this State, either from the county district, or State Society, which certificate shall set forth that said censors have found the person to whom it was issued qualified to practice all of the branches of the medical art mentioned in it. And such certificate must be recorded in a book provided and kept for the purpose by the county clerk of each county in the State.

Set 2. The censors of each medical softene attention.

And such certificate must be recorded in a book provided and kept for the purpose by the county clerk of each county in the State.

SEC 2. The censors of each medical softety aforesald shall notify all practitioners of medicine and surgery of the terms and requirements of this act, and shall request such persons, so methical, to comply with those requirements within thirty days after such metification; and it such persons shall not, within the inner specified in the notice, or within such further time as may be allowed by special arrangement with said censors, not exceeding nine-ty days, comply with the requirements herein made of physicians or surgeons, as the case may be, such persons shall thereafter be subject to all the provisions and penaltes prescribed by diffus act to any vio ation of the same and the presthent of the society making such request shall and he's hereby required to at once commence the proceedings authorized by this act against such person.

Sec, 3. It is hereby declared a misdement for any person to a practice medicine or surgery in this State, unless authorized so to to by a fleeness or diploma from some chartered school, State board of medical examiners, or medical society, or who shall practice under cover of a medical diploma flegally obtained; and any person found guilty of such a misdemeaner shall for the first offence be fined not less than fifty nor more than two hundred dollars. For any subsequent offence not less than one hundred nor more than flyty act you had all such fines shall go into the county treasury of the county bringing such action.

STALE ON NEW YORK.

Offer of the Secretary of State.

Office of the Secretary of State.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same, is a correct transcript therefrom, and of the whole of said original law.

DILEMIN WILLERS, She, Secretary of State.

Vermont.

RUTLAND .- J H. F. writes, Sept. 7: "Thave been out of the city among the Adironcacks and on the shores of the beautiful Lake Champlain of late, and I do entreat you and all of my city of late, and I do entreat you and all of my city friends to visit this charming spot. There are plenty of our faith here, and the noble Banner of Light is no stranger here. Since my sojourn among these grand mountains, I have been several times to hear Austen E. Simmons speak. He is a Vermonter, and his home is in Wookstock. It never has been my lot to hear any smeaker who is his master in eleganeous. He is speaker who is his master in eloquence. He is inspirational, and when the "spell" is upon-him he has a marvelous grasp upon history, science, poesy and logic. Indeed, he has the rare fact to state the arguments of churchmen and non-believers in immortality better than they do themselves, and scatter them like Autumn leaves. There is a world of dignity in his irony, while his face seems transformed and an-gelig as he roams among the classics. Surely it is to hear him sneat s iournev Mr. Simmons is retiring but self-posses sed in private, and his gentlemanly nature shines out on all occasions."

Massachusetts.

MATFIELD .- J. M. Allen writes: Please allow me to bring to the attention of your readers one whose inpute modesty has heretofore prevented his becoming widely known. I refer to Mr. Asa W. Holbrook, of Brockton, Mass., one who is endowed with very remarkable powers as a seer and healer, intuitive delineator of character, reader of 'c past, present and future''—in short a medium for mental tests in circles and private sittings, whose merits ought to obtain a wider re cognition. His vision is telescopic as well as microscopic, has being in frequent connection with "other earths than ours," His description of what he has seen in his actial—or "acthereal." -trips, is very instructive and interesting. He should be at once set to work and properly remunerated. He is now alone in the world, his companion (also a medium) having specently joined the angels; and he is at liberty to go wherever his services may be demanded, devoting the remainder of his earthly pilgrimage to the blest work. Send for him at once, somebody. He will do you good, and the cause of truth.

Indiana.

SOUTH BEND.-H. C. V. L. writes Sept. 5 Mrs. Emelie Thomas Trego, trance and inspirational speaker, came unanhounced amongst us last week. Having an engagement to speak at Vincennes, she could give only two lectures here, but during the intermediate day she was kept busy giving private scances. The first night there was not a large audience, but she gave a good lecture, and afterwards many tests were given to persons in the audience, all of which were recognized. The next night the church was full, and all remained to eager stillness till ten o'clock. She gave a slor, lecture, and took up the remaining time passing through the audience, giving a great number of tests, all of which were acknowledged as truthful. As she could remain no longer this time, she promised to return in about six weeks. Her address is Indianapolis.

More'" Discipline!"

Driven from their mortal bodies by that tyrant disease, a putrid form of scarlatina, at Wanke gan, Ill., Luna Bailey, aged nearly eight years, on the 13th, and Charles Dickens Bailey, aged nearly six years, on the 15th of July, 1874.

Familiar with the fundamental truths of Spir-

itualism, these darlings calmly contemplated the change. Lung promised her mother to return and bless, and smilingly greeted the "boatman pale," while bidding all "Be of good cheer." charlie saw Luna two days after her new birth, reaching out his little hands, and eagerly calling, "Sister! sister!" Asked if Luna had come for him, he replied, "Yes: Come, Harry, and go with him, be replied, "Yes: Come, Harry, and go with him, be replied, "Yes: Come, Harry, and go with him, be replied, "Yes: Come, Harry, and go with him." us." To his mother's earnest solicitation to per-mit Harry to remain with her, he replied: "Well, Harry may stay with you, mamma." Thus were those promising, unusually healthy, and only "buds" of the seemingly unfortunate conjugal affiliation of Sada and J. K. Bailey, prematurely transferred to the higher clime, where the unfoldment of individual life continues ever-more. Thus are other blossoms added to the fra-of a company of timid girls.

grant and attractive gardens of the to-be spirit-homes of the parents of these lovely-children, whose father has now seven sweet angel ones bidding "Papa, come up higher." Oh, why this constant shivering of the sacred hopes and earnest anticipations for the good and true of earth-life."

earth-life? Poor Sada! thy warm mother-heart is thus rudely torn by this sudden, violent bereavement. Tis well that thou hast thy Harry left thee to assuage this laceration of thy mother-hopes. And yet thy pen thus records, as thy soul vibrates, a sweet symphony of Spiritualistic hope and confidence—knowledge!

"Those lovely bads of promise fair, Transplanted in the spirits land, Will bloom in sweetest beauty there, Amid a joyous angel band,"

This constant grinding of the "mills of the gods" but transmutes the hopes and aspirations of love's granaries into the golden bread of spiritlife-compensation, and evolves the nutrition of consolation within the partaker's soul. In the coming time all will be well "OVER THERE."

J. K. B.

Children's Department.

THE DIFFERENCE.

There was an old lady all dressed in silk, Who lived upon lemons and buttermilk; And thinking this world was a sour old place, She carried its acid all over her face. Another old lady, all dressed in patches, 🐍 Lived upon nothing but hierer matches; So the world it made her strangle and cough, And sure as you rubbed her you set her right off. Another old lady, all sunny and neat, Who lived upon sugar and everything sweet. Declared when she heard of their troubles she "never!" For the world was so nice she could live on for-

MORAL Now, children, take your choice Of the food your hearts shall eat; There are sourish thoughts, and brimstone thoughts ;

And thoughts all good and sweet; And whatever the heart feeds on, Dear children, trust to me, Is precisely what this queer old world

Will seem to you to be. - Guiding Star.

DEATH-WARNING OF HAROUN-AL-RASCHID.

A great warrior, a patron of learning in general, a moderate and wise lawgiver, it is not wonderful that amongst his people his name should be even yet revered, and the title bestowed on him should be that of "The Just." Haroun-al Raschid died in 809 A.D. One night, when on the eve of a military excursion to Khorassan, a Persian province then in a state of revolt, Haroun dreamed that he saw a naked hand and arm raised in the air above his head, the hand holding a lump of red earth, and that he heard, at the same time, an unearthly voice exclaim, "Behold the earth that shall serve as the last resting-place of Haroun-al-Raschid." It seemed to him that he gathered courage enough to ask from what territory that earth had been taken, and the same asyful voice replied, "From the land of Thous." Haronn awoke, filled with horror; and from that moment an overpowering melancholy stole over him, under which his health and spirits sank. His physician strove to cheer him. He spoke to him of the folly of yielding to a mere vision of sleep, and exhorted him to confinue his expedition. Haroun made an effort to rally, and continued the journey until they arrived at a small town near Khorassan, where a slight illness seized him, and he determined to rest for a night. While preparations were being made for his reception in the town, he carelessly inquired its name. With blanched cheek and quickening pulse he heard that it was the town of Thous! After a few moments, however, he recovered his wonted composure, and, turning to his physician, calmly remarked that it was the place he had heard of in his dream. Then, betraying no outward emotion, he ordered his attendant to go and bring him a handful of earth from outside the town. The man obeyed, and presently returned with the earth. His arm was bare, and, fearing to soil the monarch's robes, he raised his hand and arm high over Haroun's head. The caliph gavea cry of surprise. "Behold!" he exclaimed. the very hand and arm I saw in my dream. This, then, is the spot destined for my grave!" Three days after this singular incident he expired, and was entombed on the spot which a super natural visitation, as he believed, had marked out to receive his mortal remains. Thus died Haroun al-Raschid-with all his faults' the greatest of Eastern sovereigns-a man the most remarkable of any whom the history of his time has commemorated. His name is familiar to all; yet his real character and history are but little known save from the doubtful records of the "Arabian Nights."-Leisure Hour

"NEED I GO TO SCHOOL?"

one morning as his mother was getting him ready. "I do n't understand books, I never shall. I had rather work hard in the forest with you, and work ever so hard."

"Johnnie, how did we fell that big treeyester day?" asked his father.

"A stroke at a time, and keeping at it," an wered the boy.

"Yes," said his father. "A word at a time and keeping at it, will make you a good reader; a syllable at a time and keeping at it, will make you a good speller; a sum at a time and keeping at it, will make you good in figures; an idea at a time, and keeping at it, will make you master the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father..

"I don't know but what I can do that," said Johnnie; and before six years from that time he stood first in the highest class in school. -Ex.

THE ORIGIN OF MAIZE.

No stories of heathen mythology, says a writer in Appleton's Journal, which tell of the transformation of human or celestial beings into plants or trees, are so beautiful as that one in which the North American Indians give the origin of their maize; which is, in substance, that a beautiful girl, pursued by a river god, took refuge among the reeds, twining them about her to hide herself, upon which her slender form was changed into a graceful stalk, her teeth into milk-white kernels, and her lovely floating hair into silk; and in place of reeds and maiden there stood only a tall, bending stalk of Indian corn; so that, ever after, in the rustle of a waving cornfield, the red man could hear the stirring

-Just-Published!

ALLAN KARDEC'S GREAT PRACTICAL GUIDE

Experimental Spiritism.

Book on Mediums;

Guide for Mediums and Invocators, * CONTAINING

The Special Instruction of the Spirits on the Theory of all kinds of Manifestations.

The Means of Communicating with the Invisible World. The Development of Mediumship. The Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

BY ALLAN KARDEC. TRANSLATED FROM THE FRENCH,

BY EMMA A. WOOD.

"Addressed to those who see in Spiritism a se rious end, who comprehend all its gravity, and do not make a sport of communications from the invisible world."

CONTENTS: Part First.

CHAPTER 1—Are there Spirits? a Clear and Concise Presentation of the Nature of Spirits, and the Mode of their Existènce. CHAPTER 2—The Marvelous and Supernatural

Considered in the Light of Reason and Spiritual CHAPTER 3-Treats upon the Various Causes

of Skepticism, such as Ignorance, Ill-will, Interest and Insincerity, Pusillanimity, Religious Scruples, Deceptions, &c. CHAPTER 4—Presents the Various Modes of

Viewing or Accounting for the Phenomena.

Part Second .-- Spirit Manifestations.

CHAPTER 1—Treats of the Action of Spirits on Matter—the *Périspirit* or Second Envelope of the Soul. The Knowledge of the *Périspirit* is the Key to a Crowd of Problems hitherto Inex-

CHAPTER 2-Physical Manifestations-Noises the Movement and Displacement of Solid Bodies &C.—How Evoked. CHAPTER 3—Intelligent Manifestations.

CHAPTER 4—Presents the Theory of Physical Manifestations, the Universal Fluid, Contain-ing the Vital Principle, Subject to the Control of Spirits. A most Valuable and Instructive

CHAPTER 5-Spontaneous Physical Manifesta-

tions—Noises, Racket, and Disturbances; Objects thrown; Phenomena of Materialization, Methods of these Manifestations, given in Conversations with Several Spirits.

CHAPTER 6 — Visual Manifestations — Questions

tions on Apparitions; Theoretic Essays on Apparitions, &c. CHAPTER 7-Bi-Corporeity and Transfigura-tion-Apparitions of the Spirit of the Living;

Unin — Appartions of the Spirit of the Living;
Transfiguration, &c.
CHAPTER 8 — Laboratory of the Invisible
World—Clothing of Spirits; Magnetic Curative Action, &c., Treating of the Spontaneous
Formation of Tangible Objects,
CHAPTER 9—Haunted Places,

CHAPTER 10 - Nature of Communications -

munications.

CHAPTER 11 — Sematology and Typtology—
Language of Signs and Rappings, &c.

CHAPTER 12 — Pneumatography, or Direct

Writing—Pneumatophony.

CHAPTER 13 — Psychography — Baskets and
Planchettes; Direct or Manual Psychography.

CHAPTER 14—Of Mediums—Mediums for Phy-MIAPTER 14-Of Menuins—Argundus of Ling-sical Effects; Electrical Persons; Sensitive or Impressible Mediums; Auditive Mediums; Speaking Mediums; Seeing Mediums; Som-nambulic Mediums; Healing Mediums; Pregu-

matographic Mediums,
CHAPTER 15-Writing or Psychographic Mediums—Mechanical, Intuitive, Semi-Mechanical, Inspired or Involuntary Mediums, and Mediums for Presentiments.

dlums for Presentiments.
CHAPTER 16—Special Mediums—Special Aptitudes of Mediums; Synoptical List of the Different Varieties of Mediums.
CHAPTER 17—Formation of Mediums—Development of Mediumship; Change of Writing; Loss and Suspension of Mediumship.
CHAPTER 18—Inconveniences and Dangers of Mediumship—Influence of the Exercise of Mediumship on the Health, on the Brain, on Children.

HAPTER 19-Rôle of the Medium in Spirit Communications — Influence of the Personal Spirit of the Medium; System of Inert Medi-dins; Aptitude of some Mediums for Things they do not know, the Languages, Music, Drawing, &c.; Dissertation of a Spirit on the

Rôle of Mediums.
CHAPTER 20—Moral Influence of the Medium. HAPTER 21—Influence of the Surroundings. CHAPTER 22—Of Mediumship in Animals. CHAPTER 23-Of Obsession - Simple Obses-

sion; Fascination; Subjugation; Causes of Obsession; Means of Combating it.
UHAPTER 24—Identity of Spirits—Possible Proofs of Identity; Distinction of Good and Rad Spirits for

Bad Spirits, &c. THAPTER 25-On Invocations - Spirits who may be Invoked; Language to hold with Spirits; Questions on Invocations; Invocations of animals; Invocations of Living Per-

sons, &c.
CHAPTER 26—Questions that may be asked of the Spirits—Questions on the Future; On Past and Future Existences; On Moral and Material Interests; On the Health; On Inventions and Discoveries; On Hidden Treasure; On other Worlds, &c.
CHAPTER 27—On Contradictions and Mystifications.

cations. CHAPTER 28-Charlatanism and Jugglery Interested Mediums; Spirit Frauds, &c.

The style of this Great Work is clear, its spirit admirable, its teachings of the most important character, and no Book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject.

IT IS PRINTED ON

Fine Tinted Paper, large 12mo., 460 pages, cloth, beveled boards, black and gold, \$1,50; postage free.

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

The Rostrum.

PROF. TYNDALL'S ADDRESS BEFORE THE BRITISH ASSOCIATION AT BELFAST, IRELAND (WEDNESDAY, AUGUST 19, 1874).

An impulse inherent in primeval man turned his thoughts and questionings betimes toward the sources of natural phenomena. The saule impulse, inherited and intensified, is the spur of scientific action to-day. Determined by it, by a process of abstraction from experience we torm physical theories which lie beyond the pale of experience; but which satisfy the desire of the mind to see every natural occurrence resting upon a cause. In forming their notions of the upon a cause. In forming their notions of the origin of things, our earliest historic (and doubtless, we might add, our pre historic) ancestors pursued, as far as their intelligence permitted, the same course. They also fell back upon experience, but with this difference—that the particular experiences which furnished the weft and woof of their theories were drawn, not from the study of nature, but from what lay much closer to them, the observation of men. Their theories accordingly took an anthropomorphic form. To supersensual beings, which "however potent and invisible, were nothing but a species of human creatures, perhaps raised from among mankind, creatures, perhaps raised from among mankind, and retaining all human passions and appe-tites,"* were handed over the rule and govern-Tested by observation and reflection, these early notions failed in the long run to satisfy the

carly notions failed in the long run to satisfy the more penetrating intellects of our race. Far in the depths of history we find men of exceptional power differentiating themselves from the crowd, rejecting these anthropomorphic notions, and seeking to connect natural phenomena with their physical principles. But long prior to these purer efforts of the understanding the merchant had been abroad, and rendered the philosopher possible; commerce had been developed, wealth amassed, leisure for travel and for speculation secured, while races educated under different amassed, tensure for traver and for speculation secured, while races educated under different conditions, and therefore differently informed alid endowed, had been stimulated and sharpened by mutual contact. In those regions where the commercial arisfocracy of ancient Greece minular with its mattern pointly on the spinness. mingled with its eastern neighbors, the sciences were born, being nurtured and developed by free-thinking and courageous men. The state of things to be displaced may be gathered from a passage of Euripides quoted by Hume: "There is nothing in the world; no glory, no prosperity. The gods toss all into confusion; mix everything with its reverse, that all of us, from our ignorance and uncertainty, may pay them the more worship and reverence." Now, as science demands the radical extirpation of caprice and the absolute reliance upon law in nature, there grew with the growth of scientific notions a desire and deter mination to sweep from the field of, theory this mob of gods and demons, and to place natural phenomena on a basis more congruent with them-

The problem which had been previously approached from above was now attacked from be-ow; theoretic efforts passed from the super to the sub-sensible. It was felt that to construct the universe in idea it was necessary to have some notion of its constituent parts—of what Lucretius subsequently called the "First Begin-Lucretius subsequently called the "First Begin-nings." Abstracting again from experience, the leaders of scientific speculation reached at length the pregnant doctrine of atoms and molecules, the latest developments of which were set forth with such power and clearness at the last meet-ing of the British Association. Thought no doubt had long hovered about this doctrine before it attained the precision and completeness which it assumed in the mind of Democritus, a philoso-pher who may well for a moment arrest our atpher who may well for a moment arrest our at-tention. "Few great men," says Lange in his excellent "History of Materialism," a work to the spirit and letter of which I am equally indebt-ed, "have been so despitefully used by history as Democritus. In the distorted images sent down to us through unscientific traditions there remains of him almost nothing but the name of the 'laughing philosopher,' while figures of immeasurably smaller significance spread themselves at full length before us." Lange speaks of Bacon's high appreciation of Democritus—for ample illustrations of which I am indebted to my excellent friend Mr. Spedding, the learned editor and biographer of Bacon. It is evident, indeed that Bacon considered Democritus to be a man that Bacon considered Democritus to be a man of weightier metal than either Plato or Aristotle, though their philosophy "was noised and celebrated in the schools, amid the din and pomp of professors." It was not they, but Genseric and Attila and the barbarians, who destroyed the atomic philosophy. "For at a time when all human' learning had suffered shipwreck, these planks of Aristotelian and Platonic philosophy, as being of a lighter and more inflated substance. as being of a lighter and more inflated substance, were preserved and came down to us, while things more solid sank and almost passed into oblivion.

The principles enunciated by Democritus reveal his uncompromising antagonism to those who deduced the phenomena of nature from the caprices of the gods. They are briefly these: 1. From nothing comes nothing. Nothing that exists can be destroyed. All changes are due to the combination and separation of molecules. Nothing happens by chance. Every occurrence has its cause, from which it follows by necessity. 3. The only existing things are the atoms and empty space; all else is mere opinion. 4. The atoms are infinite in number, and infinitely vari-ous in form; they strike together, and the lateral motions and whirlings which thus arise are the beginnings of worlds. 5. The varieties of all things depend upon the varieties of their atoms, in number, size and aggregation. 6. The soul consists of free, smooth, round atoms, like those of fire. These are the most mobile of all. They interpenetrate the whole body, and in their mo-tion the phenomena of life arise. Thus the atoms of Democritus are individually without sensation; they combine in obedience to mechanical laws; and not only organic forms, but the phenomena of sensation and thought, are also the re-

nomena of sensation and thought, are also the result of their combination.

The great enigma, "the exquisite adaptation of one part of an organism to another part, and to the conditions of life," more especially the construction of the human body, Democritus made no attempt to solve. Empedocles, a man of more fiery and poetic nature, introduced the notion of love and hote among the experts the notion of love and hate among the atoms to account for their combination and separation. Noticing this gap in the doctrine of Democritus, he struck in with the penetrating thought, linked, however, with some wild speculation, that it lay in the very nature of those combinations which were suited to their ends (in other words, in harmony with their environment) to maintain themselves, while unfit combinations, having no propserves, while unit combinations, maying no proper habitat, must rapidly disappear. Thus more than two thousand years ago the doctrine of the "survival of the fittest," which in our day, not on the basis of vague conjecture but of positive becaused to have raised to such extraording. knowledge, has been raised to such extraordinary significance, had received at all events partial enunciation. †

Epicurus, said to be the son of a poor schoolmaster at Samos, is the next dominant figure in the history of the atomic philosophy. He mastered the writings of Democritus, heard lectures in Athens, returned to Samos, and subsequently wandered through various countries. He finally returned to Athens, where he bought a garden, returned to Athens, where he cought a gatten, and surrounded himself by pupils, in the midst of whom he lived a pure and serene life, and died a peaceful death. His philosophy was almost identical with that of Democritus; but he never quoted either friend or foe. One main object of Epicurus was to free the world from superstition and the fear of death. Death he treated with inand the tear of death. Death he treated with in-difference. It merely robs us of sensation. As long as we are, death is not; and when death is, we are not. Life has no more evil for him who has made up his mind that it is no evil not to live. He adored the gods, but not in the ordinary fashion. The idea of divine power, properly purified, he thought an elevating one. Still he

"Hume, Natural History of Religion. †Lange, 2d edit., p. 23.

of the crowd, but rather he who accepts them.

The gods were to him eternal and immortal beings, whose blessedness excluded every thought of care or occupation of any kind. Nature pursues her course in accordance with everlasting

laws, the gods never interfering. They haunt

The lucid interspace of world and world
Where never creeps a cloud or moves a wind,
Nor ever fails the least white star of snow,
Nor ever lowest rol of thunder moans;
Nor sound of human sorrow mounts to mar
Their sacred everlasting calm.

Lange considers the relation of Epicurus to the gods subjective; the indication probably of an ethical requirement of his own nature. We canethical requirement of ansown mature, we can not read history with open eyes, or study human nature to its depths, and fail to discern such a requirement. Man never has been, and he never will be, satisfied with the operations and products of the Understanding alone; hence physical science cannot cover all the demands of his nature. But the history of the efforts made to satisfy these demands might be broadly described satisfy these demands angle to broadly described in as-as a history of errors; the error consisting in as-cribing fixity to that which is fluent, which varies as we vary, being gross when we are gross, and becoming, as our capacities widen, more abstract and sublime. On one great point the mind of Epicurus was at peace. He neither sought nor expected, here or hereafter, any personal profit from his relation to the gods. And it is assuredly a fact that loftiness and serenity of thought here the properties which involves ly a fact that loftiness and serenity of thought may be promoted by conceptions which involve no idea of profit of this kind. "Did I not be-lieve," said a great man to me once, "that an In-telligence is at the heart of things, my life on earth would be intolerable." The utterer of these words is not, in my opinion, rendered less noble but more noble, by the fact that it was the need of ethical harmony here, and not the thought of personal profit hereafter, that prompted his observation.

observation.

A century and a half after the death of Epicurus, Lucretius wrote his great poem, "On the Nature of Things," in which he, a Roman, developed with extraordinary ardor the philosophy of his Greek predecessor. He wishes to win over his friend Memnius to the school of Epicurus; and etherwich his flow no rewards in a future life. and although he has no rewards in a future life to offer, although his object appears to be a pure-ly negative one, he addresses his friend with the heat of an apostle. His object, like that of his great forerunner, is the destruction of supersti-tion; and considering that men trembled before every natural event as a direct monition from the gods, and that everlasting torture was also in goos, and that everlasting torture was also in prospect, the freedom aimed at by—Lucretins might perhaps be deemed a positive good. "This terror," he says, "and darkness of mind must be dispelled, not by the rays of the sun and glittering shafts of days, but by the aspect and the law of Nature." He refutes the notion that anything can come out of nothing or that that which is of Nature." He refutes the notion that anything can come out of nothing, or that that which is once begotten can be recalled to nothing. The first beginnings, the atoms, are indestructible, and into them all things can be dissolved at last. Bodies are partly atoms, and partly combinations of atoms; but the atoms nothing can quench. They are strong in solid singleness, and by their during combination all things can be closely They are strong in solid singleness, and by their denser combination all things can be closely packed and exhibit enduring strength. He denies that matter is infinitely divisible. We come at length to atoms, without which, as an impersishable substratum, all order in the generation and development of things would be destroyed.

The mechanical shock of the atoms being in his view the all-sufficient cause of things, he combits the notion that the constitution of Nature

buts the notion that the constitution of Nature has been in any way determined by intelligent design. The interaction of the atoms throughout infinite time rendered all manner of combina-tions possible. Of these the fit ones persisted, while the unfit ones disappeared. Not after sage deliberation, did the atoms station themselves in the right places, nor alld they bargain what mo-tions they should assume. From all eternity they have been driven together, and after trying motions and unions of every kind, they fell at length into the arrangements out of which this system of things has been formed. His grand conception of the atoms falling silently through immeasurable ranges of space and time suggested the nebular hypothesis to Kant, its first propounder. "If you will apprehend and keep in mind these things, Nature, free at once, and rid of her haughty lords, is seen to do all things spontaneously of herself, without the meddling of the code."

During the centuries between the first of these three philosophers and the last, the human intellect was active in other fields than theirs. The sophists had run through their career. At Athens had appeared the three men, Socrates, Plato and Ariestic whose yeles were assume extent. Aristotle, whose yoke remains to some extent unbroken to the present hour. Within this period also the School of Alexandria was founded, Euclid wrote his "Elements," and he and others made some advance in optics. Archimedes had proples of hydrostatics. Pythagoras had made his experiments on the harmonic intervals, while astronomy was immensely enriched by the discoveries of Hipparchus, who was followed by the historically more celebrated Ptolemy. Anatomy had been made the basis of Scientific medicine; and it is said by Draper† that vivisection then began. In fact, the science of ancient Greece had already cleared the world of the fantastic images of divinities operating capriciously through natural phenomena. It had shaken itself free from that fruitless scrutiny "by the internal light of the mind alone," which had vainly sought to transcend experience and reach a knowledge of ultimate causes. Instead of accidental observation it had introduced observation with a purpose; instruments were employed to aid the senses; and scientific method was rendered in a great measure complete by the union of Induc-

tion and Experiment.

What, then, stopped its victorious advance?
Why was the scientific intellect compelled, like an exhausted soil, to lie fallow for nearly two millenniums before it could regather the elements national manufacture is could regather the elements necessary to its fertility and strength? Bacon has already let us know one cause. Whewell ascribes this stationary period to four causes: obscurity of thought, servility, intolerance of disposition, enthusiasm of temper; and he gives striking examples of each. † But these characteristics must have had their causes, which lay in the circumstances of the time. Rome, and the other cities of the Europea and following the country and following the country and the country are the country and following the country and country a in the circumstances of the time. Rome, and the other cities of the Empire, had fallen into moral putrefaction. Christianity had appeared, offering the gospel to the poor, and, by moderation if not asceticism of life, practically protesting against the profligacy of the age. The sufferings of the early Christians, and the extraordinary exaltation of mind which enabled them to triumph, ever the displaced to the profligacy. to triumph over the diabolical tortures to which they were subjected, must have left traces not easily effaced. They scorned the earth, in view of that "building of God, that house not made with hands, eternal in the heavens:"- The Scriptures which ministered to their spiritual needs were also the measure of their science. When, for example, the celebrated question of antipodes came to be discussed, the Bible was with many the ultimate court of appeal. Augustine, who flourished A.D. 400, would not depy the rotundity of the earth; but he would deny the possible existence of inhabitants at the other side, stence of inhabitants at the other side, "because no such race is recorded in Scripture among the descendants of Adam." Archbishop Boniface was shocked at the assumption of a "world of human beings out of the reach of the means of salvation." Thus reined in, science was not likely to make much progress. Later on the political and theological strife between the Church and civil governments, so powerfully depicted by Draper, must have done much to stifle investigation. tigation.

Whewell makes many wise and brave remarks regarding the spirit of the Middle Ages. It was a menial spirit. The seekers after natural knowledge had forsaken that fountain of living waters, the direct appeal to nature by observation and averyment and the direct appeal to have the direct appeal to the second to experiment, and had given themselves up to the remanipulation of the notions of their predecessors. It was a time when thought had become abject, and when the acceptance of mere authority led, as it always does in science, to the intel-lectual death. Natural events, instead of being traced to physical, were referred to moral causes; while an exercise of the fantasy, almost as de-

taught, "Not he is godless who rejects the gods *Tennyson's Lucretius. illistory of the Intellectual Development of Europe, #History of the Inductive Sciences, Vol. 1.

grading as the Spiritualism of the present day, took the place of scientific speculation. Then came the mysticism of the Middle Ages, Magic, Alchemy, the Neo-platonic philosophy, with its visionary though sublime abstractions, which caused men to look with shame upon their own bodies as hindrances to the absorption of the creature in the blessedness of the Creator. Fi nally came the Scholastic philosophy, a fusion, according to Lange, of the least mature notions of Aristotle with the Christianity of the West. Intellectual immobility was the result. As a traveler without a compass in a fog may wander long immobility he is using way and find him. long, imagining he is making way, and find him-self after hours of toil it his starting point, so the schoolmen, having tied and untied the same knots and formed and dissipated the same clouds, found themselves at the end of conturies in their

With regard to the influence wielded by Aristotle in the Middle Ages, and which, though to a less extent, he still wields, I would ask permission to make one remark. When the human mind has achieved greatness and given evidence of extraordinary power in any domain, there is a tendency to credit it with similar power in all other domains. Thus theologians have found comfort and assurance in the thought that New ton dealt with the question of revelation, forgetful of the fact that the very devotion of his pow ers, through all the best years of his life, to a totally different class of ideas, not to speak of any natural disqualification, tended to render him less instead of more competent to deal with theological and historic questions. Goethe, starting from his established greatness as a poet and indeed from his positive discoveries in natu ral history, produced a profound impression among the painters of Germany when he pub-lished his "Farbenlehre," in which he endeavor-ed to overthrow Newton's theory of colors. This theory he deemed so obviously absurd, that he considered its author a charlatan, and attacked him with a corresponding vehemence of lan-guage. In the domain of natural history Goethe had made really considerable discoveries: and had made really considerable discoveries; and we have high authority for assuming that, had he devoted himself wholly to that side of science, he might have reached in it an eminence comparable with that which he attained as a poet. In sharpness of observation, in the detec tion of analogies however apparently remote, in the classification and organization of facts according to the analogies discerned, Goethe possessed extraordinary powers. These elements of scientific inquiry fall in with the discipline of the poet. But, on the other hand, a mind thus richly endowed in the direction of natural his-tory may be almost shorn of endowment as regards the more strictly called physical and me chanical sciences. Goethe was in this condition He could not formulate distinct mechanical conceptions; he could not see the force of mechanical reasoning; and in regions where such reasoning reigns supreme he became a mere ignus

fatures to those who followed him.

I have sometimes permitted myself to compare Aristotle with Goethe, to credit the Stagirite with an almost superhuman power of amassing and systematizing facts, but to consider him fatally defective on that side of the mind in respect to which it recognitions are superhuman to the size of the mind in respect to which it recognitions are superhuman to the size of the mind in respect to the size of the size of the mind in respect to the size of the mind in the size of the size of the size of the mind in the size of the mind in the size of th spect to which incompleteness has just been ascribed to Geethe. Whewell refers the errors of Aristotle not to a neglect of facts, but to "a neglect of the idea appropriate to the facts; the idea of Mechanical cause, which is Force, and the substitution of vague or inapplicable no-tions, involving only relations of space or emo-tions of wonder." This is doubtless true; but the word. "neglect" implies mere intellectual misdirection, whereas in Aristotle, as in Goethe, it was not, I believe, misdirection, but sheer natural incapacity which lay at the root of his mistakes. As a physicist, Aristotle displayed what we should consider some of the worst at-tributes of a modern physical investigator—indistinctness of ideas, confusion of mind, and a confident use of language, which led to the delusivo notion that he had really mastered his subject, while he as yet had failed to grasp even the elements of it. He put words in the place of things, subject in the place of object. He preached induction without practicing it, inverting the true order of inquiry by passing from the general to the particular, instead of from the

particular to the general. He made of the universe a closed sphere, in the centre of which he fixed the earth, proving from general principles to his own satisfaction and to that of the world for near two thousand years, that no other universe was possible. His notions of motion were entirely unphysical. It was natural or unnatural, better or worse, calm or violent—no real mechanical conception regarding it lying at the bottom of his mind. He affirmed that a vacuum could not exist, and proved that, if it did exist, motion in it would be impossible. He determined must a prigri now many species of animals must exist, and showed on general principles why animals must have such and such parts. When an eminent contemporary philosopher, who is far removed from errors of this kind, remembers these abuses of the a priori method, he will be able to make allowance for the jealousy of physicists as to the acceptance of so called a priori truths. A victoble's arrange of data linear content truths. priori truths. Aristotle's errors of detail were grave and numerous. He affirmed that only in man we had the beating of the heart, that the left side of the body was colder than the right, that men have more teeth than women, and that there is an empty space not at the front, but at the back of every man's head.

There is one essential quality in physical con-

ceptions which was entirely wanting in those of Aristotle and his followers. I wish it could be expressed by a word untainted by its associations; it signifies a capability of being placed as a coherent picture before the mind. The Germans express the act of picturing by the word rorstellen, and the picture they call a Vorstellung. We have no word in English which comes nearer to our requirements than Imagination, and, taken with its proper limitations, the word answers very well; but, as just intimated, it is tainted by its associations, and therefore objectionable to some minds. Compare, with reference to this capacity of mental presentation, the case of the Aristotelian, who refers the ascent of water in a pump to Nature's abhorrence of a vacuum. with of Pascal when he proposed to solve the question of atmospheric pressure by the ascent of the Puy de Dome. In the one case the terms of the explanation refuse to fall into place as a physical image; in the other the image is distinct, the fall and rise of the barometer being clearly figured as the balancing of two varying

and opposing pressures.

During the drought of the Middle Ages in Christendom, the Arabian Intellect, as forcibly shown by Draper, was active. With the intrusion of the Moors into Spain, cleanliness, order, learning and refinement took the place of their opposites. When smitten with disease, the Christian peasant resorted to a shrine, the Moorish one to an instructed physician. The Arabs encouraged translations from the Greek philosophers when the Christian peasant resorted physician. phers, but not from the Greek poets. They turned in disgust from the "lewdness of our classical mythology, and denounced as an unpar-donable blasphemy all connection between the impure Olympian Jove and the Most High God." Draper traces still further than Whewell the Arab elements in our scientific terms. He gives examples of what Arabian men of science accomplished, dwelling particularly on Alhazen, who was the first to correct the Platonic notion that rays of light are emitted by the eye. He that rays of light are emitted by the eye. He discovered atmospheric refraction, and points out that we see the sun and moon after they have set. He explains the enlargement of the sun and moon, and the shortening of the vertical diameters of both these bodies, when near the horizon. He is aware that the atmosphere decreases in density with increase of height, and actually fixes its height at 58½ miles. In the Book of the Balance Wisdom, he sets forth the connection between the weight of the atmosphere and its increasing density. He shows that, a body will weigh differently in a rare and a dense atmosphere: he considers the force with which mosphere: he considers the force with which plunged bodies rise through heavier media. He understands the doctrine of the centre of gravity,

and applies it to the investigation of balances and

restrial. He knows the relation between the velocities, spaces, and times of falling bodies, and has distinct ideas of capillary attraction. He improves the hydrometer. The determination of the densities of bodies as given by Albazen approaches very closely to our own. "I join," says Draper, "in the plous prayer of Albazen, and dimensions of the earth and the whole solar take pity on the soul of Abur-Raihân, because he was the first of the race of men to construct a table of specific gravities." If all this he listoric solved and new systems evolved out of their is the first recognition that has been indicated." take pity on the soul of Abur-Raihân, because he was the first of the race of men to construct a table of specific gravities." If all this be historic truth (and I have entire confidence in Dr. Draper), well may he "deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mahometans."*

Toward the close of the stationary period a word weariness, if I may so express it, took more and more possession of men's minds. Christendom had become sick of the school philosophy

and more possession of men's minds. Christendom had become sick of the school philosophy and its verbal wastes, which led to no issue, but left the intellect in everlasting haze. Here and there was heard the voice of one impatiently crying in the wilderness, "Not unto Aristotle, not unto subtle hypotheses, not unto church, bible's or blind tradition, must we turn for a knowledge of the universe, but to the direct investigation of nature by observation and evergingent." In devoted himself to the consolidation of his great scheme of the solar system. He made its blocks eternal ; and even to those who feared it and destering; and even to those who feared it and desired its overthrow, it was so obviously strong that they refrained for a time from meddling with it. In the last year of the life of Copernicus his book appeared; it is said that the old man received a copy of it a few days before his death,

and then departed in peace.

The Italian philosopher Glordano Bruno was one of the earliest converts to the new astronomy.

Taking Lucretius as his exemplar, he revived the notion of the infinity of worlds; and combining with it the doctrine of Copernicus, reached the sublime generalization that the fixed stars are suns, scattered numberless through space, and accompained by satellites which bear the same relation to them that our earth does to our sun, or our moon to our earth. This was an expansion of transcendent import; but Bruno came closer than this to our present line of thought. Struck with the problem of the generation and maintenance of organisms, and duly pondering it, he came to the conclusion that Nature in her productions does not imitate the technic of man. productions does not initiate the econic of main. Her process is one of unraveling and unfolding. The infinity of forms under which matter appears were not imposed upon it by an external artificer; by its own intrinsic force and virtue it brings these forms forth. Matter is not the mere naked, empty capacity which philosophers have pictured her to be, but the universal mother, who brings forth all things as the fruit of her own womb.

This outspoken man was originally a Dominican monk. He was accused of heresy and had to fly, seeking refuge in Geneva, Paris, England, and Germany. In 1592 he fell into the hands of the Inquisition at Venice. He was imprisoned for many years, tried, degraded, excommunicated, and handed over to the civil power, with the request that he should be treated gently and "without the shedding of blood." This meant that he was to be burnt; and burnt accordingly be was, on February 16, 1600. To escape a similar fate Galileo, thirty-three years afterwards, abjured, upon his knees and with his hand upon After Galileo came Kepler, who from his German home defied the power beyond the Alps. He traced out from preëxisting observations the laws of planetary motion. The problem was thus pre-pared for Newton, who bound those empirical

laws together by the principle of gravitation.

During the Middle Ages the doctrine of atoms had to all appearance vanished from discussion. In all probability it held its ground among soherminded and thoughtful men, though neither the church nor the world was prepared to hear of it with tolerance. Once, in the year 1348, it received distinct expression. But retractation by compulsion immediately followed, and thus discouraged, it slumbered till the seventeenth cen-

tury, when it was revived by a contemporary of Hobbs and Descartes, the Pére Gassendi. The analytic and synthetic tendencies of the human mind exhibit themselves throughout history, great writers ranging themselves sometimes on the one side, sometimes on the other. Men of lofty feelings, and minds open to the elevating impressions produced by Nature as a whole, whose satisfaction, therefore, is rather ethical than logical, have leaned to the synthetic side while the analytic harmonizes best with the more precise and more mechanical bias which seeks the satisfaction of the understanding. Some form of pantheism was usually adopted by the one, while a detached Creator, working more or less after the manner of men, was often assumed by the other. Cassandi is bordly to be ranked with the other. Gassendi is hardly to be ranked with either. Having formally acknowledged God as the great first cause, he immediately drops the idea, applies the known laws of mechanics to the atoms, and thence deduces all vital phenomena God, who created earth and water, plants and animals, produced in the first place a definite number of atoms, which constituted the seed of all things. Then began that series of combina-tions and decompositions which goes on at the present day, and which will continue in the fu ture. The principle of every change resides in matter. In artificial productions the moving principle is different from the material worked upon; but in Nature the agent works within, being the most active and mobile part of the material itself. Thus this bold ecclesiastic, without incurring the censure of the church or the world, contrives to outstrip Mr. Darwin. The same cast of mind which caused him to detach the Creator from his universe led him also to detach the soul from the body, though to the body he ascribes an influence so large as to render the soul almost unnecessary. The aberrations of reason were, in his view, an affair of the material brain. Mental disease is brain disease; but then the immortal reason sits apart, and cannot be touched by the disease. The errors of madness are errors of the instruments, not of the per

It may be more than a mere result of edu-cation, connecting itself probably with the deep-er mental structure of the two men, that the idea of Gassendi above enunciated is substantially the same as that expressed by Professor Clerk Maxwell at the close of the very noble lecture delivered by him at Bradford last year. According to both philosophers, the atoms, if I understand aright, are the prepared materials, the "manufactured articles," which, formed by the skill of the Highest, produce by their subsequent interaction all the phenomena of the material world. There seems to be this difference, however, be tween Gassendi and Maxwell. The one postulates, the other infers his first cause. In his manufactured articles, Professor Maxwell finds the basis of an induction, which enables him to scale philosophic heights considered inaccessible by Kant, and to take the logical step from the atoms to their Maker.

The atomic doctrine, in whole or in part, was entertained by Bacon, Descartes, Hobbes, Locke, Newton, Boyle, and their successors, until the chemical law of multiple proportions enabled Dalton to confer upon it an entirely new significance. In our day there are secessions from the theory, but it still stands firm. Only a year or two ago Sir William Thomson, with characteristic penetration, sought to determine the size of the atoms, or rather to fix the limits between which their sizes lie; while only last year the discourses of Williamson and Maxwell illustrate the present hold of the doctrine upon the fore-most scientific minds. What these atoms, self-moved and self-posited, can and cannot accom-plish in relation to life, is at the present moment the subject of profound scientific thought. I doubt the legitimacy of Maxwell's logic; but it is

steelyards. He recognizes gravity as a force, though he falls into the error of making it diminish as the distance, and of making it purely ter-*Intellectual Development of Burope, p. 350. solved and new systems evolved out of their ruins, the molecules out of which these systems are built, the foundation stones of the material universe, remain unbroken and unworn.

Ninety years subsequent to Gassendi the doc-trine of bodily instruments, as it may be called, ssumed immense importance in the bands of Bishop Butler, who, in his famous " Analogy of Religion," developed, from his own point iew, and with consummate sagacity, a similar idea. The Bishop still influences superior minds; and it will repay us to dwell for a moment on his views. He draws the sharpest distinction between our real selves and our bodily instruments. He does not, as far as I remember, use the word or blind tradition, must we turn for a knowledge of the universe, but to the direct investigation of nature by observation and experiment." In 1543 the epoch-making work of Copernicus on the paths of the heavenly bodiesappeared. The total crash of Aristotle's closed universe with the control of Aristotle's closed universe with the speaks of a living powers," "ourselves," in the same sense as we should employ the term "soul." He dwells upport by the term of the fact that lights may be reasoned and merchants. carth at its centre followed as a consequence; and "the earth moves" became a kind of watchword among intellectual freemen. Copernicus was canon of the church of Frauenburg in the diocese of Ermeland. For three and thirty years he had withdrawn himself from the world and devoted himself to the consolidation of his great existence out of our bodies as in them; that we may animate a succession of bodies, the dissolution of all of them having no more tendency to dissolve our real selves, or "deprive us of living feathly the facilities faculties—the faculties of perception and action— than the dissolution of any foreign matter which we are capable of receiving impressions from or making use of for the common occasions of life." This is the key of the Bishop's position: "Our organized bodies are no more a part of ourselves than any other matter around us." In proof of this be calle attention to the way of glosses which this he calls attention to the use of glasses, which "prepare objects" for the "percipient power" exactly as the eye does. The eye itself is no more percipient than the glass, and is quite as as foreign to the true self, as the glass is. "And if we see with our eyes only in the same manner as we do with glasses, the like may justly be concluded from analogy of all our

Lucretius, as you are aware, reached a precisely opposite conclusion; and it certainly would be interesting, if not profitable, to us all, to hear what he would or could urge in opposition to the

reasoning of the Bishop.

After giving a hypothetical dialogue between a disciple of Lucretius and Butler, the lecturer pro-ceeds to remark that in one respect the Bishop was a product of his age. Long previous to his day the nature of the soul had been so favorite and general a topic of discussion, that, when the students of the University of Paris wished to know the leanings of a new Professor, they at once requested him to lecture upon the soul. About the time of Bishop Butler the question was not only agifated but extended. It was seen by the clear witted men who entered this arena that many of their best arguments applied equally to brutes and men. The Bishop's arguments were of this character. He saw it, admitted it, accepted the consequences, and boldly embraced the whole animal world in his scheme of immor tality.
Bishop Butler accepted with unwavering trust

the chronology of the Old Testament, describing it as "confirmed by the natural and civil history of the world, collected from common historians, from the state of the earth, and from the late in-ventions of arts and sciences." These words ventions of arts and sciences. These words mark progress: they must seem somewhat houry to the Hishop's successors of to-day. It is hardly necessary to inform you that since his time the domain of the naturalist has been immensely extended—the whole science of geology, with its astounding revelations regarding the life of the ancient earth, having been created. The rigidity of old conceptions has been relaxed, the public mind being rendered gradually tolerant of the idea that not for six thousand, nor for sixty thousand, nor for six thousand thousand, but for conembracing untold millions of years, this earth has been the theatre of life and death. The riddle of the rocks has been read by the geologist and palaeontologist, from subcambrian depths to the deposits thickening—over the sea-bottoms of to-day. And upon the leaves of that stone book are, as you know, stamped the characters, plainer and surer than those formed by the ink of history, which carry the mind back into abysses of angle. Everybody now knows this; all men admit it; still when they were first broached, these verities of science found long-tongued denunciators, who proclaimed not only their baselessness considered scientifically, but their immorality considered as questions of ethics and religion; the Book of Genesis had stated the question in different fashion; and science must necessarily go to pieces when clashed with this authority. And as the seed of the thistle produces a thistle, and nothing else, so these objectors scatter their germs abroad, and reproduce their kind, ready to play again the part of their intellectual progenitors, to show the same virulence, the same ignorance, to achieve for a time the same suc and finally to suffer the same inexorable defeat Surely the time must come at last when human nature in its entirety, whose legitimate demands it is admitted science alone cannot satisfy, will find interpreters and expositors of a different stamp from those rash and ill-informed persons who have been hitherto so ready to hurl themelves against every new scientific revelation lest it should endanger what they are pleased to

The lode of discovery once struck, those petri fied forms in which life was at one time active increased to multitudes and demanded classifica The general fact soon became evident that none but the simplest forms of life lie lowest lown, that, as we climb higher and higher among the superimposed strata, more perfect forms appear. The change, however, from form to form, was not continuous, but by steps, some small, some great. "A section," says Mr. Hux-ley, "a hundred feet thick will exhibit at differley, "a hundred feet thick will exhibit at different heights a dozen species of ammonite, none of which passes beyond its particular zone of limestone, or clay, into the zone below it, or into that above it." In the presence of such facts it was not possible to avoid the question: "Have these forms, showing, though in broken stages and with many irregularities, this unmistakable general advance, been subjected to no continuous law of growth or variation?" Had our educa-tion been purely scientific, or had it been sufflciently detached from influences which, however ennobling in another domain, have always proved hindrances and delusions when introduced as factors into the domain of physics, the scientific mind never could have swerved from the search for a law of growth, or allowed itself to accept the anthropomorphism which regarded each suc-cessive stratum as a kind of mechanic's bench for the manufacture of new species out of all re-

lation to the old. Biased, however, by their previous education, the great majority of naturalists invoked a special creative act to account for the appearance of each new group of organisms. Doubtless there were numbers who were clear-headed enough to see that this was no explanation at all, that, in point of fact, it was an attempt, by the introduc tion of a greater difficulty, to account for a less But having nothing to offer in the way of explanation, they, for the most part, held their peace. Still the thoughts of reflecting men naturally and necessarily simmered round the question. De Maillet, a contemporary of Newton, has been brought into notice by Professor Huxley as one who "had a notion of the modifiability of living forms." In my frequent conversation

is the first recognition, that has been indicated." The thoroughness and skill with which Wells pursued his work, and the obvious independence of his character, rendered him long ago a favor ite with me; and it gave me the liveliest pleasure to alight upon this additional testimony to his penetration. Professor Grant, Mr. Patrick Matthew, Von Buch, the author of the "Vestiges," D'Halloy, and others, * by the enunciation of views more or less clear and correct, showed that the amostion bad been formating. showed that the question had been fermenting long prior to the year 1858, when Mr. Darwin and Mr. Wallace simultaneously but independently placed their closely concurrent views upon the subject before the Linnean Society.

*In 1855 Mr. Herbert Spencer (Principles of Psychology, 2d Edit, Vol. 1, p. 165), expressed "the belief that flie, under all 118 forms, has arisen by an unbroken evolution, and through the instrumentality of what are called actual causes."

[Concluded in our next.]

TO CHARLES SUMNER.

Rest, then, brave soldier, from the well-fought Rest, genial scholar, from the dear delight Of arts and books! Rest, steadfast, stainless

* * * * * *

Forever ours, though lost to sense and sight. Stern Duty's champion, at thy bier we bow! Brave, honest, faithful to the end—thy vow To God and Freedom kept—unbribed, unbought Rest thee—or-rise to loftler labors now. -[W. W. Story in Blackwood's Magazine for Sep

INCIDENTS OF TRAVEL.

BY WARREN CHASE.

BREAKING NEW GROUND. - Many years ago we were largely engaged in introducing Spirit ualism into places where it had not been seen or favorably heard of ; but recently we have seldom poken in a place where it was not a familiar subject of conversation and discussion. On reach ing Bowmanville, Ontario, a town of three thouand inhabitants, pleasantly located on the Grand Trunk Railroad, and where we were engage to deliver five lectures, we found only three men and four or five women-(two of them the wives of two of the men,) and one of these a clergyman's daughter, and he violently opposed-that were willing to be identified with the cause. These three men had engaged us, as we ascertain ed, to the great annoyance of the nine elergymen who had churches in the town, and were deeply interested in preventing the people from learning anything that would weaken their influence and essen their control.

On opening our lectures in the large and commodious town hall we were greeted with a full and fine looking audience and as attentive hearers as we ever addressed, which of course surprised us, and it was increased and improved very night, and whenever we addressed them they were always quiet and attentive, keeping perfect order, even when many were standing crowded for over an hour at a time; but at the close of our lecture each evening a crude spec imen from the commissioned officers in the "Army of the Lord" came on the platform and commenced a tirade of abuse of the whole subject as the greatest humbug of the age, with a copy of Professor-Wallace's pamplilet, printed a few weeks ago in England (not our edition), which he constantly and repeatedly insisted was our Bible, and he could prove by that our spirit friends did not agree on every point, and hence, being fallible, were evil spirits, &c. It was of no use to point out to him the discrepancies between Christian writers and preachers, and the various doctrines claimed as taught in the Bible which conflict and oppose each other. He was too bigoted to freat any opponent or subject with candor, but his jokes and ribald jests and questionable allusions pleased the boys, and ouite a number gathered to have some fun, with the "old fellow," and they stamped and cheered him on, by which he was greatly encouraged, while the respectable part of the audience were disgusted, and, as we learned afterward, some of his best hearers said they would never go again to hear him preach. This noise, made wholly by his ridiculous conduct, formed the basis of a pe tition which another clergyman got up and zealously circulated on Friday and Saturday, asking the mayor to close the hall on Sunday (when of course the disturbing priest could not be there) and as the hall had been granted without charge to our friends, even including Sunday, by the Council, yet the mayor could close it. This clergyman, if he had the power, would as soon shut up the heretical church of the Catholic and the Methodist who disturbed our meeting, as he would our spiritual hall, but as he could not do that, and could do this, of course he did his whole duty to the Lord and his church. On Saturday the mayor addressed us the following polite and gentlemanly note, for which we believe he was fully justified:

BOWMANVILLE, Sept. 3th, 1874.

Sin—In answer to a petition, the Crumell granted you the free use of the Town Hall for the purpose of delivering a course of five lectures upon the "Immortality of the Soul 3".

a course of two lectures upon the "limmortality of the Soul."

I have been told that you have given notice of your intention to deliver one of these lectures on Sunday, fith inst.

I am also credibly informed that your lectures upon the "Immortality of the Soul" are professedly of a scientific character, and are treated by you and by the audience as if they were entirely secular, being received with foul applance or otherwise, and that they provide a considerable degree of excitement and angry feeling.

Now as all these things are inconsistent with the respectivith which it is customary in Canada to observe the Sabbath. I am unwillingly compelled to refuse my consent to your having the use of Town Hall on that body day.

In so refusing I am condident I am carrying out the wishes of the Council and of the inhabitants of this town. He course this refusal only applies to Sunday.

Your obedient servant.

F. CUBITT, Mayor.

Hon, W. Chase, Bowmanville,

Notwithstanding the circumstances, many have justified the Mayor in closing the hall; yet we had no other place to meet except out in the air and hot sun. As the notice had been extensively circulated and the closing of the hall was not much known, hundreds of people came, many a long distance, and quite a number of prominent and wealthy families were there in their carriages whom we knew came twelve and fifteen miles. The friends had made arrangements to have a lecture under the market shed, but there were no seats, and most of the people had to stand in the sun, but a large crowd stood there patiently for an hour and listened to us, as we discoursed on the beauties of our philosophy, while standing on an old piano box under the shed where vegetables are sold on week days, a few rods from the empty closed hall, where the preacher had made it too who "had a notion of the modifications with him, forms." In my frequent conversations with him, the late Sir Benjamin Brodie, a man of highly philosophic mind, often drew my attention to the fact that, as early as 1794, Charles Darwin's grandfather was the pioneer of Charles Darwin. In 1801, and in subsequent years, the celebrated in that town, in which the preachers that took the disgraceful part will go down and the right come uppermost; but the outside meeting after a crowdple. noisy for pious ears on Sunday. The effect was

ed and busy week and several long rifles, nearly closed our labor for a time, for Sunday night we found our body racked with assevere congestive chill, and nothing but the most ready attention, treatment and cure could save us from a sovere illness; but this we got from the esteemed friends we came to visit on the lake shore, and soon got out again and are now filling our next course at Oshawa

We had the pleasure of seeing and hearing Earl Dufferin, Governor-General of Canada, at Bowmanyille, who with his beautiful wife made them call, and had a marked and expensive reception, such as royalty is in the habit of getting up for its rulers, and which they sometimes deserve, although not always. In this case, no doubt, the honors are deserved, and we think they are also by the Queen, who has so fully proved that a woman can rule a great nation as well as a man, and far, better than ours is by some of its great men. We could have seen him in Chicago, but did not take the trouble, as he was a visitor there, and here he was at home, among his own subjects, and we could see how they liked him and he them.

There has been but little done in the Dominion of Canada to enlighten the people on the subject of Spiritualism, but the recent experiments in England have been extensively read here, although a portion of the lower and more bigoted class of clergymen have done all they could to prejudice the people against it, and have slimed it over as much as they could with what they call 'free love," which really has no love in it, and no Spiritualism either; yet they use all sorts of false accusations, as the Jews did against Jesus, o keep up the prejudice and keep people from examining it. We find in Canada, so far as we have had opportunity to observe, that it is the best and most wealthy, intelligent and respectable people that are now attracted to it; and mainly from reading reports of eminent persons. When this class of minds takes hold of a subject it will go on, and such is now the condition in Canada. It is a good field for work for the sound, clear, logical reasoner and intelligent. and candld speaker, who cannot be thrown off his balance by violent attacks from the most heartless and unreasoning preachers, who are ready to run out like savage dogs, and attack every new comer who brings a new doctrine that they fear their followers, will hear. The people of Canada are generally more candid and honest than in most of the States, but not having had as good opportunity have not the general clasticity and expansion of thought, hence are a little behind in general intelligence.

THE GOLD GAMBLERS' CURRENCY, No. 2.

In reply to my former article on this question, our usually far-seeing Bro, Chase says I "have some good thoughts on the currency question, but get slightly tangled in my own web;" and to my opinion that a "property basis could be made more lasting than gold," he adds, "Then we have it, in our national greenback currency which pledges all the property of the people who constitute the government." If this is so, then I ask the government to cancel its bonds, and in their stead disburse their aggregate principal and interest in greenbacks and give us a free banking system at once, so that our national currency shall be made such in reality as well as in name, and come within the reach of the many as well as the few. But I think a new banking law will be required to make such a compact binding to all parties concerned.

It is because this is a subject of incalculable importance, and not to fortify any opinion of my own, that I ask for sufficient space to unravel the tangled web. Our people have always scorned the policy of England, whose National Debt is covered by the issue of its equivalent in the Bank of England notes; but England has not been so blind as to ignore the circulation of gold and silver as currency : it was reserved for the United States of America to perform that suicidal act. It is true that a gold dollar-is simply a promise of the government to pay a certain sum, just the same as a paper dollar ; but by ignoring the use of gold and silver as currency, we made them dross, and threw them into the market with all the vile metals of commerce, subject to all the fluctuations of wild speculation. The simple fact of our having paid two dollars of our national currency for one of gold does not enhance its value in European markets: therefore, to prevent utter ruin it becomes imperative that our precious metals shall not only be coined at home, but their circulation must also run parallel with that of our paper currency.

Mr. Chase further says, in defence of our greenbacks, that "they will buy anything for sale in our markets and pay any debt or tax." Very good; but we must remember that up to the time when our State Banks suspended specie payment, in 1860, money was available at five or six per cent, whereas it is now sparsely attainable at nine and ten per cent. As to the common necessaries of life; the grade of flour now selling for ten and eleven dollars then sold for five and six dollars; tea and coffee are about double their former prices; coal is eight tenths higher, and no article of consumption can be had at old prices. To meet our current expenses, State prices. To meet our current expenses, State and Municipial, we are not only called upon to vote higher rates of taxes, but the grand list has also been greatly inflated. As already shown, to remedy these evils specie must be put into circulation as currency; and it will not require much argument to convince any one who has got his all invested in real-estate and who requires specie for business purposes, that to obtain it be will have to pay exorbitant rates of interest, inso-much that the major portion of the dividends of his business will be absorbed by the money lend-

We hear a good deal said about establishing a free banking system on a specie basis. Such a system would be free to him only who has specie within his reach; all others would have to submit to the unmerciful demands of the money lender or be counted out. The business men of the nation, who are engaged in trade and commerce, are better bankers than our politicians and are the workingman's salvation, for when he finds himself pinched by reason of reverses, they take an assignment on his wages, for thirty days, and advance money and supplies requisite for his subsistence. Let the government go and do like-

I repeat, a property basis for our National currency can be made more lasting than gold. The latter may be stolen, or sunk to the bottom of the ocean, and irrecoverably lost, but an acre of land is secure against any such disaster, and may be made a subject of representation in National currency of thirty, forty or fifty per cent. of its valuation, of say two-thirds paper currency and one-third specie, thus constituting the owner of that acre of land a banker, and if he were to pay the government an interest of five per cent., one-half in advance and one-half at the expiration of five years, he would contribute to the support of government, and the latter, in return, would rescue him from the all-devouring thralldom of the money grabbers, who, under the present state of affairs, are destroying both government and pec-CHARLES THOMPSON.

To Book-Buyers.

At our new location, No. 9 Montgomery Place corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building. where we keep on sale a large stock of Spirifual Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by each will receive prompt We are prepared to forward any attention. of the publications of the Book Trade at usual rates. We respectfully decline all business opera tions looking to the sale of Books on commission. or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Fig. Inspecting from the BASSER OF LIGHT, care should be taken to distinguish between editorial artibles and the communications to originate or otherwise of correspondents. Our commissive open for the expression of imperioral free thought; but we cannot indertake toendops the aried shades of opinion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 19, 1874.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province atreet (Lower Floor),

AGES IS YOU THE HANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST

PUBLISHERS AND PROPRIETORS.

Thetters and communications appertaining to the Editoria: Department of this paper should be addressed to LOTHER COLINY; and all BUSINESS LETTERS to ISAA B. RICH, HANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Rardec's "Book on Mediums." "

One of the most remarkable works which has eyer been printed in the United States, upon the subject of Spiritualism, since the advent of the phenomena at Hydesville, was issued from the press of Colby & Rieli, No. 9 Montgomery Place,

MONDAY, SEPT. 7TH.

This volume is issued in a style commensurate with its importance, an idea of which may be gleaned from a perusal of its title page, setting forth, as it does, the wide range of matter treated:

"Book or Mediums; on, Guide for Me DIUMS AND INVOCATORS: Containing the special instruction of the spirits on the theory of all kinds of manifestations; the mouns, of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that are to be encountered in the practice of Spiritism."

The utmost interest, amounting almost to enthusiasm, greeted the appearance of this book in France, and there is every reason to expect that it will successfully appeal to the Américan public by the same engaging charms of novelty and interest with which it reached the hearts of Kardec's countrymen.

. Whatever may be said in praise of this forthcoming work will fall far short of giving any realizing sense of its sterling merits. It must be perused-which, thanks to the faithful translation by Emma A. Wood, can be understandingly done-in order to be rightfully weighed in the balance of individual judgment. The clear language of the author, and the painstaking method by which, in conversational yet argumentative style, he takes his reader by the hand, as it were, and leads him through paths heretofore undreamed of (if he be a skeptie), or but little understood before (if he be a confirmed Spiritualist), cannot be depicted in the limits of a pass-Ing notice. Read the book, therefore, on its appearance, that its terse statements of incontrovertible facts, its naive style of expression, and the inductive unfoldments which thereby find flotation to the mind, may be fully appreciated. 327 SEE ADVERTISEMENT.

"Book on Mediums."

At a period of the world, after Modern Spiritualisinalias had a steady growth of over a quarter of a century, and when the most remarkable phenomena are compelling the widest and profoundest public attention, a translation of the works of the distinguished French Spiritualist, Allan . Kardec-which, by the by, is an assumed name, which has become more renowned than the author's real one—comes to reinforce the volume of knowledge on the subject, and to give a fresh impulse to the spirit of investigation and inquiry. Kardee's "Book on Mediums" is is sued by Colby & Rich, in superb style, and offered to all at a price within the compass of limited means. The present is but the initial volume of his works on Spiritualism, but it is perhaps the most striking and impressive one. The accurate and felicitous translator, Miss Emma A. Wood, announces that the task of translation from French into English has been only a labor of love, which will be fully repaid to her by the good she is sure it is going to perform among our own people. In England, Lady Caithness has announced her purpose to publish a franslation of the complete works of Allan Kardee at her own private cost; but it happens-and it is by chance altogether—that the publica tion of this, his most remarkable book, is anticipated in America by the firm whose imprint is to be found on the present volume.

In this book Kardec proposes a guide for mediums and invocators. It professes to contain special instruction from the spirits on the theory of all kinds of manifestations—the means of communicating with the invisible world-the develonment of mediumship-and the difficulties and dangers that are to be encountered in the practice of Spiritism. The reader will thus discover tempts so large and important a task as this, and it is for such a reason that it is reckoned the leading one of the author's productions on Spiritualism. It is next to impossible to convey an adequate and just idea of the contents of the volume, which in a sense form a library of information, knowledge and suggestions on the topic of which they treat. It is a book not merely for perusal but for actual study; and he who closes it, after feeling certain of having mastered it, will inevitably confess to himself an acquisition which he would exchange for no earthly consideration. It will enlarge his life by expanding, enriching and deepening his thought. It will bring him into closer relations than ever with the invisible but more real world. It will impart a new and larger meaning to life here, and so teach faith and patience, without which works which bring philosophy combined is certain to excite the pro-

that it is hardly possible to exaggerate the intrinsic value of a work of this character.

The style of Kardec deserves a particular mention. A subject generally regarded as complicated with and surrounded by mysteries, is at his hands treated with a plain familiarity and friendly directness that make the manner of the author, all but inimitable. , It is in the colloquial turn of expression that he excels and will strike the reader with so much favor, and this only increases the difficulties and tests the skill of the translator. He appears to talk to you as if sitting at your side and making you his sole companion and confidant. In this happy style Frenchmen excel above writers of any other nation; it imparts unending freshness, vivacity the other is affixed the burning brand of an unand variety to what they have to communicate, relieves from that tiresome monotony which the days that are to come will bring a highcontinually tempts the set essay, and conducts the mind into an endless maze of surprises, which give to each an equal share both in the penalty only stimulate its attention and make it receptive and, power of creenperation therefrom. Christo impressions. Whoever would travel with a tianity, however, has failed in this regard, pracsafe guide, that knows thoroughly all the roads tieally turning its face upon the teachings of him and paths, through the beautiful land of spirit- of Nazareth, and the work must be accomplishknowledge and spirit-converse, will thank us always for having urged him to a close and careful perusal of Kardec. Nothing with him is treated as supernatural. There is no mysti- Maggie Murphy, who hails from North street, cism about him. He reports, recites and reveals was called, this morning to answer a charge of the hail of the morning to answer a charge of the hail of th as if he were simply giving evidence. His long questioning of spirits results in what he here tells for answers. All that he communicates is levelwith the common understanding. And when the entire range of phenomena, with which he was familiar, is treated in such a style and spirit, it may be assumed that the book is worth reading which embodies the result.

Woman's Peace Festival.

This annual festival was recently held near the esidence of the venerable Lucretia Mott, at which the opening address, a striking and impressive production, was delivered by the President, Mrs. Caroline II. Spear. Among the other remarks that occurred in this felicitous address was one to the effect that an individual or community, pervaded by the sentiment of peace, has of neessity subjugated to that extent the warring elements of being, and found large counterpoise of heart and mind. She declared also that the mothers of men had a large part in hastening the time when the peaceful fruits of the spirit would be realized; and that is why Mrs. Howe has given the name "Mother's Day" to this festival occasion. It is likewise to be kept in remembrance that the "great majority of criminals are born-to crime," Hence to mothers especially does the question of the prevention of crime appeal. To dignify and beautify our common living, said Mrs. Spear, is to rise to the conception of what it may be, and what ends even its imperfections, weakness, and victousness serve. To live by faith, hope and love, has never yet had fair trial. The true way is to look through the fogs and mists of daily life to the possibilities of higher attainments, which the common heart of mankind universally longs for, and in its highest and best moments believes in; and through inward and outward activity lifting up as much of life as possible into that realm where failings, errors and sins are seen to be temporary and to form no essential part of real living. The link that reaches farthest on into moral and spiritual life is there because of the links that preceded it and connect it with ignorance, barbarism, and humaturity of all kinds.

More tersely and significantly still, Mrs. Spear remarks that "To live by faith, hope and love, has never yet had fair trial; though many have its blessedness and beauties on the lip, the short-comings, limitations and practices of to-day deny them all; and perhaps in no other way can trial be made at present, except by looking through the fogs and mists of daily life to the possibilities of higher attainments." She likewise says that "It takes a cultured soul, one who possesses an imagination that can revel in sublime and lofty heights, to discover and pay homage to the divinity enshrined in the forms of men and women who live dominantly in the cellars of their being, where dusty webs gather and filthy vermin find nutriment. It is a growth that may well be terined heavenly, for nothing of worldly origin scarcely ever reaches higher than condemnation and vengeance for such lives." And it is insisted that all beace organizations are nurseries for growth and expansion into the spirit that can sympathize with and participate in that which is above, around and beneath, without contamination or fear that evil can ever reign triumphant in human affairs. All are morally defective, and need the healthful influence of forgiveness and loving-kindness for improvement and upward; advance. The spirit of charity, long suffering, justice and true respect, is to be illustrated, and impressed upon the young, in opposition to that coming of military drill and dress, of conquering by brute force, of gaining at the expense of others' wellbeing. There is but one clear rule to follow, said Mrs. Spear, and that is to do the good that lies before us, the nearest duty to us, ever keep ing supreme in our affections that love and liberty which in our highest moments the soul reverences and approves, and leave consequences to take care of themselves.

The day after our last week's edition went to press, we found upon our table the first number of a weekly paper entitled the "Spiritual SCIENTIST"- devoted to the science, history philosophy and teachings of Spiritualism. It is issued on Thursday from 9 Bromfield street, Boston, E. Gerry Brown, editor. It is a small-paged 12mo., at ₹2.50 per year. The number before us is printed on tinted paper. The leading article hat it must be indeed a remarkable book that at 1 is from the pen of J. H. W. Toohey, on "The need of Spirit Intercourse as evidence of Immortal Life." The editor in his salutatory says "We present the Spiritual Scientist-acknowl-

edging an All-Controlling, Higher power; ac epting the doctrine of Jesus Christ as being in full harmony with the teachings of Spiritualism num nations with the reaching of the reaching a future life; permitted now, that the atheistic arguments of manufacture is the state of the reaching and superstition concerning a future life; permitted now, that the atheistic arguments of manufacture is the state of the reaching and the state of the reaching are the state of the reaching and the state of the reaching are the reaching and the reaching are reaching as the reaching a future life. rialism and the skepticism of the age may be confuted with demonstrable facts which re-affirm the immorality of the soul and its responsibility for deeds done in the flesh.'

We cordially extend the right hand of fellow ship to our new auxiliary in the spiritualistic field, and hope its career will be less thorny than 'ours has been.

A Lyceum and Society have been organized at Denver, Colorado. The officers are as progress are impossible. Such a manual and follows: A. Bailey, Pres.; W. F. Peck, Conductor; Mrs. A. M. Lewis, Guardian; John H. Cotfoundest interest among Spiritualists, and to ton, Rec. Sec'y; Mrs. Julia Bright, Cor. Sec'y; at present. We are having a vacation both of awaken the inquiring spirit among those who do Mrs. Helen Smith, Treas.; Mrs. R. H. Schwartz, the Lyceum and rostrum. Will again start the not classify themselves with them. We feel sure | Musical Director.

"No Chance for a Fallen Girl."-

With this expressive heading the Boston Herdd introduces its account of the September 7th session of the Municipal Court, Judge Chamberlain presiding-a paragraph from which report we give below-and in that sentence is compressed the substance of a feeling which seems to swell like a bell-toll along the flinty face of society. But why should there not be a chance? Is there really in either moral requirements or social ethics any rightful provision which differentiates the degree of evil between the shortcomings of male and female wrong-doers?" We opine there is none, and yet one party to crime goes on in freedom from punishment, while upon pitying ostracism. We have faith to believe that er social standard in this regard, which shall ed by the purifying and justice-inculcating influence of Modern Spiritualism:

"When a young and fair-faced girl named being idle and disorderly, and a frequenter of houses of ill-fame, and she told the court that she was 'guilty,' we promptly spoke to Uncle Cook, and fold him that as Maggie was never in court before, and was so very young, that something might perhaps be done to save her. Then it was that we learned that the girl had been made a prostitute through the agency of her own mother, and that for a year or more she had been a very bad girl. For all this Uncle Cook felt disposed to befriend her, and to take her on proba The arresting officer also approved of this course, but what was the result? There was no place to put her where she would be safe. The Home at Dedham is full. The girl had no friends to look after her, and Uncle Cook knew no proper place to send her to, so she was sent to prison at Deer Island for three months. We think that it is eminently proper the good-people of Boston should know of this state of affairs—that there is no place in this Christian community where a fallen girl can go for a safe barbor. Had Uncle Cook known of any such place he would have sent Maggie there. Can these things be, in a city where churches cost five hundred thousand dollars for one congregation, and where pastors are paid so many thousand dollars a year, and choir singers as much more? Why wonder at

Professor Tyndall's Address. On our second page will be found the first installment of this celebrated production, which has attracted so much attention on both sides of the Atlantic. The Spiritualist reader will perceive, however, that, notwithstanding the Professor's great pretensions to bravery in the mental field, he has thrown a sop to the Cerberus of a bigoted public opinion in his sneer at the "degrading" influence of our glorious Philosophy. Never mind; as we took occasion to say in a recent number concerning his language, "he speaks from his present sight only," and afterdevelopment will show him at least his error, if indeed he is not led thereby to follow the fearless steps of Wallace and Crookes and the other English scientists who have accepted the truths evideneed by the modern phenomena.

The Religio-Philosophical Journal,

Published at Chicago, Ill., by S. S. Jones, Esq. commences with the number for September 19th its seventeenth volume, and its editor speaks in cheering terms of the preparations making for the extension of its usefulness in future. He is about to erect a seven story building "in the very centre of business-only two blocks distant south of the new Custom House and Post Office now being erected by the United States Government," which is to be the final location of the Religio-Philosophical Publishing House, and he hopes to be settled therein by the expiration of the present year.

Various questions of importance find answer by the controlling intelligence on our sixth page; Theodore Parker gives an important adsons, from one who wronged her while in her earth-body: George Penbody identifies himself. Barrett, of New York City, counsels her friends to follow their own inner promptings more, and the promptings of the world less; Mamie Emerson speaks to her father; David Walbridge, of Missouri, sends message to his brother William, in California; Betsey Taylor, of Boston, calls there is another life, and that as he hopes for happiness in that other life, so he must shape his course here; Hiram Erieson talks with three friends regarding their capabilities as compared with their aspirations; Georgie Kalbe wants his mother to know where he is; John Talbot (published in advance) advises his brother, in Wankegan, Ill., not to go to Germany, as his health will receive no benefit from the journey.

3. S. B. Brittan, M. D., of New York City, furnishes to the world of liberal readers another number of his deservedly famous QUARTERLY Journal, in which spiritual science, literature, art and inspiration are happily blended. The present issue (July) leads off with a fine steelplate engraving of the Professor's son, Samuel Byron Brittan, Jr, who was killed at Fort Henry, Feb. 8th, 1862, while acting as aide to Capt. W. D. Porter, of the gunboat "Essex"the touching biographic sketch which accompanies the picture being from the pen of A. Angelo Brittan, brother of the deceased; the names of Judge Israel Dille, Fanny Green M'Dougal, Hon. J. W. Edmonds, Jennie Lee, W. S. Courtney, Belle Bush, and others, are to be found in ts table of contents, and the words of its able editor in the "Home" department are worthy of extended reading. This Quarterly is an honor to Spiritualistic literature, and should be firmly sustained in a pecuniary sense.

II A correspondent, "C. O. P.", writing from Metuchin, N. J., Sept. 15th, says: "I liked your editorial in last Banner on Professor Tyndall very much. I think it well to call the attention of your readers to the fact that A. J. Davis, in 1859 (fifth volume Harmonia, page 106), anticipated Professor T. in analyzing the characterof Aristotle. As this volume was written in my house I have the means of knowing that no books of reference were used, but that it was the product of the uneducated Davis."

37 B. Starbuck, writing recently from Troy, N. Y., says: "Spiritualism is very quiet with us machinery on the first Sunday of September."

J. M. Peebles in Baltimore.

The Baltimore dailles are refering to and liberally reporting Mr. Peebles's lectures, delivered Sundays before the Spiritualists. The Baltimore American of the 14th has the following :-

Sundays before the Spiritualists. The Baltimore American of the 14th has the following:

"The audience, deeply interested, comprised, among others, no fewer than nine doctors and a number of prominent business men. Mr. Peebles is a pleasant, fluent speaker, who uttered the most heterodox opinions with all the carnestness of sharer bellef. His text was the command given by Christ after he rose from the dead, to preach the gospelto all nations. The discourse began with a sketch of the life of Jesus as yfewed by Spiritualists. Mr. Peebles shill that Jesus was naturally of a peculiarly harmonious spiritual nature; he was controlled by a band of ancient spirits when only twelve years of age, and thereby astonished the old rabbis by his wisdom. He was then taken incher the gublance of a Persian seer, became a remarkable psychologist, and after his death give the command contained in the text. The speaker showed that the gospetingth in the text. The speaker showed that the gospetingth in the text. The speaker showed that the gospetingth in the text, the speaker showed that the gospetingth in the seal for its elements the Divine existence, the britist chood of all men the progress in spirit-life and the ministration of angels.

The unseel influence of a magnet was referred to as illustrating the influence of spirits, or, according to the text, the 'Pneuma,' rightly translated 'holy influence,' Every person and thing sent off an influence, and when these were not harmonions a want of sympathy was felt at once between persons. This point the speaker librariaed by pictures representing persons surrounded by similar and others by dissimilar aura. He showed the importance of getting rid of inharmonions awas left by others. When he stopped at a residence he often sprinkled the walls of the room, asking his spirit rifends to remove elements that would be debeterious. This was to remove the millions of getne cells floating in the air. He was then careful in his diet. Food height in the profound spiritual wisdom by living maint

OPENING OF THE SCHOOLS - The season of recreation for the summer is over. Men whose good fortune enables them to rest through the heafed term return to their business, and the young renew their studies. The new term at the Belvidere Seminary commences this week, and the classes for the ensuing year are in process of organization. This is believed to be the only school in the country whose Principals, Professors and Teachers are all enlightened and refined by the loving principles of the Spiritual Philosophy and deeply imbued by the true spirit of reform. Spiritualists and others may rest assured that in this school their children will be subject to all the inthences that refine and ennoble the human mind and character. Those who expect to enter for the present term should immediately address, or make personal application to, the Misses E. L. and Belle Bush, Belvidere, Warren Co., N. J.

Read THE CLOCK STRUCK THREE, by Rev. Samuel Watson. This learned gentleman proceeds to dish up his churchmen critics in a trenchant style, which is eminently entertaining to the friends of free thought. The queries which he propounds to his whilom ministerial friends of the Methodist denomination are simply unanswerable by them, so they have as usual taken "to the woods," and denounce him as a specimen of "mental aberration," and his views as "a whirl of nonsensicality." Such loss of temper, on their part, indicates, in a clearer manner than is possible by argument, the fatal weakness of their theological platform. The book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston,

"A lecture is not a 'performance,' and it would not be, even though illustrated by chemical or other experiments. It ought not to be necessary to point this out, but, after the outrage on Mr. Denton, it is clear that nothing is too incredibly stupid to be done. Those who think a selectific lecture can be prepared also selectific. scientific lecture can be properly classed with performing dogs or monkeys, might as well go the full length of their reasoning, and demand the payment of licenses for religious services, for most people who go to church or chapel pay an admission fee in the form of a contribution to the plate, and a sermon is quite as much a performance as a lecture.'

So speaks the Sacramento Daily Record concerning the whilom imprisonment, in that city, of William Denton.

E. D. Babbitt, D. M., writes us that he has removed his Healing Institute to 232 East magnetist to assist him. His new twenty-five cent work on Vital Magnetism is nearly ready. He says the Spiritualists of New York have left dress upon a current matter; Julia Harthan Robinson Hall and taken the handsome Opera makes a demand for reparation in behalf of her House on Broadway, between 28th and 29th streets, for their Sunday services. Lectures at 1014 A. M. and 714 P. M., and Lyceum at 214 P. M. for the benefit of a circle in London, Eng.; Edna | E. V. Wilson is lecturing to good houses during September.

Colby & Rich, No. 9 Montgomery Place, Boston, have for sale a pamphlet of some seventy pages-Albert Barnes Dorman, author-in which the life experiences of "MARY WHITTEY, THE the attention of her son John to the fact that CATHOLIC MEDIUM," are set forth in succinct style. The startling incidents and wonderful manifestations-bell-ringing, raps, "whistling," etc., etc.—which are claimed to have taken place in her presence, and mainly in families who cherished no faith in or affiliation with Spiritual ism, form an interesting narrative.

> As will be seen by his announcement in another column. Dr. A. H. Richardson, of 93 Main street, Charlestown District, is ready (the busy summer camp meeting season being past) to attend to the calls of all patients desiring treatment by laying on of hands. . We have had several remarkable cases of the Doctor's success in this field brought under our notice, and can therefore confidently recommend him to the pub-

P. I. Bateson, of Toledo, O., is out with another number (September) of his popular Ly-CEUM, a paper devoted to the interests of those schools for the culture of free thought which are now springing up all over the county. Hudson and Emma Tuttle, Geo. W. Kates, and other well known workers are giving this paper the benefit of their labors, and it deserves to be extensively patronized.

Read the LITTLE BOUQUET for September

-S. S. Jones, editor—which is issued at the Religio Philosophical Publishing House, Chicago, Ill. It is a fine periodical for young readers, which fact will be demonstrated to any one who will send to Brother Jones for a specimen copy. For sale at the bookstore of Colby & Rich, No. Montgomery Place, Boston. The Messager Belge states that in Istria

Dalmatia, Croatia, and Hungary, Spiritualism is rapidly spreading, and that the circles already formed at Trieste are progressing favorably, Similar encouraging accounts come from England, and the Continent generally.

Annie Lord Chamberlain desires to state to her numerous friends in Boston, that her recent trip to this city was purely of a business nature and did not permit of her tarrying long enough to make any visits. She will return West after a brief stop at her New York office.

Spiritualists' Picnic and Clam Bake.

The closing picnic of the season, at Silver Lake. occurred on Wednesday of last week. Some seven or eight, hundred persons were present, who enjoyed the beauty of the day, the dancing, and the speaking from the stand. The addresses of Dr. Richardson, Dr. Storer, Miss Lizzie Doten, I. P. Greenleaf, Allen Putnam, Esq., and Dr. Gardner, were all excellent and well received by the people.

As some persons seem to have a mistaken idea that Drs. Gardner and Richardson, under whose general charge the camp meetings and excursions to Silver Lake occur, are also concerned in the matter of catering, it is but just that we say that such is not the case-they as managers of the spiritual meetings merely hiring the grounds, and having no pecuniary interest whatever in this branch of business—the right to provide refreshments at the dining hall, and upon the grounds. being leased by the Old Colony Railroad, for the season, exclusively to one party, to whom people who visit the grove must attribute whatever of satisfaction or dissatisfaction they may feel in this regard.

Herman Snow writes from San Francisco. Cal., under date of Sept. 1st, informing us that. owing to a change in his business plans, he intends to continue at his old place, and will not at present dispose of his line of trade. Parties on the Pacific Coast desiring liberal and spiritual books and publications will be well served by addressing Brother Snow at 319 Kearney street (up stairs), or post-office box 117, San Francisco.

Mrs. Betsey Cades, an earnest and devoted Spiritualist, passed from the trials of earth to the blessed realities of the higher life on Tuesday, Sept. 8th, after an experience in mortal of seventy-four years one month and eighteen days. Funeral services were held at her late residence, 78 Washington street, Charlestown District, on the afternoon of Saturday, 12th.

Movements of Lecturers and Mediums.

John Collier, of England, spoke in Salem, Mass., Sunlays Sept. 6th and 13th, his lectures meeting with general approval. He should be kept constantly at work. Jennie S. Rudd has resumed her labors as Agent of the

Annecticut State Spiritualist Association," and re-duces those desiring her services to address Call Box 511, Providence, R. I., as soon as possible, that she may arrange her route to the best advantage. She lectures in Tarifyille Sept. 20th; In Dover Plains, N. Y. (by specials request), Sept. 27th; in Meriden during October. Engagements for December not entirely completed-particulars

William Brunton speaks in Stafford Springs, Ct., during the month of September, and has a two month's engagement at Troy, N. Y. Societies wishing the services of an earnest and soulful worker will do well to address Brother Brunton at No. 5 Sixth street, Troy, N. Y. A correspondent writing from New Haven, Ct., speaks

n flattering terms concerning the labors, there of Mrs. Abby N. Burnham, who has recently spoken three Sundays (afternoons and evenings) before the Free Lecture Association, at Loomis's Temple of Music. Her remarks called together large audiences, and her delineations of spirit-life were of high interest. Authory Higgins, Jr., has taken up his residence perma

nently at 13 Meadow street, South Salem, Mass. Parties desiring his services can address him as above. B. F. Underwood will lecture at Selby, Ontario, the 15th.

16th and 17th of September; at Arnot, Pa., September 22d, 23d and 24th; at Rensselaer, Ind., October 2d, 3d and 4th at Indianapolis, October 11th.

Mrs. M. J. Wilcoxson is doing good work in Boulder, H. P. Fairfiold lectures in Puttiam, Conn., in October

where he may be addressed for that month. Mrs. S. A. Rogers Heyder will speak in Salem, Mass., Sunday, September 20. She would like to make engagements with other societies. She has of late been very successful as a medium in Lawrence. Her permanent address

s P. O. Box 1257, Haverbill, Mass. D. W. Hull speaks in Manchester, N. H., the two last Sundays of September. Will make engagements for Octo-

Mrs. M. M. Hardy has returned to the city after her summer vacation, and can be found by those desiring her serices, at her residence, No. 4 Concord Square, Boston, Her public séances, however, will not be inaugurated unti October, of which due notice will be given hereafter,

Mrs. Mary L. Jewett announces that "Feeling It a duty which govern her life during the period of maternity, and to thus combat with the social evils which fill the earth with degradation and misery," she has entered the lecture field. She has appointments through September, but will receive calls to lecture from October 1st to the 15th, on the line of the railroad between Rutland to Boston, if applied to previous to Oct. 1st. After November 1st sho would like to make arrangements to lecture in Vermont laring the winter. Permanent post office address, Rut-

Mrs. Clara Dearborn, after a few months of Illness, has resumed her business at her former place, 663 Washington street, in Nassau Building, Room 3, where she will be deased to meet her old customers and all others who need her services.

Mrs. Sunderland Cooper, the well-known medium, has returned to this city and resumed her sittings.

The Next Course of Spiritual Lectures.

The Committee of "the Music Hall Society of Spiritualists" is making arrangements to resume the regular series of free meetings in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, the second Sunday afternoon in October. Rev. Wm. Brunton (formerly from England), an earnest and talented advocate of the spiritual philosophy, will be the first speaker. Other lecturers of known ability will be anhounced hereafter. A quartette of accomplished vocalists will add interest to the services.

In order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved scats: \$10 and \$5, according to location. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings; and it is hoped all such will call at once on the manager and look at a plan of the hall, select seats, and purchase one or more tick-LEWIS B. WILSON, Manager,

9 Montgomery Place, Boston.

Warren Adams. .

[This spirit message was given at our Public Free Circle Puesday afternoon, Sept 15th, with the request to publish in

I died in Jacksonville, La., of fever. I wish to communicate that intelligence to my friends here at the North. I have been free from the body about three hours. It is not my wish that they should travel into that infected locality just at present. By-and-bye will do as well, so far as my affairs are concerned, and I hope that by my death and speedy return here, I shall establish in their minds what was long ago a fixed fact to me, that the dead can return and communicate through mortal media.

brary at the British Museum contains a large number of spiritualistic works, chiefly French number of spiritualistic works, chiefly French and American. A complete series of the works of Allan Kardec is included in the catalogue. Pioneer of Progress.

Chicago has introduced moral suasion in her schools in stead of corporal punishment, and finds it successful. Last' year there were fewer suspensions in proportion to attendance than ever before.

BRIEF PARAGRAPHS.

When two young people start out in life together with nothing but a determination to succeed, avoiding the inva-sion of each other's idiosyncrasics, not carrying the candle near the gunpowder, sympathetic with each other's employment, willing to live on small means till they get large facilities, paying as they go, taking life here as a disci-pline, with four eyes watching its perils; and four hands fighting its battles-whatever others may say or do, that ingiting its outcless matters to the beavenly ar-chives, and the orange blossom shall wither on neither side

The great strike of the operatives, at Bolton, England, which commenced Saturday morning(-Sept. 12th, stops seventy-four mills, which employed thirteen thousand hands. Forty-eight mills, employing seven thousand hands, continue operations. Subscriptions for the strikers have been opened by the trades unions throughout the manufacturing districts.

A petition signed by twenty-six Professors in the Uni-A perition signed by twenty the Prime Min-ster, calling his attention to the treatment of the ladies admitted to matriculate as students of medicine hi the University of Edinburgh, and afterward refused the right to graduate, and orging the government to take the whole subject of the University education of Wöhlen into consideration, with the view of devising a remedy for the present

We have received No. 1, Vol. 1, of the Temperance Star, Issued bl-weekly by Couch Brothers, at Charleston, West Va., and devoted to the cause indicated by its title.

David Barker, the well-known poet of Maine, author of O'Tho Covered Bridge," "The Empty Sleeve," etc., died at Banger, Sept. 11th, aged about fifty years. He was a prominent Mason, and leaves many personal friends.

The Indians in the Black Hills country refuse to sell, and demand, through their chiefs, the protection of the general government. The Boston Traveller thus records its opinton lu the matter:

(III)

cial.

ge-ars

earth .

t will

mont

, has

need

i, has

res.

ty of

sumo

y and

near

ifter-

nerly

ocate

peak-

e all-

ished

n the

ed for

rates

pirit-

ice of

Il call

of the

tick-

dish in

ish to

shere

body

they

ust at

far as

by my

ablish

act to

nicate

al Li-

large

works

gue.-

cessful.

for in the matter:

'Land-thieves and gold-seckers say that the treaty with
the Indians under which they are to be kept out of the Black
Hills country is no treaty, and that it is not binding on
either the Indians or our government. We should like to
know what treaty ever made with the Indians was of binding force, when white no newposed if the forther interst
to break like terms! But these treaty-expounders ought to
go to the forbidden land, as General Sheridan threatens to
knock them on the head should be that them there—and
that would be to make a proper and a permanent disposition
of them,.''

Judge Benjamin Roberts Curtis of Boston passed on from his summer cottage in Newport, Sept. 15th, his decease being occasioned by softening of the brain. He was born in Watertown, Mass., 180, and graduated from Harvard University in 1829. He was for years a prominent lawyer, was one of Andrew Johnson's counsel in the Impeachment trial, and while a Justice of the U.S. Supreme Court he attracted much notice by his dissenting opinion in the "Dred Scot " case.

No less than 50,000 people visited Silver Lake Grove the past season by way of the Old Colony Rallroad, and that, too, without accident.

Francols Plerre Gulllaume Gulzot, the eminent statesman and author, who has been styled the "John Quincy Adams of France, " passed from mortal experiences on the 13th of September, at Voiricher, in the eighty-seventh year of his age. He was born at Nines, a city in the south of France, Oct. 4th, 1787; was during life a firm Protestant; an ardent opposer of the Napoleonic dynasty; a stanch though liberal royalist; a prominent politician; an historian of high merit. Educated while in extle at Geneva, he made his home, at eighteen years of age, at Paris, where his steady efforts for further acquirements in the field of let-ters resulted in his final triumph. As a cotemporary justly says: "We have his career now before us-that of a poor young man, rising by his native qualities, his high ambition and his pure moral character, to the loftlest rank in his own country, and to the widest influence upon the thought and scholarship of his times; and this is sufficient as an incitement and a support to all worthy endeavors."

Our thanks are tendered to Gen. Benj. F. Butler, for public documents.

By a terrible storm (as per telegram of Sept, 12th) the Island of Brazos Santiago, Texas, was recently devastated, and all the property thereon, including the Government light-house, totally destroyed. Vessels were also wrecked, and a number of lives lost.

The Sunday question is a constant source of agitation in England. Its breat block is thus stated: "Inconsequence of a legal notice having been given to the directors of the Brighton Aquarium Company that the building must not be opened to the public upon Sandays, a board meeting was held on Saturday, at which it was determined not to close, and the place was open on Sunday as usual, !!

The American Sportsman's Convention for the protection of game (a call for which appeared some time since in our columns), convened at Niagara Falls, N. Y., Sept. 10th, and the following officers: were elected to preside over the National Association there formed: Mon. Allen T. Brinsmade of Ohio, president; C. Shaler Smith of St. Louis, Mo., first vice-president; Hon. Thomas A. Logan, of Cinchmati, Ohio, second vice-president; Henry L. Davis, of Oswego, N. Y., treasurer; C. C. Codman, of Detroit, Mich., recording secretary; W. F. Parker, of West Madison, Ct., editor of the American Sportsman, correspond-ing secretary. It was voted that the first annual meeting of the Association be held at Cleveland on the second Tues day in June, 1875.

Mr. William Skinner, and some other grateful citizens of Haydenville, Mass., have presented each of the Mill River heroes-Collins Graves, Jerome Illiman, George Cheney and Myron Day—with a gold medal. On one side of each medal is engraved a representation of the memorable, "ride for life, '' and on the other' the name of the recipient, sur-rounded by a wreath in which the laurel and marsh mallow, emblems of humanity and courage, are blended. These medals were made by Tiffany & Company, New York City.

The French Atlantic steamship, Ville de Parts, came near being lost on her last trip from Brest to New York, She encountered a cyclone. Only one person, however, tost his life—a seaman of her crew.

"Why did Joseph's brethren put him in the pit?" asked a Buffalo Sunday school teacher ; and the reply he got was, Because there was no room for him in the family circle.

Mr. Beecher will preach in Plymouth Church on the 4th

of October, and the frial of the suit brought against him by Mr. Tilton will begin the next day. A new service has been made upon Brigham Young in the divorce case. But it is difficult to see, when Mrs. Ann

Eliza is not a wife at all under the United States laws, how she can be divorced under them; and if she cannot be divorced she certainly cannot receive alimony. On the other hand, if the divorce is granted, it is an open recognition of the legality of polygamy, and a greater triumph for Brigham than the saving of his wealth. The decision will be awaited with interest.

TRULY HORRIBLE!-Those who suppose the good Presbyterians of Chicago and the West were wrong in trying Rev. Dr. Swing for heresy(?) have only to read the follow-ing summing up of the list of offences of which it is alleged he was guilty, to be satisfied at once of the propriety of

ne was game, to so that Mr. Swing is simply a panthesistic Arian of the Entychian type, a monophysite and a monophelite and to does not preach the Aparagramal Brilliance of Godhead's gjory, but is a Mac-donian. He also declares that this man Swing's Trinity is only a Triadity, a Modalism, not a Hypostatical Trinity, or Trinity of Persons, 'Westerness, was indicted

Jessie Harding Pomeroy, the child-torturer, was indicted by the Grand Jury, Sept. 14, for the murder of Catherine M. Curran. He now lies in jail under two indictments-the second being for the killing of the Millen boy.

The Boston bark Aurella, Capt. Horace Brooks, from Baltimore for Queenstown, with a cargo of oil, is now given up for lost with all hands, portions of her freight and wreck having been fallen in with off the Azores by Capt. Lind of the Norwegian brig Talisman.

Five per cent, of the volunteers enrolled in Cuba are ordered out to serve until April 1st, 1875. The Government has asked the banks for \$500,000 in gold and \$1,000,000 in paper. Of this \$750,000 in bills and \$250,000 in gold has been advanced by the Seath, the vanced by the Spanish Bank.

The Carlists are still burning and destroying in Spain, but their "cause" seems daily to "lack assistance," and the signs are that Don Miguel will not ascend that throne which he pompously declared he would base on camon.

Mr. H. D. Jencken, of the Middle Temple, has undertaken the duties of General Secretary of the Association for the Reform and Codification of International Law, which will meet at the Hotel de Ville, at Geneva, on the 7th of next month.—London Medium and Daybr. ak of Aug. 21st.

A blacksmith at Moybeg, Strathdearn, being at present without an assistant, has for some weeks past been instructwithout an assistant, has for some weeks past been instructing his eldest daughter in the mysteries of the trade, and she is already an expert at the business. The young lady can she is already an expert at the business. The young lady can shoe a horse in a good womanlike fashion.

A Connecticut farmer sprinkles his currant-bushes with whiskey. The worms get drunk, drop off, and either break their necks or cripple themselves, so that life is a burden.

Charles W. Sullivan, gave added pleasure to the enjoyable occasion.

John A. Andrew Hall.—Mrs. Sarah A. Floyd, held her spiritual. Reform and Miscellaneous Books, published by Colby & Rich.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale spiritual. Reform and Miscellaneous Books, published by Colby & Rich.

BOCHESTER, N. Y., BOOK DEPOT.

D. M. DEWEY, Bookseler, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works again well attended, especially those held in the after-

New Publications.

WOMAN AND THE DIVINE QUESTION Is the apt title of a new book by Leo Miller, which is published in Burfalo. The spirit and mode of his treatment of the whole subject is admirable. His aim is to demonstrate, from Nature and Revelation, that the Woman Movement; taken in all its branches and with all its associations, is to culminate in the development of a new and distinct type of civilization, a system of laws and government worthy to be called the Divine Republic. And it cannot be dealed that he has proceeded with his task in the most impressive, if not effective, manner. In his general observations on the Wo-man Movement he shows a mind open to all the changing phases of our modern civilization, and the capacity to embody them in expression, that is precisely what the public graves to read and enjoy. A large share of his statements are almost axiomatic, and their train is underliable. He discourses eloquently and convincingly on the sex of soul, theorigin of human institutions, the masculine and femi-nine religious, the Woman's Cause the cause of Christ; the divine republic and its practicability, woman's public function, and the millennial era. If all our readers should derive the satisfaction and positive enjoyment that we have in the perusal of this little volume, elementary, as it were, on the subject, they will have abundant occasion to thank us for having presented it thus politically to their at-tention. We should be glad to make copious extracts from It, if our space permitted. It is written in a somewhat fer vid spirit, and its style floats the argument to the reader's mind and heart. Woman is without doubt to become the new factor in the problem of civilization, and the question of her total enfranchisement involves the whole issue of the new era which is about to dawn,

JUSTIN HARLEY Is the name of the last romance by John Esten Cooke, the well-known Virginian, who has done so much to invest the Old Dominion with the glow of sentimental attractions. It is published by Claxton, Remsen and Hafflefinger, of Philadelphia, and its numerous pages will enliven many an hour with the woven tales and sketches of character and incident and scenery which abound from beginting 6 end. Cooke does not produce a dull romance, and the present one is a worthy successor to those which have made for him such a wide and lasting reputation. He may justly be styled the Walter Scott of Old Virginia.

NOT IN THEIR SLT: or, In Different Circles of Society. is a translation from the German of Lenzen, by the same hand that translated " By his Own Might," Marie Lenzen is a rising novelist, her specialty being what is known as the "Society Novel," Her plots turn chiefly on the struggles of parentless or deserfed girls and their surroundings; and her sketches of the German society of the upper classes are pronounced of great merit. The present story is likely to prove widely attractive and popular. It is published in handsome style by Lee & Shepard.

THE READING CLUB AND HANDY SPEAKER, from the same publishers, by George M. Baker, is a fresh assort-ment of selections in prose and poetry. This is No. 1, and the different numbers will contain about fifty selections. It will prove the very thing for the want it is intended to

T. B. PETERSON & BROS., 300 Chestnut street, Phila delphia, Pa., are continually adding new blossoms to the choice bonquet of entertaining works of fletion which they have for years been arranging for popular admiration. We are in receipt of the following fine stories from their press. published in style uniform with their well-known chear alltion for the people:

THE DIAMOND BRACKLET, by Mrs. Henry Wood, author of "East Lynne," "Dene Hollow,"," Bessy Rane, y "Roland Yorke," "The Shadow of Ashlydyat," "Within the Maze, " etc., etc.

LOVE AT FIRST SIGHT, a Novel, by Captain Henry Curling; author of "The Soldier of Fortune," "The Stolen Child, "etc.

SUNSHINE AND SHADOW, a Novel, by Mrs. C. J. Newby, author of "Kate Kennedy," "Married," "Right and Left," "Only Temper," "Trodden Down," "Margaret Hamilton," "Common Sense," "Wondrous Strange,"

THE LLUSTRATED JOURNAL, Issued by the America Publishing Company, Room 27 Tribune Building, Chicago, Ill., continues to keep up its reputation for excellence and enterprise.

ESTES & LAURIAT, 143 Washington street, Boston, are out with two additional numbers of their "HALF HOTH RECREATIONS, "In which sabjects in the domain of natural history and popular science receive entertaining treatment, for the delectation of the general reader. The two bers before us are entitled respectively "INSECTS OF THE PLANT HOUSE, "by A. S. Packard, Jr., and "THE CHECLATION OF THE WATERS ON THE SCRPACE OF THE EARTH," by H. W. Dove.

Spiritualist Lectures and Lyceums.

MERTINGS IN MOSTON,

Besthoven Hall.—"The Music Hall Society of Spiritualists" has seemed the above-named new and elegant hall, rear of 43 Washington street, mear corner of Boylston street, for its eighth annual sourse of Lectures on the Spiritual Philosophy. Meetings will commence Sunday afternoon, October 11th, at quarter to 3 o'clock precisely, and continue regularly through the season. The Committee are engaging speakers of known abbility and eloquence, whose names will be annonneed hereafter. Singing by a first-class quartetle. Tickets securing reserved scats for the season can be procured at the graduated price of \$10, \$5 and \$3, according to location, on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place.

John A. Andrew Hall, - Free Meetings, - Lecture by Mrs. S. A. Floyd, at 3 and 8 p. M. The andience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 551 Washington street, - The Children's Progressive Lycoun. No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. H. Lincoln, Seo'y.

The Boston Spiritualitis' Union will resume meetings at Rochester Hall (formerly Fraternity). 554 Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening, at 2% and 7% o'clock. The public are cordially invited. H. S. Williams, President.

The Ladies' Ald Society will until further notice hold is meetings very Sunday at this hall, corner of Berkeley and Appleton' equs. Lectures afternoon and evening.

Lurline iall.—Free Public Test Circles at 10% A. M. and 7½ p. M. Frank T. Ripley, medium. Free Spiritual Lyceum Conference at 1 p. M. for young and old speakers declamations, &c. &c. No admittance fee. Thomas Cook, Chairman.

Harmony Hall.,—Free Spiritual Meetings are held every Sunday at this leid; 18 location after 1974 A. V. and 3

declamations, &c. &c. No admittance fee. Thomas Cook, Chairman.

Harmojny Hall.—Free Spiritual Meetings are held overy Sunday at this hall, is Boylston street, at 102 A.M., and 3 and 75 P.M. Mrs. Litch, Mr. Ripley and other mediums, will be present.

The Children's Independent Lyceum meets at the same hall every Sunday, at 14 P.M. The public are respectfully invited.—Dr. C. C. York, Conductor.

Mediums: Medium; at Templars' Hall, 280 Washington street, at 102 A.M., each Sunday. All mediums cordially invited.

BOSTON. - Rochester Hall !- The usual exercises were interestingly participated in on the morning of Sunday, September 13th, by the officers and members of Children's Pro gressive Lyceum, No. 1. An audience of visitors which packed the half also evinced the cordial feeling entertained for the school by the adult public. Singing, marching, etc.: declamations by Misses Mabel Edson, Katle Hersey, and Henry S. Dodge and Nelson Innes; songs by Misses Cora Stone, Etta Bragdon and the Saunders sisters; a reading by Lizzie Thompson, and eloquent remarks by Mr. Whiting of Detroit, Mich., and Dr. John H. Currier, of Bos-

ton, composed the services,

Boston Spiritualist Union.—This organization held its
first meeting at the above-named hall, for the present scason, on the afternoon of Sunday, Sept. 13th, the session being most y devoted to the transfetion of business.

In the evening a conference was held, at which the fol-

lowing subject was considered: ** Resolved, That the prin-ciples of Modern Spiritualism are to-day scientifically demonstrated by the facts, " 'The speaking was participated in by Dr. L. A. Plamb, Mr. Bradford, Dr. H. F. Gardner, H. S. Williams, Dr. H. B. Storer, Miss Lizzle Doten and others, and the meeting was of unusual interest. The suggestion was made, and adopted, that some medium

belonging to the Society be invited at each exening session to "give way" to spirit influence in order that questions asked upon important matters—rather of a general and philosophical than a private order, however—might be answered by said person while so entranced. Dr. H. B. Storer was requested, and gave his consent, to break the way in this regard, and will so do on the evening of Sunday, Sept. 20th.

Dramatic Entertainment, -On the evening of Monday, September 14th, Children's Lyceum, No. 1, gave an exhibition for the benefit of its finances, at this hall, which merited a larger attendance than it received. The Dramat-le Association afforded a glimpse at its store of histrionic talent by the farce "A New Broom Sweeps Clean," characters by Messrs, Chas. W. Calkins, J. B. Hatch, Jr., W. S. French, Geo. H. Lincoln, and others: Miss Etta Bragdon of Charlestown District, sang to good acceptance: Master Eddle Stickney and Miss Cora Stone caused much meritment in a comic recital, (musical and vocal,) entitled "No;" and Misses Nan Barrows, Cora Hastings and the

Saunders sisters fayored the people with duetts; declama-tions were also given by Misses Cora Stone, Lizzle Thomp-son, Chas. W. Calkins and Willie S. French; and music from Carter's Quadrille Band, and character songs by Charles W. Sullivan, gave added pleasure to the enjoyable

foon and evening. The regular three o'clock lecture wa delivered by Horace Seaver, editor of the Boston Investi gator. It was in his usual terse and pleasing style, and was attentively listened to by the appreciative auditory. Mrs. Carlisle-Ireland and Mrs. Leslle were the test me diams for the morning and evening citcles, and gave great satisfaction to all for whom the time would allow them to manifest. But the great and interesting feature of the or-Youngs, who gave her manifestations on the plane to the solid assurance of filends and the confusion of skeptics— the plane lifting and beating time to the music, even with sty men stitling upon the top of it. She will be present on next Sunday and give the same manifestations in this hall, On Saturday evening, Sept. 19th, a benefit scauce and sociable will be given for the benefit of Mrs. Ireland, Mrs Youngs will also be present on this occasion. Admittance

cents. Thomas Cook, Chaleman. . Camp Meeting Party, - A pleasant social gathering occurred at the residence of Mrs. Mary A. Charter, 125 London street, East Bostom on Friday evening, Sept. 11th. The occasion was one of a series now in progress, othe first of which occurred some weeks since at the residence of Dr. wherein those who in the summer participated in the varions Spiritualist Camp Meetings, seek to keep up the frater-nal spirit there engendered. A large company was in attendance; social converse, speaking in which Dr. Richardson, Mrs. Hattie-Wilson, Mrs. Dr. Nichols, and others 400k part—singing by Charles W. Sullivan, Mrs. Ella Washburn, Mrs. Dr. Richardson, Mrs. Archer, Mrs. Star. Mrs. Dutton and others, and a collation comprised the ex-

Mrs. Charter announces that the third of this series will take place at 17 Central Square, East Boston, on Friday, September 25th, at seven o'clock. Speaking, singing and dancing will be the order of the evening.

1776.

A Grande Concert, Supper and Dance, of ye olden days will transpire in ye Comodious roomknown as ye Rochester Hall, 551 Washington street, on Monday, ye 21st day of ye month of September, Anno Domino, 1874.

Hall, 534 Washington street, on Monday, ye 21st day of ye month of September, Anno Domino, 1874.

Ye Men and Women sliggers will march to their seats to ye musick of ye Washington March, dressed in ye Anchent Costumes of a hundred years ago. Ye Choir will entertain ye town people by ye shighing of many Anchent hymstheroil, interspersed by many Worblife dittles. Ye musick-will commence at 8 by ye chock, which is ye early candle light, and to continue until half after 9 by ye clock, when ye anchent suppor will be ready server in ye genulue olden style. Do not fall to be present on this grate occasion. Ye dance will commence at 10 by ye clock and continue until 1 in ye morning. Ye lyste for ye dancing will be varied by many of ye olden dances such as "Moncy Musik," "Chorns Jig." "Hall's Vletory," "Lady Washington's Reel," "Four handed Reel," and many Contra dances to ye unside of "Pibly Washiwoman," "Devil's Dream," "Speed the Plough," "Zip Coon," &c. There will be many plain Cotflions and round dances. At ye internalsion Goodwife Dunbar will dance yo "Hillande Fling." In ye olden style, also ye "Saifor's Hornphe."

Ye price of getting in at ye concert will be 25 cents in ye lawful money; ye supper will be "Secuts, making 75 cents for ye whole evening. It is earnestly hoped a grate gathering from this town and alploining ones will be present. Ye men of musick are many, led by town of Shawmant. Many old reliefs will be on exhibition. Ye shighing will be led by Deacon Obadiah Gloome-ly. We women singers are: Goodwife Lang, she that was a Sanborn: Damsel Harriet Richardson; Damsel Nancy Barrows: Damsel Harriet Richardson; Damsel Susangh Adams; Damsel Cordella Stone: Damsel Phackett, late a Fessenden, who keeps shop on Pleasant street, will make, musick on ye harpsloord, accompanied by ye men of falent under direction of ye said Thomas Carter. These men will play on ye Instranments known as ye sachutte. Psaitery, Cymballs, Flutes, Vlols, and many stringed instruments which there is not space to mention. Come one and a

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he lrst, and fifteen cents for every subsequent insertion.

NPECIAL NOTICES. Forty cents per line.

Minion, each insertion.

BUNINESS CARBN. Thirty cents per line.

Agate, each insertion.

Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

47 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

DR. W. F. EYANS, author of "Mental Cure" and "Mental Medicine," has removed to 3)4 Beacon street, Boston.

4w-S.5.

CHARLES II. FOSTER, No. 14 West 24th

THE WONDERFUL HEALER AND CLARRYOYANT! — Mrs. C. M. MORRISON. Diagnosing disease by lock of hair, \$1,00. Give age and sex.

Овиодо, Овиодо Со., N. Y. P. O. Box 1322. Jy.25.13w*

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Au.29.—4w*

Public Reception Room for Spiritu-alists.—The Publishers of the Bunner of Light have fitted up a suitable Room in their Establishment expressly for the accommonation of Spiritualists, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

MRS. NELLIE M. FLINT, Healing and Developing Medium, office No. 198 Joralemon st., one door from Court st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. 4w*-S.19.

Dr. Henry Slade, Clairvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st street, near Broadway, N. Y. Jy.4.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.4.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a messmerizor excilifully applies the cheeter prometic let. are compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic bat-tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous complaints

BUSINESS CARDS.

SAN FRANCISCO, CAL., ROOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER of LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens. Planchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars malled free.

35 Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA ROOK DEPOT.

HENRY T. CHILD, M. D., 83 Hace 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 as above; also by DR. J. H. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoin Hall, corner Broad and Coates streets, at all the Spiritual meetings.

A. J. DAVIS & CO., Rooksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spirtualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

W. L. KEMPER, 520 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 Cothy & Rich. CLEYELAND, O., BOOK DEPOT.
LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the Spiritual and Liberal Books and Papers kept for

ADVERTISEMENTS.

COLBY & RICH. Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON,

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

TERMS CASH. Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

Ap* Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order.

Any Book published in England or America, not out of print, will be sent by mail or express.

De Catalogues of Rooks, giving prices, &c. sent free.

WEBSTER'S Unabridged Dictionary. Illustrated Edition. GET THE BEST.

10,000 Words and Manings not in other Dictionaries 3000 Engravings; 1840 Pages Quarto, Price \$12. 'roothil hest that english the honary ex-tant." Landon Quarterly Reblew, betoler, 1873. Published by G. & C. MERRIAM, Springfield, Mass. Sold by all Booksellers. IW Sept. 19.

Mrs. Clara Dearborn,

CLAIRVOYANT Practical Physician and Midwife, 68 Washington street, in Nassau Building, Room 3, Office hours from 9 A, M, 16 5 P, M, iv* Sept. 19. MRS. FRANCES, Business and Clairvoyant Physician. Answers questions, tests, scaled letters, 217 Harrison ave. Hours 9 to 9. Séamee Fibiay evenings. Sept. 19. - 18*

WANTED, AGENTS-Worthy the special no-AA 1 F.A. AMEA 15—MOUNTING SPECIAL PARTY AND AMERICAN ASSETS OF COLES VOYAGE OF LITE, "After engraving "bildbood, youth, manhood, ald age, Sold by subscription only. Price to duced to suit the times. Nothing like it ever offered to the American public, ware chance and inducements, Address B. B.; RUSSELL, Publisher, 5; Cornhill, Boston, Sent. By.—by

ONE OF THE EDDY MEDIUMS, of Chutten-den, Vt., is holding scances for splitting manifesta-tions at my house every evening, and will continue to decisional further notice. All who wish to witness these mani-festations can be accommodated.

estations can be accommodated.

Ridge Mil's, Onelda Co., N. V., two infest from Rome.
Sept. 19.— W.

A GENTLEMAN Healing Medium would like to correspond with a lady, an Unconscious Trance Medium, in view of Copartnership, Spirit friends consulted. Address A. C. HEALERY, Manchester, N. H. Sept. 19.—14.

DR. OBED CRIDLEY. PSYCHOMETRIC AND Natural Physician,

Willo for many years has been very successful, "with the help of Good and the invisible intelligences," in curing Chronic-Diseases, with Nature's aid and remgdles, which has and can be testified to by many homorab e ritizens. Dr. Gridley, in compliance with the expressed desire of his medical controlling is fluences, will marish their prescriptions, which are composed of purely vegetable remedies for curing, with seldom a failure, when the directions are stiletly followed, any one of the following diseases: Rheumatism, Neuralgia, Asthma, Diabetes, Dyspepsia, Bleeding or Weak Lungs, Billonsness, Brouchitis, Gravel, Nervous Prostration, sail Rheum, Ples, Januchete, Erysthelas, Kidhey and Bladder Dilliculties, Price \$1.50; age, sex, and how long afflicted required. "Speciality," prescribing for the curing of complicated Chronic Diseases, Address 562-Eighth street, 80, Boston, 5wis* Sept. 12.

HENDRICK INSTITUTE,

No. 25 West 26th street, New York.

French. German and English Boarding and Day School for Young Ladles and Delleute Children.

Thile course of instruction is extensive and thorough. I fleatiff is the basis of power. Therefore our purpose is to unite the highest educational advisinages with physical culture, and while hasking thorough scholars, to also make strong, healthy women. Parents need have no fears for the health of the most frail and delleute entrusied to us, for we give to such our special care and skilled attention.

*## School opens September 21st.

DR: SARAH L. HENDRICK, Prin.

Sept. 12.—3wis.

DR. E. S. CLEVELAND,

CLAIRVOYANT PHYSICIAN AND ELECTRICIAN, STAIN STAIN STAIN AND ELECTRICIAN, Inations at the office Firez.

Invalids abroad, enclosing lock of hair and one dollar, with name, ago and residence plainly written, will receive by mail a correctly written diagnosis, with advice-concerning treatment. Satisfaction guaranteed of money-refunded. Sept. 19.—2w

MERCANTILE SAVINGS INSTITUTIONS

347 Washington Street, Boston.

A 1.1 deposits made in this Institution on or before the tober 1, 1874, will draw interest from that date at the rate of 6 per cent, per annum for all 6 months per loss they remain in Banke Deposits remaining for less than 6 months will draw interest at the rate of 5 per cent, for all full eatendar months they remain in Banke. We change and the spirit feelend, the little endar months they remain in Bank.

The Institution has a guarantee fund of \$205,000, for the express protection of its depositors.

2w—Sept. 19.

A CARD.

D.R. A. H. RICHARDSON. Magnetic Physician. takes this method to inform his former, patrons and the public that having completed his summer vacation, he has resumed the practice of Healing at his residence. No. 35 Main street, Charlestown Discrict, where he will be pleased to see all who require the exercise of his powers of healing. From the wonderful success which has attended his jost efforts, to reflece or care those suftering from the various forms of disease, both acute and chronic, he teels confident of success in every carable case that may come under his treatment. Pathents will be visited at their homes when desired.

DR. A. H. RICHARDSON.

A NEW SPIRIT-

UAL paper, The SPIRITUAL SCIENTIST; replete U with genuine interest to all classes of minds, interests investigators and advanced Thinkers. Weekly. \$2.50 per year. Send three-cent stamp for swelmen conv. Sei-ENTIST PUBLISHING Co., 9 Bromfield street, Boston,

SECOND EDITION.

EULIS!

THE HISTORY OF LOVE: Its Wondrous Magic, Chemistry, Rules, Laws, Modes, Moods and Rationale; . Reing the THIRD REVELATION OF SOUL AND SEX.

"WHY IS MAN IMMORTAL?" THE SOLUTION OF THE DARWIN PROBLEM.

An Entirely New Theory. BY PASCHAL BEVERLY RANDOLPH, M. D. Price \$2.50, postage 12 cents.

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

ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE RECOGNITION OF THE

CHRISTIAN GOD, JESUS CHRIST, AND THE BIBLE, IN THE UNITED STATES CONSTITUTION RY W. F. JAMIESON.

Price 10 cents, postage 2 cents.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower theor), Boston, Mass.

Unhappy Marriages.

BY A. B. CHILD, M. D., Author of "Whatever Is. Is Right," "Christ and the People, "etc.

"As frosts and snows dissolve by the gental warmth of the summer's sm, so will the power and bordage of human law and listrall of woes dissolve, when love shad make the marriages of souls."

Price 15 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Mongomery Place, corner of Province street (lower floor), Hoston, Mass.

ROOMS TO LET.

TWO SPACIOUS ROOMS in the new Building No. 8 Montgomery Place, corner of Province st. Have the modern conveniences. Apply at the Bookstore of COLBY & RICH, on the first floor.

New Music.

Loved Ones are Waiting for Me. Song and Chorus. Words and Music by S. W. Tucker. Price docents, postage I cent.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Issued Monday, Sept. 7th,

ALLAN KARDEC'S Great Work,

ENPERIMENTAL SPIRITISM.

BOOK ON MEDIUMS;

GUIDE FOR MEDIUMS AND INVOCATORS:

The Special Instruction of the Spirits on the Theory of all kinds of Manifestations;, the Means of Communicating with the Invisible World;

> ship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

the Development of Medium -

BY ALLAN KARDEC. Translated from the French, by Emma A. Wood,

CONTENTS:

PART PIRST. Preliminary Ideas.

CHAPTER 1—Are there Spirits 2 CHAPTER 2—The Morre House and Supernatural, CHAPTER 3—Skepties from Broomnee, from 10-will, from Interest and Justinerity, from Pasilizationty, from Ru-ligious Scrupley, from Deceptions, &c. CHAPTER 1—Different Modes of Viewing Spiritism, Som-namoutic, Pseshurst, Diabode or Demoniae, Optionist, AC.

PARI SECOND.

Spirit Manifostations.

Baril Manifostations.

Charlest I Action of Spirits on Matter.
Charlest I Psychol Manifestations.
Charlest I Psychol Manifestations.
Charlest I Intelligent Maintestations.
Charlest I Theory of Physical Manifestations—Movements and Levitations; Noises, Increase and Diminution of the Weight of Bodies.

Charlest I Theory of Physical Manifestations—Movements and Levitations; Noises, Increase and Diminution of the Weight of Bodies.

Charlest Spentaneous Physical Manifestations—Noises Racket, and Disturbances; Objects thrown; Phenemenon of Maleria Lation, &c.

Charlest Learned Manifestations Questions on Apparitions in Theoretic Essay on Apparitions Action—Apparitions of the Spart of the Living: Transfugnation, Acc.
Charlest Industrie Essay on Apparitions, Accidentials Laboratory of the Increbb. World Clothing of Spirits; Magnetic Curative Action, Acc.
Charlest I Industrie Occumunications.
Charlest I Industrie Occumunications.
Charlest I Industries of Communications.
Charlest I I I Sundiverse Communications.
Charlest I Psychography and Typhology Language of Signs and Rappings. Acc.
Charlest I Psychography Baskets and Planchettes; Direct or Manual Psychography.
Charlest I Psychography Baskets and Planchettes; Direct or Manual Psychography.
Charlest I Prisons: Sepsitive or Impressible Mediums: Andithy Mediums: Speaking Mediums for Physical Mediums.
Charlest I Writing or Psychographic Mediums.
Charlest I Writing or Psychographic Mediums.
Charlest I Prisonal Mediums for Freschinders.
Charlest I Prisonal Mediums of Ereschinders.
Charlest I Prisonal Mediums of Mediums Development of Mediums: Speaking Mediums.
Charlest I Prisonal List of the Different Validies of Mediums.
Charlest I Prisonal Actions of Mediums Development of Mediums.
Charlest I Prisonal Actions of Mediums Development of Mediums.
Charlest I Prisonal Actions of Mediums Development of Mediums.
Charlest I Prisonal Actions of Mediums Development of Mediums.
Charlest I Prisonal Actions of Mediums of Mediums.
Charlest I Prisonal Action of Medium of the Medium.
Cha

Mediums,
HAPTER 20. Mayal Influence of the Medium,
HAPTER 21. Influence at the Surganulugs, a
HAPTER 22. Of Medium hip in Anguals,
HAPTER 23. Of the solar Surjectus,
HAPTER 23. Of the solar Surjectus,
HAPTER 23. Of the solar Surjectus,
Hone Subjugation: Causes of Obsession; Means of Comtion; Subjugation; Causes or consequenting it.

INAPTER 21 - Identity of Spirits - Possible Proofs of Idense HAYPER 21 - Identity of Spirits - Possible Proofs of Idense HAYPER 22 - In Accordance Spirits who may be invoked; Language to hold with Spirits; Questions on Invocations Invocations of Admai; Invocations of Living

thous: Invocations of Animal; Invocations of Living, Fersons, &c., useful main he asked of the Spirits-Chestion of the Entire: On Past and Future Existences; On Monal and Material Interests: On the Reath; On other Worlds, &c. (Inventions and Discoveries; On Hidden Treasure; On other Worlds, &c. (Invertige 2) On Control Constructions and Mystigentions, Interest of Control Control of Control Control of Control Control of Contro

#o . This work is printed on tine tinted paper, large 12mo, 100 pp. Cloth, beyeled boards, black and gold.

Price 81.56; postinge free.

For-ale wholesale and refull by the publishers, COT, BY
X-RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass,

PHOTOGRAPH

Indian girl. VASHTI.

The piquant, sparkling, and at the same time tractable and intelligent influence depicted at the side of Mrs. Comant in this photograph, first controlled that medium in 1850, as she was slowly recovering trong a severe illness. The chromostances attending VASHTT's birth were as follows: A white woman; from fillinols, crossing the Plains with an emigrant party, was taken prisoner by she indians, and tell by lot tothe share of "199 Hullaho," of the Plegan tribe, as his wife. The Indian wife of the chief lathed to relish her new domestic partner, and used every means to exhibit her batted. In time said squaw gave birth to a child, which, (in direct obedience to the law of prenatal influence, by reason of its mother's continued hought of her pairs faced tival during the gestative period, resembled a white child in a strongly marked degree. The squaw mother detested it in consequence, from the moment of its birth, called it? Vousshif, "the captive) inderlished of the promoter woman, and endeavored to kill it on several occasions but was prevented by the white woman, who took pity on the oppressed ditte end; "Vousshif," when about seven years of age, was, together with her father, "flig Builado," shan at the massacre of the Plegans on the Yellow Stone River by the troops of Gen, Sherblan, in December, 1849. Her name, "Vousshif," being difficult of prominentation by while flips became gradually modified to "Vashif," by those who attended Mrs. Comant's private signess, and by the latter fame she is now known.

The pleture, of which this sketch is the accompantment, was taken by W. H. Mumber, 150 West Springfield street, Buston, in September, 1841. The artist was not aware that Mrs. Comant had taken, asked, "Do you see a spirit?" Mrs. Comant had taken, asked, "Do you see a spirit?" Mrs. Comant had taken, asked, "Do you see a spirit?" Mrs. Comant had taken, asked, "Do you see a spirit?" Mrs. Comant for the presence of "Vashif," by lowe wearings before, of the existence of which in spina the eather and she for the prestin

For sale by COLBY & RICH, at No. 5 Monigomery Place, corner of Province street (lower floor), Boston, Mass. PHOTOGRAPH or the ... Materialized Spirit, "KATIE KING."

Read the following graphic description:

This photograph, an enlarged copy of the original takers in London by the magnesiam light, represents the fulform materialized spirit, Katle King, allow Annie Morgan, who for three years, ending May 21st, 18th, camo through the meditumship of Miss Fromene Cock in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cone establishment at Great Malvern, March, 18th, Mr. C. F. Varley, F. R. S., the efectivelan of the Atlantic color, and Prof. Crookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet and the lime that the spirit Katle was inside the cabinet all the lime that the spirit Katle was inside in moving about among the spectators or conversing with them. March 12th, 18th, 18th, Crookes, by means of a phosphorus lamp, saw Katle standing close behind Miss Cook in the cabinet, and satisfied dimestif of the distinct objective reality of the two, May 2th, 18th, Berjamin Coheman, Esp., (to whom we are hole-bard for this photograph) was present at a scance, of which he writes; "Mr. Crookes calsed the cuntain, and he and I mad four others who sat by me saw, at one and the same time, the figure of Katle, chair life the white dress, bending over the sleeping form of the medium, whose dress was law, with a red shawl over her head." Mrs. Plotence Marryat Rosse Church, who was present at three scances on the 2th, 13th and 21st of May, 18th, resilies that she saw the medium and Katle together; that she felt the mude body of the latter mader her dress-felt her heart beating raphity, and can testify that, "if she be psychic force, specific force is very like a woman," "I must not onlit to relate, "sho ands," that when she (Katle) had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her while times as concentris for her tylends, there was not also be seen in it, examins it which way pounded the same thing several threes." Read the following graphic description:

Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS, J. H. CONANT.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carth-life to that terond whether food or evil. But those who leave the earth-spiere in an undeveloped state, eventually progress into a higher condition. dition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his of her reason. All express as much of truth as they perceive son more.

The Banner of Light Free Circle Meetings THUBSDAY AFFERNOOS. The Hall will be open at two o'clock; services commence at precisely three, at which time the doors will be closed, neither allowing entrance not eggies until the conclusion of the services, every incase for abody a becessity. Under such circumstances the party should willy the Chairman, when permission will be granted to reitic after the expiration of five minutes. Our reasons for this will be obvious to every reflective mind. Disturbing influences produce inharmony, and this our respirit friends particularly entoin upon us to avoid, if possible. As these to tries are free, we have no doubt visitors will readily conform to our request in this particular, are the propounded by individuals among the audience. Those read to the contributing intelligence by the Chairman, are sent in by correspondents.

MRS. CONNET receives no visitors at her restdence on Mondays, Tuesdays or Thursdays, until after six o'clock F.M. She gives nogrivate sittings.

Fig. 3. She gives no private sittings.

SEALED LETTER'S. Visitors have the privilege of placing scaled letters on the Table for brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or-sler full name; then put them in an envelope, scal it, and write your own address on the outside. At the close of the scance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WILSON, Chairman,

Address by Theodore Parker.

(At the circle, Tuesday, Sept. sth. spirit. Theodore Par-There are some people who can never see a be of no avail; but, in justice to myself and to Banner of Light-I make these remarks, hoping for good results. "The proprietors of the Banner of Light are in perpetual receipt of letters, particularly from the West, charging them with being defenders and upholders of the doctrine of Free Love in its broadest, wildest sense and when questioned as to why these charges are made, the reply is: "We see such a name and such a name appearing the your columns, either as lecturers, or in some business capacity. Now, then, if you do not defend their free love principles, why do their names appear in your columns " I would ask these same correspondents If they are expected to believe in the religious doctrines of all the people they shake hands with during the year? "Oh, no," they will say, "certainly not, certainly not!" Very well, then, neither is the Banner of Light expected to endorse all the peculiar beliefs of those people whose names appear in its, columns, in business capacities or otherwise. "Whatever appears editorially, the Banner is responsible for but for nothing else.

Now, to these Western, or other correspondents, I would say, you display a lamentable degree of ignorance when you write as you do. I should advise you to go to some country school, and ask the master or mistress to give you a few lessons concerning journalism. Then you will write differently, and think differently, perhaps; but as I said at the outset of my remarks, there are some people who never see truth outside of themselves; and, from all we are able to judge, these correspondents belong to that class, so they are very hard to deal with. "Now," they say, "If you would do thus and so; if you would shut out all these persons, your circulation would in-

The devil was said to have talked in just that manner to Jesus. "All the kingdoms of this world will I give unto thee if thou wilt fall down and worship me"-come over on my side and I will give you wealth and comfort and ease. Jesus said-so the record has it-"Get thee behind me, Satan." I have my Master's work to do, and I shall do it. I cannot do the will of two masters, and I cannot do yours,

Now these same proprietors of the Banner of Light ought to answer your correspondents in just that way. The Banner of Light proposes to be a journal for promulgating the truths of Modern Spiritualism. It does not propose to cater to the interests of any party, either freelove or conservative, but it has again and again avowed itself the stern opposer of the free-love doctrine. What more is wanted? "Why, take out these names," says the puerile correspondent; "don't let such a name appear in your columps," The Pharisees said that much to Jesus, "Don't sup with publicans and sinners, then perhaps we shall think better of you;" but he supped all the same.

Now then, once for all, be it distinctly understood that the band of spirits engaged in conducting, through its mortal coadjutors, the Banner of Light, do not and never have upheld the doctrine of free-love as it is understood by the masses. This much we have said, and still say it is a question which ought to be agitated, as it has been, but not for the purpose, we say, of doing away with your present marriage law, and giving free license to passion and ignorance—by no means. . We have always instructed you to hold tight on to that same marriage law until you have something far more stringent than that, for God knows you need it, and will for years to come.

Invocation.

Oh Thou who hast baptized us with the gift of life, and by thy power dost hold us therein, we pray thee for a better understanding of the gift-We pray thee that we may see thy way more clearly, and understand what thou requirest of us, since we are thy children and thou art our father. We come to thee, praying for wisdom: we turn to thee as flowers turn to the sunlight. for strength, and we know that we shall not be deceived. We know that as we ask we shall receive, and that thy loving kindness will never forsake us. Thou who dost keep us in life, wilt not mock us when we ask to know of life. So, Holy Spirit, teach us the way, and give us strength to walk nobly, bravely and patiently therein. Amen. A pril 23.

Questions and Answers.

CONTROLLING SPIRIT.-I am ready to hear whatever queries you may have to offer, Mr.

Ques. - (From a correspondent.) Will the controlling intelligence please tell us if, in this re-incarnation theory, the soul can take any form it pleases, or if it is subject to a law, and obliged to take the form given it?

spirits, has been teaching you for the last quar- him we're all well, and we all send a world of mean. If you heed my warning it will be all ter of a century, at least, that you are all, under love. Good-by.

all circumstances, the subjects of law. So, then, the soul cannot choose whatever form it pleases. It has no voice in the matter whatever. Infinite law directs finite conditions and perfects them, and brings them all out into glorious conditions in the infinite life.

Q .- In answer to a question asked at the Banner Circle, some six months ago, it was stated that "the various elements which pass from the earth by evaporation, decay and combustion, go to make up living entities." What is the nature, condition and destiny of those "living entities."

A .- They are spiritual bodies, or forms, or conditions, or organisms; and it is their nature to change, to aggregate to themselves new properties, and to east off the old, to move on through matter, gathering what they have need of, and disposing of what they have no need of.

Q.—The combustion of coal is comparatively of recent date, but the amount burned is enormous. What is the most noticeable effect arising from this, in the reservoir of elements which have passed from the earth?

A .- The combustion of coal has a tendency to assimilate more perfectly, in atmospheric life, the mineral and the vegetable, coal being of itself mineral and vegetable. I know it is declared to be solely vegetable, but I know to the contrary, April 23.

Julia Harthan.

I am not a stranger to these spiritual manifesfations. It was my good fortune to be made acquainted with them before my death. But I had supposed, before death, that the spirit disembodied was possessed of larger power over matter, and could do more as it pleased on returning and communicating, than I find to be the case. The obstacles to be overcome are enormous—so truth outside of themselves, and as it is to bis enormous that almost all of us poor weak ones class that I am to address myself, in the few re- are unable to do much in the way of perfecting marks which I have to make, these remarks will, our desires in this return. I used to say "If I so far as they are concerned, in all probability, was on the other side I would do thus and so. Oh, I am sure I would." But, oh, how ignorantmy mortal coadjutors — the proprietors of the by I spoke. I might as well have said, "If I only have the will to do so, I can go through the fire and not be burned." There would be just as much truth in the one assertion as in the other. I dislike digging up old offences, but when the offender will be more benefited in the end than otherwise by digging up the offence, bringing it to light, it/seems to me it were better it were done. So I am here, this afternoon, to claim some kind of restitution, at the hands of one from whom I sought counsel in a legal matter here on earth, in behalf of my sons. When my good husband left me, by death, I was comfortably situated in the East; but I was induced by the overtures of friends, and by my own unhappy condition, to dispose of what I had there, and to come this way and purchase a home, and settle here. I did so, and in doing this business it became necessary for me to employ a counsellor, and to his shame I have it to say he robbed me of all I had, and I was obliged to turn this way and that to know how to make a living; and in all human probability, if I had been properly situnted-had not been obliged to work so hard, to overtax myself as I did, I should have been in my body to day. So, then, he, in a secondary degree at least, is my murderer. Now, some restitution can be made, and I demand it. I shall withhold his name, and wait to see if he will be just. If he will not, I shall return here and give it, denouncing him as he deserves to be denounced. I hope his better nature and his faith in another life will induce him to do right, even at the eleventh hour, but I shall wait and see. My name, Julia Harthan. April 23.

George Peabody.

I find the new life so different from what I had been taught to expect, that I am constantly busy in learning what is required of me as a spirit, and how I can best serve others and myself; and for that reason, and perhaps for that alone, I have neglected to answer the call of certain friends, who have been kind enough advice upon certain matters in which I was interested when in the body. I see they have not acted upon the advice I gave, but are waiting, for some cause, to hear from me again. Possibly that which is a little further fetched may answer the purpose better.

I communicated with them at their own little private scances, and did as well as one could expeet to do, or as they ought to have expected me to do; and I have here to say, that the advice I then and there gave I would not change, I thought I was right; I think so now-and I think if they will take the first steps toward carrying it out, the second will come very easy indeed. It is the first that's going to be rather hard, because it involves a recognition of these spiritual truths; but it should be taken. If the load is heavy, muster all the strength you have at your command, shoulder it nobly, and go on, and you will succeed. There is no reason why you should not. It's a simple matter. Only start right, and I think if you will do as I told you, you will start aright.' And now, may the blessing of your God, and mine, induce you to do right, and to follow, at all times, that high and holy monitor that ever finds speech, thought silently, in every conscious soul.

I am, sir, George Peabody. I wish my communication to reach friends in London, Eng. April 23.

Edna Barrett.

I died of lung fever, three weeks ago, on Bleecker street, New York. My name was Edna Barrett. I was nineteen years old. I promised if these things were true I'd make my way to this place, as soon as I could, and communicate some message to my friends. I hardly know what to say to them beyond the saying, "It is true; and if you want to do the best thing for yourselves, follow your own inner promptings more, and the promptings of the world less." Good-day, sir. April 23.

Mamie Emerson. I am Mamie Emerson. I come with Uncle Willie. I want to tell father and Ida that Uncle Willie says that if he can-he won't promise sure -but if he can get me a chance to go on the long journey with them this summer, he 's going to. If he does, shan't I learn ever so much, and be so happy? I want father to know it. It is a -journey to the different planets. Uncle Willie says. he do n't know whether he can get permission for me to go, but he will if he can; and if he does-oh, I'll be so smart, if he'll only let me go., L'Il do anything-I'll be a servant to the whole crowd. [Have you courage enough to is n't that that 's wanting-it 's only the chance Ans. - Spiritualism, through its ministering to go. I want father to know it so much. Tell

David Waltridge.

Good day, stranger. I am from Missouri. My name is David Walbridge. I want to send a letter to my brother William—he 's in California. want him to come back to Missouri and take care of the traps there, and then he can go back to California again as soon as he pleases. He'll be surprised to know that the dead is alive, the lost is found, and these people that you do n't expect to hear from, are sending their messages across the innumerable wires of this new philosophy all the time. Every single office is crowdd, and you are a lucky chap if you get a chance inside of three months. Got to wait for your turn, just as you would in a barber's shop, here in the East. It aint so bad in the West, because there things aint so crowded-you have a little more room to turn around. I was here once, and I had to wait from about six o'clock in the morning till ten, before I could get a shave. Then I asked the fellow to lend me his jack-knife, and I 'd do it myself; and it 's about the way with this 'ere thing. Here I 've been waiting, waiting, waiting for a chance to come. Here they are, in single file, all around the office-every place is full, no show anywhere.

Now, what I am here for, is to ask Bill to just lock up his traps in California and come back to Missouri and take care of my traps and his, and then he can go back as soon as he pleases, and not blame me because I did n't send him word any sooner, for I did n't have any notice of going out, and done the best I could.

He 's waited altogether too long now. Things are in a pretty bad state. He'll have some untying to do to get things straightened out; but he can do it, if he comes right straight along. Good day, captain general. April 23.

Séance conducted by Bishop Eastburn.

Invocation.

Holy Spirit, not alone with mouthed utterances we would worship and adore thee, but in those deep, voiceless pulsations of the soul that go outward and upward toward thee, meeting thee in all good deeds, joining purposes with thee in performing thy will, in thy way! Thus, oh Holy Spirit, we would worship and adore thee! And leaving behind us the shadows through which we have come, we would press onward to that sunlight that beckons us so lovingly, and rolls back the scroll of the night of ignorance and invites us to read in the light of the new day. Oh Holy Spirit, thy Scriptures of Nature are grand and beautiful, but they are so vast that the finite soul cannot comprehend them, except by thy power, except thou dost baptize us with that desire to overcome the ignorance that is around us, that we may read these Scriptures aright, and make them the Bible that would lead us to heaven. Oh Holy Spirit, we thank thee for the will and the power to benefit thy children in mortal, who are struggling with the darkness of time. We thank thee that the earth is being plowed up with the spiritual plowshare of truth, that thy servants everywhere are sowing good seed that will by and by spring up and bear fruit an hundred-fold! So may thy work go on, oh Holy Spirit, and so may we do thy will, ever walking in thy way humbly and truthfully, acknowledging our own weakness and thy strength. Amen.

Questions and Answers.

Ques .- [From M. Ryerson, Newark, N. J.] What does the soul acquire by passing through the human body?

Ans.—It would be impossible to tell. It acquires an experience incident to matter; it acquires an experience in suffering, in sorrow, in pleasure and pain, and in those infinite varieties that go to make up a human life.

Q.-What conducts the chemical processes in the human stomach, to the definite end of build-ing up a human body and soul-life?

A.—The positive and negative poles of the hu-They are the s that regard.

Q.—[From O. B., Clay, N. Y.] I wish to ask the controlling intelligence why, in dictetics, there is nothing to be found that will fatten man, as man fattens the beast?

A.-I deny the position of your correspondent altogether. Man, physically speaking, is but an animal, and therefore subject to the laws of animal life, and under the same conditions can be fattened as well as any other animal.

Q.—[From J. L. M.] It is stated in the Questions and Answers, May 26th, 1868, that, when people are subject to fits of madness, one person may have power to control the fits by a look and a command, when others cannot, simply because the one is in magnetic rapport with the subject, and the others are not. The subject is receptive of the magnetic life of the one, and is not of the other. This being the case, would it not be nos-This being the case, would it not be possible for the friends of the person subject to fits of madness to search out a person having the requisite magnetic life, and keep the subject near such a person, so that the control could always be brought to bear promptly, thereby preventing much suffering and trouble?

A.—That is a condition that could be obtained, certainly, but at great labor and some expense.

Betsey Taylor. I used to live in Boston. I was eighty-eight

years old. I have been gone sixteen years three months and two days. I lived on Cambridge street, and my name was Betsey Taylor. I have a son and some grandchildren here, that I wish to get into communication with, if I can. I want them to know, in the first place, that the religion of our fathers and forefathers don't amount to much, and I don't know as I've anything better to offer than what they have; but I've this much to tell 'em, that religion don't consist in going to meeting Sundays, and in putting your name on a church book, and believing in a creed. It consists in doing good deeds, in living true lives, and you'll find that your church business won't avail you anything here in this life-not a thing -unless it has been backed up by good deeds. If it has, all right. I don't care how many creeds you throw in, or how much you go to meeting, or what you believe in, so that you do right. But if you believe in a creed, and don't do right, it won't amount to anything. Now, I want them to know-I want John to know particularly, that there is another, life, and that as he hopes for happiness in that other life, so he must shape his course here. Do right, do right. You haven't got a great while to stay here, not a great while to stay, John-a few months at the longest. Now see to it that you do right, so you won't be regretting what you've done when you get into this beautiful world. Here you'll want go ?] Oh, yes, sir, I 've got courage enough. It to occupy all your time in happy feelings; but you can't be happy if you don't do right now. I tell you, John, do right. You know what I April 23. | right with you; but if you do n't, why, take the

consequences; that's all-you'll have to do.--Good-April 27. day, sir.

Hiram Ericson.

This lower life looks to me like one vast piece of machinery, with the operator out of sight, but the machine is in perpetual motion: "A have some friends here in this lower life, who are like screws and cogs in the machine, and there are some of them a little over-heated. They want oiling up. I don't know as I can furnish the proper oil, but I 've brought along a little bottle, and I propose to anoint them with it, particularly those three who said to me at one time, "If Modern Spiritualism is true, and you go first to the other life, won't you come back and identify yourself to us, so that we who are left can run along a little smoother the remainder of our time here?" You three friends of mine, who aspire to certain conditions and positions, I have to say to you, you won't gain them in this life. Now that's certain -that 's a sure thing.

To Dan I would say, Come out of politics. You had better turn farmer. You won't make anything at it. You may go to Congress in the other life, but you never will to the one here. Now, mark me-just as sure as you live, it is n't in your horoscope; it is n't so to be. So do n't fool away any more time in that direction.

And to Joseph: You've left the avocation that is best adapted to you. Too back to it; go back to it, and be satisfied with enough-not be asking for too much, for it will only prove a source of annoyance to you if you get it. Joe, go back to locomotive making. That's your place, now, as sure as you live. You have n't succeeded in your new business, and you won't. Turn round; take a step back. That will give you a leverage to take a step ahead.

To Charlie: Well, study if you want to. It won't hurt you, but you never will make a minister; you'd do better in astronomy. But, however, if you think your soul's salvation depends upon your going in that groove, go in it, that's all, and you'll find, sooner or later, that I've told you the truth. Hiram Ericson, to his friends. April 27.

Georgie Kalbe.

I am drowned, sir. I fell overboard. I fell overboard, sir, from pier ten. [What place?] Pier ten. [Where 's that?] Why, don't you live here? Why, New York. [This is Boston.] Is it? My name, sir, was Georgie Kalbe. I am seven years old, and my mother can't find me. and I want her to know where I am. I've go another body, but lost one down at pier ten. Tell them to go there and they 'll find it. [When were you drowned?] Last Saturday. I was a naughty boy, and would go to the water-always would. She told me not to, but I would, and I got drowned. A little girl brought me here, and told me to send a message to my mother, and tell her where my body was, because she's feeling dreadfully about it, and so is my father. Who are you? (to the chairman). [My name is Wilson.] How much am I to pay you? [Nothing. I'll send your message to your mother. Where shall I send it?] To Station B, New York City. My mother's name is Ellen.

Here's a little boy-his name is Dennis Dale; he says my body will be found before my mother can get the message, so it 's no use to advance it. -April 27.

Scance conducted by T. Starr King.

John Talbot.

I have a brother in Waukegan, Illinois. 'I am desirous of sending a word or two to him. My name, John Talbot. Myself and brother are natives of Massachusetts. This prother has gone West; I have gone higher, as the saying is. I wish to reach him for this purpose: he is contemplating making a visit to certain famed springs in Germany to benefit his health; I want to tell him he may as well stay at home. George, you may as well stay at home, for, as sure as you go, you never will come back in the body. Now do just as you please about going. That's what I have to tell you. Good day, sir.

MESSAGES TO BE PUBLISHED.

Tuesday, April 23,—Georgie Davis, to his mother; Henry-Francis Adams, to his mother: Samuel Gerrish, of Portsmouth, N. H.; Mary Jane Willets,
Thursday, April 30,—Jonathan Hamilin, of Maine; Jane Elliot, of Worcester, Mass., to her children; Judith Gates, of Portsmouth, N. H.; Senator Lane; George W. Olney, of Auburn, to his mother.

Ellot, of Worcester, Mass., to her children; Judith Gates, of Portsmouth, N. H.; Senator Lane; George W. Olney, of Anburn, to his mother.

Monday, May 4.—John Graham, of the Penn. Reserve Corps; Sabrina Jameson, of Utlea, N. Y.; Dr. Thomas Glichrist, of Canada East; Tommie M Cann, of Roston.

Tuesday, May 5.—James Croits, of Albany, N. Y.; Mary Knights, of Old Town, to her mother; David Ames; Ellza Crane, of Portsmouth, N. H.; John Dilloway; Ezra S. Gannett.

Thursday, May 7.—Adelta Frances Williams, of New York, to her mother; William Dennett, of Portsmouth, N. H.; Betsey Carter, of Boston, to her son; Comfort Starkweather, to her daughter; Capt. Avm. Thæcker.

Monday, May H.—Ben Warklins, of Missouri; Matthew Perkins; James Irwin, to his friends in Tennessee; Margaret Ellen Brown, of Nashville, Tenn., to her mother; Clarence Waller, of California; Luiu Prentice, of Nashville, Tenn.; James Gordon Bennett, to his friend Thomas; William Schouler.

Thursday, May 11.—Edward L. Stevens, of Brighton, Mass.; Miss Sarah Salter, of Portsmouth, N. H.; T. Bigelow Lawrence; Caroline Herschel, to friends in London, Monday, June 15.—Robert Owen; Robert Garriett, of Roston; Elsie Patten, of New Jersey, to her mother; Joseph Lilby.

Tuesday, June 16.—John Von Zhelkje, of New Orleans, to his wife and son; Marletta Reade; L. Judd Pardee, to his friend George; Warren Favor, to his mother in Lowell, Mass.; Kittle Ross, of Loch Lone, Scotland, to her brother James.

Mass.; Kittle Ross, of Loch Lone, Scotland, to her brother James.

Thursday, June 18.—Harriet R. Washburn: Hiram Palne, of Fredericktown, Pa.: Mary Jennison, of New York City; Alanson Abbott, of Flatbush, N.Y., to his father; Opawallah, (an Indian chief.)

Monday, June 22.—James Hallburton, of Boston, to his son; Capt, John Williams, of New Bedford, to his sons; Ebenezer Wallace, to his wife; Emma Albro, of New York City, to her mother.

Tuesday, June 23.—Charles Sumner: Maggle Hammill, of Brooklyn, N. Y.; Freddie Carson, of New York City; Henry Wright.

Thursday, June 25.—Jane French, of Hillsboro', N. H., to Samuel Perry; Lucy Abbott, of Chicago, to her mother; Andrew Jackson.

Monday, Sept. 7.—Atkins Clark, of Boston, to his friends; Mark Smith, (the actor); Matthew Hogan, of Kilton, Ireland.

Treland, Sept. 8.—Jennie Johnson, to her parents; Capt. Jared Perkins, of New Bedford, Mass.; Moses Clark; John Taibot, to his brother, in Waukegan, Ill. Thursday, Sept. 10.—Poe-saco'a Asphwall, to her mother: Eph Hayes; Johnny Mansur, to his mother.

PUBLIC MEETINGS, ETC.

The Northern Illinois Association of Spiritualists Will hold their Ninth Quarterly Meeting in Grow's Opera House, 517 West Madison street. Chicago, Ill., on Friday, Saturday and Sunday, October 2d, 3d and 4th, 1874. The meeting will be called to order at 10½ of clock Friday, A. M. The platform will be free, and all subjects germain to humanity are debatable on our platform. The strictest order will be maintained. Our constitution is to be revised and accepted. Every attention will be given to strangers from a distance it is possible for us to show. Chicago Spiritualists will do all they can to care for those present. There will be a lumch and dinner table well furnished with the good things of life, for the use of the Convention, under the management of Bro. A. II. Williams, free to all. A collection will be taken at each meal to meet the current expenses of the table.

Spiritualists of Illinois, Wisconsin, Indiana and Michigan, come up to our Convention; bring with you brankets and buffalo robes. Let us have a feast of reason and a flow of soul. Come to this Convention, the only one in the West that has survived two years. Come one, come all, and see and hear for yourselves.

O. J. Howard, M. D., President. The Northern Illinois Association of Spiritualists

To the Spiritualists of Wisconsin, Greeting.

The Northern Wisconsin Spiritual Conference with hold its next Quarterly Meeting in the Spiritualists' Hall, in Omro, on the 25th, 26th and 27th of September, 1874. The regular speakers engaged for the occasion are C. W. Stewart and Mattle H. Parry. We would also extend a cordial invitation to all speakers and mediums to meet with us on floor), Boston, Mass.

this occasion. Let there be a grand rally of all the Spirit-ualists of Wisconsin. The platform will be free for the discussion of all subjects of import the to the human race. The Society at this place will make every effort to enter-tain (free) all who may attend the meeting. Arrangements will be made with the hotels of the place for reduced rates for those preferring such accommodation. Let there be a general turn-out of the Liberals of the State. Per order of Society, Dr. J. C. Phillips.

The Sixth Annual Convention

Of the Iowa State Spiritual Association will be held in the
Universalist Church in Des Moines on Friday, Saturday
and Sunday, October 9th, 10th and 11th. The following
named persons have begin invited to attend as speakers;
Warren Chase, R. G. Eccles, and Dr. Samuel Maxwell, of
Chicago, who is also an excellent clairvoyant and test medlum. The State Missionarles and several other medium,
embracing the different phases of mediumship—materialzation, &c.—have been invited to attend and add to the
general interest.
We expect a very large attendance, and would suggest to
the friends who are abje, to bring with them well-miled-bas—
kets of provisions. Come, then, let us rally once again in
full force.

BINNIN CATE, Pres.

MISSO, SWAIN, Sec. H. The Sixth Annual Convention

MRS, A. SWAIN, Sec'y.

The Central New York Association of Spiritu. alists, Will hold its third annual meeting, September 28th and 27th, at Hamilton, Madison Co., situated upon the N. Y. & Oswego Midland Raliroad. Miss Sarah A. Wiley, of Rockingham, Vt., and Warren Woolson, of North Bay are expected to speak on that occasion. A general attendance is solicited, particularly of members of the Association. The Eagle Hotel of Hamilton will furnish entertainment at the usual reduced rates, William H. Hick, President, Della, N. Y. CARRIE SMITH, Secretary, West Winfield.

The Eighth Annual Meeting

Of the Connecticut Association of Spiritualists will be held at Loomle's Temple of Music. New Haven, commencing Saturday, Sept. 26th, at 10½ o'clock A. M., and continuing in session two days. As important business: is to be transacted, viz., the amendment of the Constitution and the election of officers for the year ensuing, a general attendance from all parts of the State is requested.

E. ANNE HINMAN, President,
A. T. ROBINSON, Secretary.

Quarterly Meeting. Quarterly Meeting.

The Henry Co. (III.) Association of Spiritualists will hold its regular Quarterly Meeting in Cambridge on the 25th and 27th of September, 1874. T. B. Taylor will be the speaker. A good medium is expected.

JOHN M. FOLLETT, Secretary,

St. Louis Liberal Union.

St. Louis Liberal Union.

At a meeting of Spiritualists and others, held in this city on the 12th day of April last, an Association was organized under the above title, for inquiry into the nature and destiny of man as a moral, intellectual and spiritual being, and more especially into the phenomena and philosophy of Spiritualism. The officers of the Society then elected are as follows: Geo. W. Peck, President; Alex, Robbins, E. C. Little and T. I. Dean, Vice-Presidents; H. C. O'Blennis, Secretary: F. L. Bonque, Trensurer. These gentlemen constitute the Executive Committee of the Association, and as such are entrusted, for the time being, with the control of its operations.

The Executive Committee propose to secure a suitable hall in this city, and institute at once a series of public lectures on Spiritualism by some of the ablest and moteloquent advocates of that philosophy, and they appeal to the friends of the cause for such pecuniary aid as will enable them to place the project upon a safe and efficient basis.

All moneys subscribed for that purpose will be applied solely to the payment of the expenses of the fectures proposed, and may be paid either to the Treasurer or to any of the Committee, or to Mr. Hitcheock, at the Liberal Bookstory, No. 633 Pine street.

By order of the Executive Committee,

GEO. W. PECK, Chairman,

BANNER OF LIGHT:

POPULAR FAMILY PAPER, AN EXPONENT

SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY.

PUBLISHED WEEKLY

AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.
COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH.....BUSINESS MANAGER.

THE BANNER OF LIGHT is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING, classed as follows:

ESTING AND INSTRUCTIVE READING, CRESSED as INTERPRETARY DEPARTMENT.—Original Novelettes of reformatory tendencies, and occasionally translational forman authors; Poetry, original ettes of reformatory tendencies, and occasionally transla-tions from French and German authors; Poethry, orig-inal and selected; CHOICE STORIES FOR CHILDREN, etc. REPORTS OF SPIRITUAL LECTURES—By

able Tranco and Normal Speakers.

ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT.—Subjects of General Interest, the Spiritual Philosophy, its Phenomena, etc., Current Events, Entertaining Miscellany, Notices of New Publicitions, etc.
MESSAGE DEPARTMENT. — Spirit-Messages

from the departed to their friends in earth-life, giv through the mediumship of Mrs. J. H. CONANT, whi demonstrate direct intercourse between the Mundane as Super-Mundane Worlds. ORIGINAL CONTRIBUTIONS from the most

talented writers in the world

All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorieus Scientific Religion.

TERMS OF SUBSCRIPTION, IN ADVANCE.

In remitting by mall, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, Breferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the

be lost or stolen, it can be renewed without loss to the sender.

Subscriptions discontinued at the expiration of the time paid for.

Subscriptions of the management of the time paid for.

Subscribers in Canada will add to the terms of subscription of ocents here year, for pre-payment of American postage. Post-Of-FIGE ADDRESS.—Subscribers should not fall to write legibly their Post-Office Address and name of State. Those wishing the direction of their paper changed from one town to another, must always give the name of the Toton; County and State to which it has been sent.

Bas Specimen copies sent free.

Twenty-six numbers of the BANNER compose a volume. Thus we publish two volumes a year.

Patrons of the BANNER when renewing their subscriptions should be careful to always state the place to which the paper is malled; and the same care should be exercised when a change of location is desired.

ADVERTISEMENTS published at twenty cents per line for

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent invertion.

WHOLESALE AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street, Boston.
AMERICAN NEWS COMPANY, 121 Nassaustreet, New York City. WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa.

RETAIL AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street, 1

NEW ESGINAND ARTS CONTRACT AND ARTS CONTRACT AND

HENRY BORROWES, East of Custom House, Amelphia, Pa.
D. S. CADWALLADER, 1008 Racest., Philadelphia, Pa.
D. S. CADWALLADER, 1008 Racest., Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
L. B. ADAMS, corner of 8th and F streets, (opposite the custoffice, Washington, D. C.
MELLEN & SON, 91 West Madison street, Chicago, Ill.

SUBSCRIPTION AGENTS:

WARREN CHASE. ANDREW JACKSON DAVIS, 24 East 4th street, New fork City. HENRY T. CHILD, M. D., 634 Race street, Philadel-

hla, Pa. HENRY HITCHCOCK, 603 Pine street, St. Louis, Mo. HERMAN SNOW, 319 Kearney st., San Francisco, Cal. Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially shall be entitled to a copy of the BANNER OF LIGHT on year, without sending theirs in return. It will be for worded to their address on receipt of the papers contain ing the advertisement, market.

FIFTH EDITION.

Whatever $\overline{\mathbf{Is}}$, is Right. BY A. B. CHILD, M. D.

This book aims to speak of life as its. It has approbation for everything, and condemnation for nothing. It recognizes no merit, no demerit, in human souls; no special hearen for pretended self-righteousness, and no special heif for a bleeding, suffering humanity. It accepts every creed, belief, and doetrine, every action, good and "bad," as being the lawful effect of a cause that lies in unseen spirit, which cause is above the power of human volition. Price \$1.00, postage 16 cents.

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

Christianity:

Adbertisements.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS!

GREAT NERVINE, REGULATOR,

BLOOD PURIFIER. A Complete and Reliable Family Medicine PURELY VEGETABLE.

Magnetic and Electric Uterine Wafers! A Local Remedy for Female Diseases

AGENTS WANTED EVERYWHERE. CHICULARS and Agents' Terms sent FREE to any address upon application to proprietors. Address HULL & CHAMBERLAIN,

127 East 16th street, New York City. Phœbe C. Hull, Annie Lord Chamberlain, Phosbo C. Huii,
Magnette Physician,
Office, 127 East 16th st.,
(Near Union sq.) New York.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SOLOMON W. JEWETT, Of Middlebury, Vermont,

Of Middlebury, Vermont;

Is removing and curing the ills and diseases which affilet mankind, viz., Chronic and Weaknesses incident to all; Pains, from whatever cause. Bruised and Swollen Limbs, Erysipelas, Gangrene, Mik Legs, Cankered Throat, Burns and Scalds, Contracted Muscles and Tendors, Cramps, Lockjaw. Fits, Epilepsy, Sunstroke, Paralysis in all its forms, Dearness and Noise in the Ear, Defective Sight, Weak Eyes, Loss of Memory and of Voice, Insanity, Dizziness, Gold Feet, Coughs, Colds, Catarth, Sore Throat, Asthma, Pienrisy, Nervous Debility, Mental Weakness, Derangements of the Liver, Convulsions, Chills and Fever, Pain in the Pit of the Stomach and about the Heart, Indigestion, Rheumatism in all its forms, acutie, chronic and Inflammatory, Pains in the Back, Diarribea, Cholera, Offensive Breath, Dyspepsia, Gravel, Diabetes, Spinal Compiaints, Seriotica, Ruptures, Tumors and Tape Worms, also Internal Uteers and Cancers removed. The Tob weo Habit and Night Sweats cured. He guarantees to cure all cirable maladles within twenty one days. Will magnetize remedles for all manner of disease, including Prolapsus, for the benefit and cure of patients who may desire, and call for them. There are some complaints which actually need magnetized medicines as an auxiliary before the system can be placed in a receptive condition to receive the full benefit from the hand. He repeats this to the afflicted and asks their attention.

DR. JEWETT gives infallible magnetized Uter ine Rem-

full benefit from the hand. He repeats this to the afflicted and asks their attention.

DR. JEWETT gives infallible magnetized Uterine Remedles, introduced, but yet unknown to the medical world, for the cure of prolapuns uteri and weaknesses. Hundreds of obstinate cases have been perfectly relieved and cured through these agents. He mails them, carefully packed, with full directions, post-paid, to any part of this continent. Prices ranging from \$10 to \$20, and he guarantees a cure, or great relief. In twenty-one days, in every case where directions are compiled with.

These valuable remedies will be kept on sale at the Banner of Light office, Boston; by Herman Snow, 3°9 Kearney street, San Francisco, and by SOLOMON W. JEWETT, Aug. 22.

New Life for the Old Blood!

INCREASE YOUR VITALITY "The Blood is the Life." DR. STORER'S

Great Vitalizer,

Nutritive Compound,

CHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globales over discovered.

Mid and Sodining the its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of disease yield to its power.

Send for it to DR. H. B. STORER, No. 9 Montgomery. Place, Boston, Mass. luce, Boston, Mass.

Price 81,00; Nix Packages, 85,00.

For sale wholesale and retail by COLBY & RICH, at No.

Montgomery Place, corner of Province street (lower

oor), Boston, Mass.

Jan. 10.

Dr. Fred. L. H. Willis. Address, after June 20th, till further notice: Glenora, Yates Co., N. Y.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching Chairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Serofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been curred by his system of practice when all others had failed. All letters must contain a return postage stamp. Rend for threadars and References.

It—July 4.

THE PIANO STOP!

Is a fine toned Plano never requiring tuning, giving brilliancy and promptness to the organ, and is found only in

Geo. Woods & Co.'s Parlor Organs.

These remarkable instruments have created much en-thusiasm by their great capacity for musical effects. The profession, trade, and all interested in music, should ad-dress for particulars, GEO. WOODS & CO.,

CAMBRIDGEPORT, Mass.,

and Chicago, Ill.

Dr. Garvin's Catarrh Powder. A SAFE and reliable remedy for the cure of Catarrh in the Head. Dr. LEAVIT, a celebrated Physician of this city, says: "I would not take five thousand dollars for an onice of the Powder in case I could not procure any more. I was reduced very low with Catarrh, and it cured me."

Home for Invalids. A T DR. ABBIE E. CUTTER'S, 711 Tremont street, Boston. Cancers removed from the stomach and womb, as well as other parts of the system, without the knife. Obstetrical cases receive special attention, Sept. 12.—4w*

B. C. HAZELTON, Specialty Photographer, 140 Washington street, Boston, Mass. Sept. 12.

PSYCHOMETRY.

Powelt has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2.00.

JOHN. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.

RELIGION SUPERSEDED BY, the Kingdom of Heaven, a monthly journal, established in 1834. Official organ of the spirit-world. 75 cents a year. Free to the poor. Published at No. 50 Bromfield street, Boston, by THOS, COOK. +-Aug. 15.

Spiritualist Home,
CORNER of Harrison avenue and Beach street, Boston,
entrance 46 Beach. Street cars pass the house from
nearly every depot in the city. S. P. MORSE, proprietor,
Sept. 12.—2w*

PHOTOGRAPH OF MISS JENNIE LEYS. We have received a very fine Photograph of MISS JEN-NIE LEYS, the talented lecturer. Cabinet size, 50 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

ROOMS TO LET.

By the day or week, with or without board. Parties vis-liting the city, who do not wish to pay hotel prices, by applying at 869 Washington st., cor. of Garland. Boston, will find pleasant roems and good board at a reasonable price. Sept. 12.—2w*

SAN FRANCISCO.

MAGNETIZED PLASTERS sent by mail on receipt of one dollar. 33 Green street, Boston. 2w*—Sept. 12. MRS. E. A. DICKINSON, Clairvoyant and Trance Medium, 38 Kinnaird street, Cambridgeport, Mass. Scaled letters answered, Terms 42,00 and two 3-cent stamps, Money refunded if not answered.

Sept. 12.—3w*

Mediums in Boston.

Clairvoyant Medical Practice!

DR. STORER'S OFFICE (Formerly at 137 Harrison avenue,) is now in the beautiful and commodious Banner of Light Building, Rooms Nos. 6 and 7.

NO. 9 MONTGOMERY PLACE.

The widely known Spiritual Clairvoyant, examines patients from 9 o'clock A. M. to 5 o'clock P. M. daily.

DR. STORER will personally attend patients, 'and whatever spiritual insight and practical judgment and experience can accomplish, will be employed as heretofore in curing the sick.

Patients in the general Patients in the country, and all persons ordering DE, STOREER NEW VITAL REMEDIES, for Chronic and Nervous Diseases, will address

DR. H. B. STORER.

MRS. M. SUNDERLAND COOPER THE original New England Medium, No. 38 Millord street, Boston. Hours 10 A. M. to 4 P. M. Sept. 12.—4w*

D. C. DENSMORE

PSYCHOPATHIC PHYSICIAN, 5 Dwight street, (near Shawmit av., 3 Boston, Mass., where he will attend to the sick who have failed to find relief, and are favorable to his system of cure, consisting of Medicated Vapor Baths, Manlpulation, Electricity, "Swedish Movement" and "Baunchidtism." His unparalleled success in removing the causes of disease for the past twenty-five years, both to this country and Europe, warrants him in giving hopeful words of cheer to the most despatring sufferer. Rooms and board at reasonable rates to patients at a distance. Office hours 9 to 4.

N. B.—A lady always in attendance to wait upon female patients.

Magnetic Treatment. DR. W. A. DUNKLEE, 34 Tremont street, Room 10, for female patients, Patients visited at their residences whom desired.

May 16.

Dr. Main's Health Institute, AT NO. 342 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please et closs \$4,00, a lock of hair, a return postage stamp, at the address, and state sex and age.

13w*-July 25.

Mrs. S. E. Crossman, CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Trance Medium. Removes all Cancers and Tumors by cleansing the blood. Examines at any distance. Terms \$2,00. Seaied letters the same. Also midwife. 57 Tremont street, Boston, Room 19. 2w*-Sept. 12.

Magnetic Treatment, A T 4 Hamilton place, Room 1, by M. QUINBY and H. B. COOLIDGE. Office hours from 8 A. M. to 8 P. M. Patients visited at their residences when desired. Sept. 5.—4w

MAGNETIC PHYSICIAN AND PHYSICAL TEST MEDIUM.

MRS. T. YOUNGS pays particular attention to all class-less of disease, either at office or patient's residence. Hours from 9 to 6. She will also give her remarkable plane nanifestations at private houses by engagement No. 1688 Washington street, Boston: 4wt—Sept. 12. MRS. JENNIE POTTER,

RANCE MEDIUM, 11 Oak street, 3 doors from 64. Washington st. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M. Sept. 5.-4w* MISS S. F. NICKERSON,

RANCE and Business Medium, 35 Doverst. Hours, 9t 5. Public Séance Sunday eve. Admission 50 cents. Sept. 12.—4w* MRS. HARDY,
TRANCE MEDIUM, No. 4 Concord Square, Boston,
Office hours from 9 to 3, Thursdays and Fridays
only during her vacation.

ITAS great success in all cases of Nervous Debility, Liver, Billous, and Female Complaints. At home Mondays, Tuesdays, Thursdays and Fridays, from 10 to 2. No. 37 East Brookline street, Boston.

MRS. CARLINLE IRELAND,
PEST, Businessand Clairvoyant Physician. Hoursfrom
9 to 12, and 1 to 5. 94 Camden street, Beston.
Aug. 22.

MAGNETIC PHYSICIAN, has taken rooms at 284
M Shawmut avenue, Boston. 13w*-Aug, 15,
MRS, N. J. and MR. S. P. MORSE, ElectroM Magnetic Physicians. 46 Bench Street. Boston. Magnetic Physicians, 46 Beach Street, Boston. Treatment by Magnetism, Electricity, Medicines and Electric Medicance Vapor Baths. Office hours from B to 12 A. M. and 1 to 4 P. M. Patients visited at their residences in office re hours.

MRS. M. A. PORTER, Medical and Business day of each week. 28 Kneeland street, Boston.

Aug. 29. –5w* S. HAYWARD exercises his Powerful Mag-

A. S. HAYWARD exercises his Powerful Mag-entic alft in healing the sick from 9 to 4, at 5. Davis street, Boston, At other hours will visit patients. Also sends Magnetized Paper. Paper 25 cents or more, optional. July 4.—1

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 169 Court street, Boston. Circles Sunday and Tuesday evenings. Aug. 29.—Iw* Aug. 29.—iw*

I IZZIE NEWELL, Trance Medium, Healing,
of hair. Terms, \$2,00. 31 Winter street, Boston.
Sept. 12.—3w*

Test and Developing Medium. Examines by lock of hair. Examinations \$1. 94 Tremont st., corner of Dover, Aug. 8.—12w* MRS. C. H. WILDES, No. 3 Bulfinch place, Boston. Tuesdays, Wednesdays and Thursdays, from Aug. 8.

SAMUEL GROVER, HEALING MEDIUM, No. 55 Dovor street (formerly 23 Dix place). Dr. G. will attend funerals if requested. Sept. 12. MRS. M. MYRTLE, Unconscious Trance Medium for healing, communicating and developing. Madison place, Room I, rear 798 Washington st., Boston.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. Sept. 19. MRS. YORK, Business and Healing Medium, 344 Harrison avenue, Boston. 287 Stpt. 29. MRS. ELDRIDGE, Business, Medical and Test Medium, 7 Oak street, Boston. 4w - Aug. 29.

Religion without Superstition.

THE LYCEUM, A LIBERAL PAPER For the Young. MONTHLY, ILLUSTRATED. 75 CTS. PER YEAR. MONTHLY, ILLESTHATED. 75 CTS. FER YEAR.

THE LYGEUM is just such a paper as every Spiritualist
and Liberal parent should place in the hands of his
children to counteract the pernicious influency of Sectarian
Sunday Schools and Orthodox publications for the Young.
It is also specially designed to meet the wants of the Children's Progressive Lycenius.

It is also specially designed to meet the wants of the dren's Progressive Lycenins.

One copy, six months.

Each subscriber for six months at the above rates will receive as a premium Hudson and Emma Tattle's, new book, "Stories for Our Children," Each subscriber for one year will receive the book, "The Childhood, of the World," and a pair of elegant little Chromos—'Good Night' and "Good Morning," or instead of the book and chromos, a pack of "Arithmetical Cards and Games."

Persons unwillba_6 to risk the subscription price of the paper until after an examination of it, may forward their address on postal card and it will be sent three months and then discontinued without pay if no longer wanted. The publisher is determined to give satisfaction by furnishing a paper and premiums worth more than the subscription price, and, hence confidently asks an examination of the merits of File Lycern by all liberal parents who desire their children to grow up free from the bondage and superstitions of church creeds and dogmas.

Address P. H. RATESON, Publisher, Toledo, Ohio.

SOUL READING,

or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cont stamps.

Address,

Address,

MRS. A. B. SEVERANCE,

White Water, Walworth Co., Wis.

Thetograph of Doy, Houng, Wand Doochon.

Photograph of Rev. Henry Ward Beecher.

We have received from Geo, K. Warren's Photographic Studio an excellent likeness of this renowned preacher. Carte-de-Visite, 25 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Drs. Skinner & Beaman,

SURGEON DENTISTS, No. 50 School street, Bosto successors to A. B. Child, M. D. 8weow-July 25. Rifles, Shot Guns, Revolvers of every kind. Send stamp for illustrated Price List to Great Western GUN WORKS, 295 Liberty street, July 18.—13w Pittsburgh. Pa.

New Books.

PRICE REDUCED. DAWN:

A Novel in the Deepest Sense,

RADICAL THOUGHT,

On the treatment of existing social ovils; SPIRITUAL GRACE,

Fraught with influences of the highest good to those GEMS OF WISDOM, Which cannot fail of finding lodgment in appreciative hearts; and

EARNEST LIFE LESSONS, Calculated to attract attention to and awaken interest in that

ADVANCE MOVEMENT Which forms the chief characteristic of this active epoch

Mrs. J. S. Adams. Well known, by her works, to the liberal public, is its author, which fact alone is a sufficient guaranty of its in-

terest.
The startling revelations of spiritual visitants; the sweet The startling revelations of spiritual visitants; the sweet poys of true domesticity; the sharp social trials which lead the struggling heart upward to angele purification, while they work out upon the wrong doer a sure recompense of reward; the blasting glare of passion and the glory of love are all embodied in this charming volume, the chought inding expression at all times in clear, concise and chaste language—many passages being portrayed which the sympathetic soul will read through a nist of tears, yet upon which the author's genial, hearty trust in the eventual good of all, and the divine unity which is yet to bless the world, easts a rainbow of prismatic cheer.

Those hearts who halt in the furrow of life hopeless of the task before them, will do well to read this volume. Those who doubt the efficacy of charity, should peruse its pages, that they may obtain glimpses of heaven while yet upon earth, which they have heretofore falled to comprehend.

Those who, regardless of the demands of reform, have failed to look upon the living issues of the hour, should examine it, that they may see how far the bright daylight of bettered conditions for humanity is breaking along the plain of time. Circulate it, Spiritualists and Friends or Free Thought,

For it is calculated to win its way as an active missionary in fields where more direct polonical publications might fail of obtaining entry. 400 pages, 12mo.

For when sent by mull, 25 cents extra for postage.

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

Never to be Re-published. Harmonial Philosophy and Spiritualism COMBINED.

By special purchase we possess all the remainder of the first and only edition of that highly-prized volume BY ANDREW JACKSON DAVIS,

Comprising a remarkable series of twenty spontaneous discourses delivered by the Harmonial Philosopher in the city of New York, in 1863, entitled

MORNING LECTURES!

Best judges pronounce these inspirational lectures among he finest of the author's productions. It is well to bear in No more Copies of this Volume will

ever be Printed, the plates having been destroyed, in part; and otherwise appropriated; so that now is the time for all readers of Mr. Davis's works to purchase copies of

The Last Edition of a Rare Book Price, bound in paper, reduced to 75 cents, postage 8 cents; bound in cloth, \$1.50, postage 18 cents.
For sale wholesale and retail by the publishers. COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THIRD THOUSAND.

SCIENCE TO THE RESCUE!

A DEFENCE

Modern Spiritualism!

By Alfred R. Wallace, F. R. S., Etc. WITH AMERICAN PREFACE BY EPES SARGENT.

This exceedingly interesting, most important and truth ful essay, has attracted the attention of the whole civilized world, and the secular press everywhere speak in complimentary terms of the exhaustive arguments of its talented author.

\$16,00.

Price 25 cents; postage free.

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

Just Issued.

A Charming New Book: IMMORTELLES OF LOVE!

BY J. O. BARRETT.

Author of "Spiritual Pilgrim," " Looking Beyond," " Social Freedom," de.

"What cannot be trusted is not worth having." -Soul-Seer.

Axiomatic --- Radical --- Spiritual. Equality of the Sexes.

Moral Incidents. Perfected Marital Relations. IMPROVED CHILDHOOD DEMANDED.

Sacredness of Home. MATED SOULS IN THE EDEN OF LOVE.

Bound in tint d paper, beveled boards, \$1,50, postage 12 cents. Plain cloth \$1,00, postage 12 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE

INNER MYSTERY. AN INSPIRATIONAL POEM. BY LIZZIE DOTEN.

This Poem was delivered by Miss Doten at a Festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, March 31, 1898.

Price 35 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass.

A DISCUSSION

Between Mr. E. V. Wilson, Spiritualist, and Eld, T. M. Harris, Christian. Subject discussed—Resolved; That the Bible, King James's version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism.

Price 25 cents, postage 2 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. A Discourse on Faith, Hope and Love,

of every kind. Send stamp for illustrated Price List to Great Western GUN WORKS. 285 Liberty street, July 18.—13w Philaburgh. Pa.

DR. J. R. NEWTON, Tubbs's Hotel, Oakland, July 4.

DR. J. R. NEWTON, Tubbs's Hotel, Oakland, July 4.

Works of J. M. Peebles.

THE SEERS OF THE AGES, Sixth Edition. This work, treating of anchent Seers and Sages; of Spiritualism in India, Egypt, China, Persia, Syria, Greece and Rome; of the modern manifestations, with the doctrines of Spiritualists concerning Gool, Jesus, Inspiration, Falth, Judgment, Heaven, Hell, Evil Spirits, Love, the Resurrection and Immortality, has become a standard work in this and other countries. Price \$2.00, postage 32 cents.

JESUS—MYTH, MAN, OR GOD? Did Jesus Christ exist! What are the proofs? Was be man, begot-

9 (2015)—At 1 14. MAN, OK GOD? Did Jesus, Christ ealist? What are the proofs? Was he man, begotaten like other men? What Julian and Celsus said of him. The Moral Influence of Christianity and Heathenism; compared. These and other subjects are critically discussed. Price-Socients, postage 4 cents.

WITCH-POISON; or, The Rey, Dr. Baldwin's Sermon relating to Witches, Hell, and the Devil. reviewed, This is one of the most severe and caustic things published against the orthodox system of religion. Price 35 cents, postage 4 cents.

muste for the choir, congregation and social circle; is especially adapted for use at Grove Moctings, Plenies, etc., Edited by J. M. Peebles and J. O. Barrett, E. H., Balley, Musical Editor. Cloth, 42,00. Full gilt, \$4,00; postage 28 cents. Abridged edition \$1,00; postage 14 SPIRITUALISM DEFINED AND DEFEND-

ED; Being an Introductory Lecture delivered in Tem-perance Hall, Melbourne, Australia. Price 15 cents, postage I cent. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Placo, corner of Province street (lower floor), Boston, Mass. Theodore Parker's Writings.

A DISCOURSE OF MATTERS PERTAINING TO RELIGION. Fourth Edition. 1vol. 12no, cloth. Price \$4.50, postage 20 cents. SERMONS OF THE ISM, ATHEISM AND THE 180 PULARTHEOLOGY, 1vol. 12no, cloth. Price \$4.50, postage 20 cents. ADDIT ONAL SPEECHES, ADDRESSES, AND OCCASIONAL SERMONS. 2 vols. 12no, cloth. Price \$4.50, postage 40 cents. SPEECHES, ADDRESSES, AND OCCASIONAL SERMONS. 3 vols. 12no, cloth. Price \$4.50, postage 60 cents. INGS. I vol. 12mo, cloth. Price \$1,50, postage 20 cents. HISTORIC A MERICANS—Franklin, Washington, Adams and Jefferson, With an introduction by Rev. O B. Frothingham. Price \$1,50, postage 20 cents. THE RELIGIOUS DEMANDS OF THE AGE. A reprint of the preface to the London cultion of the collected works of Theodore Parker. By Frances Power Cobbe, Price 25 cents, postage 2 cents. For sale wholesale and retail by COLBY & RICH, a Xo. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Works of P. B. Randolph. NEW EDITIONS.

AFTER DEATH: THE DISEMBODIMENT

AFTER DEATH: THE DISEMBODIMENT OF MAN. The Location, Topography and Scenery of the Supernal Universe. New edition; revised, corrected and enlarged. This work of Dr. Randolph's is by far the best that has yet fallen from his ben. It discusses questions concerning our state and doings after death. For instance do we can drink, dress, sleep, love, marry, beget our kind, after death? These and many other interesting subjects are treated in this volume. Price \$2.00, postage 24 cents.

PRE-ADAMITE MAN: DEMONSTRATING THE EXISTENCE OF THE HUMAN RACE UPON THIS EARTH 100 000 YEARS AGO.

THE EXISTENCE OF THE HUMAN RACE UPON THIS EARTH 100,000 Y EARS AGO.

The author's researches among the monuments of the past are especially rich in results. His book is filled with geological, phrenological, chronological, bhographical, this torical and philosophical facts, that open the way to mental light and spiritual freedom. Price \$1,50, postage 20 cents. LOVE AND ITS HIDDEN HISTORY, AND—THE MASTER PASSION:

A book for men, women, husbands, wives—the loving and the unloved. In this curious and original book the author offers to the public a powerful argument in favor of love, the great passion that rules the world; and he sets forth its manifold charms and necessities with keen wisdom and wonderful fact. Two volumes in one, Price \$2,50, postage 24 cents.

IN A STATE OF THE STORY OF RAVALETTE, AND THE ROSICRUCIAN'S STO-RY.

New edition. Two volumes in one. "The fictions of genius are often the vehicles of the sublinest verifies, and its flashes often open new regions of thought, and throw new light on the mysterles of our being."—Channing. Price 41,50, postage 16 cents.

THE DIVINE PYMANDER.

This most ancient book ought to be in the house of every Christian, moral and religious person in the land. Price 41,50, postage 16 cents.

CURIOUS LIFE OR, P. B. RANDOLPH.

Price 600 cents, nestage Avents.

CURIOUS LIFE OR P. B. RANDOLPH.
Price 60 cents, postage 4 cents.
WOMAN'S BOOK: 'A LIFE'S ISSUES OF
LOVE IN ALL ITS RHASES.
This is a work on Love, Woman, Courtship, Marriage, the Laws of Happiness, the Family, Vampyrism, Love-Starvation, Affectional Health, the Grand Secret, Magnetic Lecchings, Good apid Evil-Effects of Varied Magnetisms, the Infernalisms of Modern (so-called) "Philosophies." Price \$2.00 postage 21 cents.
THE NEW-MOLA.—The Secret of Mediumship, A Hand-Book of White Magic, Magnetism and Clafroyantee. The new doctrine of Mixed Identifies, Rules for obtaining the phenomena, and the colebrated rules of Asgill, a Physician's Legacy, and the Ausairetic Mystery, Price 60 cents, postage free,
For sale wholestic and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NINTH EDITION.

Poems from the Inner Life.

The exhaustion of eight editions of these beautiful Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.50, postage 16 cents.
Also, a new edition on extra paper, beveled boards, full, Price \$2.00, postage 16 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

POEMS OF PROGRESS. BY MISS LIZZIE DOTEN,

Author of "Poems from the Inner Life," In this book will be found all the beautiful Inspirational Poems Given by Miss Doten since the publication of her first vol-ume of '' Poems.'

Illustrated with a Fine Steel Engraving of the Talented Authoress. Price \$1,50, postage 29 cents; full gilt, \$2,00, postage 20 cents,

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

CHEAP PAPER EDITION. The Mystery of Edwin Drood Completed BY THE SPIRIT PEN OF CHARLES DICKENS

In order to meet the increased demand for this work, the publishers have Issued It. in paper covers, at the extremely low price of \$1.00; bestage in cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

What is Spirit?

An Essay, by Clement Pine, of England. All Essay, by Clement Fine, of Englands.
It is a maxim of one of our modern sections that the capacity to ask a question implies the corresponding power to answer it—a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the homan mind, the author ventures to attempt the solution of the problem. What is spirit?"

Price 5 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at Nd, # Montgomery Place, corner of Province street (lower floor), Boston, Mass.

ANOTHER EDITION NOW READY.

In order to meet the demand, we have just issued another edition of the sequel to the "Stellar Key," which is almost universally known as DEATH AND THE AFTER-LIFE. Giving a plain and consistent account of Society and

Scenes in the Summer-Land. No investigator's library is complete without these companion volumes. The reduction in price of the "StelarKey" will enable every one to possess himself of these convolucing and consoling books.

Price, in firm cloth binding, and uniform with the Stellar Key, 75 cents, postage 12 cents; paper 50 cents, postage 4 cents.

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

THE ALPHA; A Revelation, but no Mystery

BY EDWARD N. DENNYS. The author of this preëminent work, having been trans lated to the spirit sphere, the privilege of editing this new edition of it has devolved on one whose only ctain to the office is a deep sympathy with its chief aim, which is that of clearly and logically showing "the only way the greatest attainable happiness of the entire human family can, by any posstifflity, be accomplished?" The work contains a fine likeness of the author.

Tinted paper, \$1.75, postage 16 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomers Place, corner of Province street (lower floor), Boston, Mass...

New Books. — New York Advertisements.

SPENCE'S Positive and Negative POWDERS.

The magic control of the Positive And NEGATIVE POWIDERS over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no mercol ting.

The Positive's one Neuraigins, licadache, Rhemmatiam, Painsof all kinds; Diarrhoa, Dysentery, Vomiting, Dyspepsin, Flattleine, Worms; all Fernate Weaknesses and derangements; Fita, Cramps, M. Vitus' Bance, Spasins; all high grades of Fever Small Pox, Measles, Scarlatina, Eryslpelas; all Inflammations, acute or chronic diseases of the Kithreys, Liver, Lungs, Heart, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Conjis, Colds; Scrofals Nervousness, Asthuma, Sieepleasness, 2c.

The NEGATIVE's one Paralysis, or Palsy, whether of the muscles or senses, as in Blindness, Beaffness loss of taste, suell, feeling or motion; all low Fuvers; such as the Typhical and the Typhica.

Both the Positive And Negative are needed in Chills and Fever.

AGENTS WANTED EVERYWHERE.

Send your money at our risk and expense, either by Post office Money Order, or by Registered Letter, or by Brafton New York, or by Express, deducting from the amount to be sent. By ents if you send a Post office Money Order, or 15 cents if you send a Post office Money Order, or 15 cents if you send a Post office Money Order, told for Express. If you send a Post office Money Order, told the Post-master to make it payable at Station D., New York City.

Address.

PROF. PAYTON SPENCE, M. D., 138 East 16th street, New York City. For sale also at the Banner of Light Office, 9 Montgomery Place, Boston, Mass. Unday 4.

THE MAGNETIC HEALER,

DR. J. E. BRIGGS. OFFICE, 21 East Fourth street. Address, Box 82 Station D. New York City. Feb. 7. MRS. MARY TOWNE, Magnetic and Electric Diseases of Women freated with great success. Clairvoyant Examinations made. Best of references given.

MRS. H. S. SEYMOUR, Business and Test Medlinin, 160 Fourth avenue, east side, near 12th street, New York. Hours from 2 to 6 and from 7 to 9 P. M., Circle Tuesday and Thursday eyenlings. DR. A. HARTHAN, Magnetic Physician and Electrician. Consultations free. Bates Block, Ithaca, N. Y.

Ca, N. Y.

AUSTIN KENT ON LOVE AND MARAUSTIN KENT ON LOVE AND MARAUSTIN KENT ON LOVE AND MARCOVER my Pamphet, "Mrs. Woodbuld and the Social
Freedom," in Tract, "Conjugal Love; The True and the
False," with one or two other Pamphets or Tracts, and
my Photograph, all for \$4.40, or for Secents with the Pholograph left out. I much mod and shall be grateful for the
money, Address AUSTIN KENT, Stockholm, \$1, Lawrence Co., New York. \$100 TO 200 per month guaranteed to agents arruetible white Wire Cothes Lines, Sample free, Address the Hudson Wire Wills, 128 Madden Lane, N. Y., or IS Clark St., Chicago, Ill. 5w-Sept. 12.

THE MAGNETIC TREATMENT.
SEND TEN CENTS to DR. ANDREW STONE. Troy,
N. Y., and obtain a large, highly illustrated Book on
this system of vitalizing treatment.

If—July 4.

A NEW WORK From a former Apostle of Methodism.

THE CLOCK STRUCK THREE Boing-a Review of "CLOCK STRUCK ONE," and Reply to it; and Part Second, showing the Harmony between Christianity,

Science and Spiritualism. BY REV. SAMUEL WATSON.

CONTENTS. CHAPTER 1. — Universal Communication — Swedenborg — Wesley—Important Discoveries :: Magnetism—Supersti-tion—Fanaticism.

con-r anaticism.

MARTER II. Important Questions Personal Investiga-tions-Certain Facts-Spiritual Gitts-Science-Materi-alism-Physical Manifestations—Both Sides mean saine thing in Both Worlds—Just Reward—Powers increased— Player. Player, JAAPTER III.—Bible Testimony- Nothing Taken Back— Nations-possessed if "Universal Bellet" Demand of the Age -Skenifelsin in Europe-Natural Means Prophecy of Joel-Wesley's Testimony- No New Revelation.

of Joel-Wesley's Testimony—No New Revelation,
CHAPTER by — Man' a Trinity—Natural and Spiritual'
Body—Judge Edinonds'sand, Wesley's Opinions—Man's
intellectual and Moral Diguity.
CHAPTER v. — Difficulties—Rational, Moral and Religious,
CHAPTER v. — Mediumistic Purity—Physical Manifestathoritative—Present Life Seed Time—Forming Circles—
Testimony of Senses—Science—Materialization,
CHAPTER vii.—Sacrifices to be made—Desine-to-know—
Bishops Doggett's and McTycire's Sermons—Wesley's
Views of the Intermediate State,

CHAPTER VIII. -- Spiritualism, from a Scientific Stand-point -- Report of the Committee to the London Dialecti-cal Society. CHAPTERIX. - Introduction - Communications received through a most reliable Medium. HAPTER X. Communications at home. New York and

CHAPTER XI.—Communications from Dr. Bond, A. Du-piece, W. T. Anderson, Author of Review; Dr. McMa-hon, his baughter, and Mollie, CHAPTER XII.—Communications received February First, without asking any questions, or for any person. Judge Edmonds's Address. "THE CLOCK STRUCK THREE" contains a very ble review of the first book by a master-mind, and a reply

to the same by Dr. Watson. Tinted paper. Price 41.50, postage free.
For sale wholesale and retail by COLAY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

THE PSALMS OF LIFE:

A Compilation of Psalms, Hymns, Chants, An-thems; etc., embodying the Spiritual; Progressive and Reformatory Sen-timent of the Present Age.

By John S. Adams.

This selection of music will be recognized by all who have had experience in singing, to comprise tunes with which they have before met, and around which associations gather that have established them as favorites. In addition to these are several original compositions and new arrangements. The collection of chants will be found unusually large, a feature that their rapidly increasing use will at once commend, and one which furnishes a number of poems not suited to common tunes, but which will be highly valued for the sentiments they represent Price, boards \$1,25, postage 16 cents; paper \$1,00, postage 4 cents. 4 cents.
For sale wholesale and retail by COLDY & RICH, at No. 9 Monttomery Place, corner of Province street (lower floor), Boston, Mass.

II

MY EXPERIENCE,

FOOTPRINTS OF A PRESBYTERIAN SPIRITUALISM

BY FRANCIS II. SMITH. An interesting account of "strings" with various mediums, by a Baltimore gentleman, which led him to reject Presbyterlanism and embrace Spiritualism. Many interesting messages are given.

Frite 75 cents, postage free.

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

Spiritualism Defined and Defended: Being an INTHODUCTORY LECTURE delivered in the Temperance Hall, Meibourne, Australia, by J. M. PEEBLES.
The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge no Infaillible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; nor would they bow down to nope, cardinal, bishop or priest, though the lagots were kindled and the cross rebuilt. Trampling upon caste, and admiring individual soverelgnty foned by education and a high moral principle, they consider cach man a freeman, inheriting the God-given right to think-See, hear, investigate, and judge of all subjects for himself."
Trice Is cents, postage free, For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower foor), Roston, Mass.

TWENTY YEARS ON THE WING.

Brief narrative of travels and labors as a Missionary sent forth and sustained by the Association of Beneficents in Spirit-Land. BY JOHN MURRAY SPEAR.

PREFACE BY ALLEN PUTNAM. Price 20 cents, postage free
Por sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Panner of Light

ECCE SIGNA.-V.

BY JOHN WETHERBEE.

** How sweet it were if without feeble fright, Or dying of the direadful beauteous sight. An angel came to us, and we could heat To see him Issue from the silent all At evening in our resu.

Said Leigh Hunt a generation or two ago. Within the past year or two he could have had just that experience without traveling a hundred miles; and now any one can have it, by visiting Philadelphia and being so disposed. I think Spiritualism has toned down the fear of death in our day, as well as the "dreadful" beauteous sight that the poet refers to. Is it because I am older that I fear the "apparition" less? I guess not. I am not as old as Leigh Hunt was, or so wise. Or has familiarity bred contempt? Getting now and then a sure word from those "over the river," and finding them to be human beings and not either super-human or super-natural, has evidently had its effect. Why do we bury the body now without the traditional winding-sheet, and in the every day clothes? It is the tribute skepticism pays unwiftingly to the modern spiritual idea. The poetic introduction of these remarks is suggestive of "materialization," the latest phase of the spiritual phenomena, now attracting especial attention and which has brought out "Defences" and "Proofs Palpable" from strong quarters.

Materialization is not altogether new; its pres ent feature has come very gradually and according to promise, and the end, is not yet. "Katle King "is only the advance of a great following. The early exhibitions of what we now call materialization are among the pleasant experiences of the early believers of this hopeful truth. One need not' speak of the "hands" that have appeared at the various cabinet manifestations, and with which the public are familiar, and which not always command confidence; we refer more particularly to many private manifestations with more or less of this class of phenomena, and where pay was not the object so much as to get at the fruth. I had an experience of many months under favorable cir cumstances that will illustrate this point:

An ignorant girl, who was a nurse in my family, who could not write and did not know the meaning of the word Spiritualism, was without knowing it a great physical medium. Here is not the place to relate my experience with her in detail, but I will mention one plinse briefly that bears upon materialization. Time and time again I have sat at a small table, the room perfectly light, and I have done so both day and evening. This table was a little less than two feet square. My wife sat opposite me, this nurse between us, occupying the right side or on my right, the other side vacant unless there happened to be a friend present, which was occasionally. Our six hands would be all in sight flat on the table, our six feet methodically touching and locked. The raps would soon begin and we would find who was present by saying, "Is that you, Adeline?" or "Is that you, grandmother?" etc. When answered, one of us would say, "Will you touch us so many times?" three or ten or any number-and we would be touched as requested. as if done with a finger or hand, just the exact number of times asked, showing that the mysterious power was intelligent. "Is that you, grandmother, or some other friend?" the spirit or whatever it was would touch us "yes" or "no;" by three touches for "yes," or one for "no." I would then say, "Grandmother, touch me the number of the month in which I was born "-it being Jilly (the medium, however, did not know it) - and the spirit would touch me seven times. If I said "Grandmother, touch me the number of dimes I am years old?" on counting the touches they would invariably be exactly right; Neay invariably, for I asked every conceivable question that a friend or an ancestor would know and could answer in touches. At times by putting one of my hands under the table, the other five hands remaining in sight on the table, some thing that felt exactly like a human band would take and often manpiulate it, I feeling the fingers distinctly. In these manifestations I could never manage to squeeze this mysterious hand, but it could mine perceptibly; when Lattempted to return the pressure the "substance" was gone -there was nothing to press.

It is of no use to extend the relation of this experigice, it is the experience of tens of thousands; this was materialization to the sense of touch. During the bast few years the materialization of hands has been manifest to both sight and touch, and this has been also the experience of thousands. Lately I have had a remarkable one of sight and touch, and which I think worthy of relation, although the manifestation will not probably be beyond the experience of many of the readers of the Banner, the palpableness of it was new to me; this was at a private scance at Mrs. M. M. Hardy's I had been at her materialization circles several times, and with satisfaction, and as much as I have seen and been touched by these spirit hands, and intelligently manipulated, they have ever cluded my grasp when wishing to test their substantial character; for instance, I saw once what claimed to be my sister's hand, and was permitted to touch it; it allowed me to put my ring on its finger, and it put the ring also on mine; it took my hand; in doing so I felt the roughness of her forefinger from the use of the needle; I tried to take hold of this mysterious hand, but as usual it eluded my grasp by apparent dissolution. On the occasion or which I am proposing to speak, the hand of a friend appeared; it was in the shadow, but very white and very distinct. I asked it to shake hands with me: it signified a willingness. I reached into the shadow, but kept it in sight; it took my hand palm to palm; it felt exactly like a human hand. I pressed it a little, expecting it to subside into thin air, as usual, just enough to satisfy me it was boneless; that seemed to be my impression. With my pressure I felt a response; and I gradually grasped the hand tight; it did the same to mine. I felt then the bones and the knuckles, as if it took that way to say, "I am not boneless." I seemed to have ample time with this hand, and drew it six or eight inches out into the light. All present could see it. It was as distinctly visible as my own hand; I had the grip good; my eye was about twelve inches from it. I observed it long and distinctly-all

quite a while, and I felt it draw mine into the in reference to his little book, written under shadow; I felt distinctly a motive power in this mysterious hand, connected, as I have said, with no visible body or visible thing. I had so firm a grip that I thought to myself, I will pull this hand out if I break my back. I had it so firm no human hand could escape, and I mentally gathered myself for a pull, and just as I began to I had nothing in my hand; it did not unclasp or slip out, it instantaneously became an airy nothing. I never held a hand or saw one more real or substantial than this appeared to be. It seemed to be manifested to answer questions in my mind. I am as sure of its objective reality while it lasted as I am of the pen that is now writing this account of it; and this hand belonged to no body in the room—that is to no human body.

During the past few years these manifestations have not been confined to hands, as all Spiritualists know; but faces have appeared, and parts of bodies, often recognized, some times associated with audible voices. The "apparitions" at Moravia and elsewhere have been often and fully reported, and now comes "Katie King" in her wholeness; of which I have spoken, which has made such an impression on Messrs Crookes and Wallace, eminent scientists of England. The latter, in his "Defence of Spiritualism," has said all that is necessary on this point, and it has found an extensive hearing. Another fully-developed spirit-form is regularly seen at a circle in Philadelphia, and the accounts of it, printed in the Banner, in testimony, from Robert Dale Owen and other Spiritualists, Together with the fair statement copied from Frank Leslig's Weekly, and the letter from Professor Crosby from the outside world, seem to have said this phase of spiritual manifestations now attracting extraordinary attention.

or a face, the whole person may not be, if there is force or power enough to do it; and producing one, why they may not be produced multitudinously.

I bear testimony to an unmistaken spirit hand. l make no qualifications. It was a visible hand, and belonged to no visible body; it was as tangible and palpable as any hand I ever saw or felt of, and it was not a fraud, and while visible it was not a shadow. I do not know whether it was the visible extremity of an invisible bodyby invisible I mean angelie-for it was not human, as I have said. It is too soon to speculate. upon the genesis of these material forms; we welcome them, for they command attention and confound the wise. Prof. Crosby, already referred to, tells the actual fruth, in his letter to me, of his having seen the Philadelphia "apparition;" he knows it is not a fraud or an illusion, and I know him, and know him to be both critically capable and candid.

As I have already said, if one, then many; and I expect the time is not far distant when "full length" materializations will be as common as raps. The spirit-world seems to be determined to manifest itself and challenge the attention of mortals. All hail to it I say we. The priest and the Levite will in time say All hail!-also; and in that "attention" I see more cure for human woe, more supply for human needs, more leveling of the incongruities of life, born of love of wealth and human selfishness, than the plati-tudes of pulpits and the teaching of platforms, unaided by "proofs palpable," could effect in a thousand years.

's So from the world of spirits there descends.
A bridge of, light connecting it with this,
O'er whose unsteady floor that sways and bends.
Wander our thoughts beyond the dark abyss.'

Select Circle at the Parlors of J. V Mansfield.

No. V.

BY HON, A. G. W. CARTER.

DEAR BANNER-Yesterday we had quite a good attendance of the members of the circle, and consequently quite a number of communications from the better world, all of more or less interest; but it would be impracticable for the columns of the Banner to publish everything received, and therefore I must use my own judgnent in selection of some.

But I must first transcribe two individual communications, questions and answers, on the subject of "Diakka," which were given to meon the promise of the spirits at the last circle, and which I promised to make public in my last communication to you. In the usual manner I asked the following:

"ALEXANDER KINMONT-I call upon you, if you please, to give me your explanation of the Diakka, as promised. I want it for publication. Yours truly, A.G.W. CARTEN."

And the following answer, on the same piece of paper, in the usual way and in the usual back hand, and remarkable fac simile signature, came : "Thanks, thanks, my dear Carter, for this, another opportunity of talking with you. I did not expect to have been questioned on this matter when the matter was proposed at our last meeting. I supposed Mr. Swedenborg would have been solicited to have settled that question with the circle. But as you ask my views on that question of the Diakka, I will give them in a part few words.

a very few words: That Mr. Davis is right, you need have no doubt, that is so far as mischievous, or as we call them here, fantastic spirits, taking control when an opportunity offers itself. Now understand me an opportunity oners usen. Now understand me—no such spirit will ever intrade itself where it does not find its like: like attracts like, be it in your earth sphere or spheres beyond. So, then, whatever you seek from the spirit-world, do so in whatever you seek from the spine work, a... all sincerity, for as you ask so will you receive.

Alex. Kinmont.".

On the suggestion contained in the foregoing,

I wrote again, as follows: "EMANUEL SWEDENBORG — Please give me your views about the Diakka, or the 'mixed spirits,' as you called them, for publication.
Yours, A. G. W. CARTER."

And in a peculiar handwriting, small and unique letters, with a wonderfully accurate fac simile signature, this answer was written as

"MY DEAR CARTER-I thank you for this, another talk. Now, touching the matter as to the 'Diakka,' as your great seer terms it, I see no chance to improve on the definition, or ex-planation of your president, Kinmont. He has expressed it in his usual lucid manner, which does away with my usual correspondences, or does away with my usual correspondences, or manner of expressing my ideas by correspondences. I find I was not altogether mistaken in my clairvoyant perceptions, yet, could you read me in my own native vernacular, it would appear more clear to you. That funtastic or mixed spirits do intrude themselves, I then believed—I note know they do. To avoid such control, first know you are pure and sincere, and no spirit below your plane will dure to intrude himself or herself upon you. Mr. Davis is right in all the essential parts as published in his book, 'The Diakka.'

EMAN'L SWEDENBORG.'

intense influence, and he has promised to write a more sober and sedate book upon the subject some time or other, so that it cannot possibly be subject to any misunderstanding or misconstruction, even by perverted minds. The subject needs sober and stubborn facts, and clear, clean, accurate and scientific philosophy. There is one thing clear: that these Diakka, or fantastic or mixed spirits, are very numerous and abundant, and take any and every opportunity to obtrude themselves-(and why not? they are fellows of this corth) - and we can avoid their importunity by being unlike them ourselves. Before purity and sincerity they will vanish like the mist. But we must not judge or condemn these Diakka; they occupy an important place in the economy of the spirit-world, and the earth, and their relations. They are great and useful iconoclasts if not instructors and constructors; they are revolutionists if not reformers in religion, society, government and politics; and the old must be brushed away to give room for the new. They have their uses in the best sense that Emanuel Swedenborg, in his works, gives to that term. They will and can do no barm to ourselves, unless we permit them, in their fantasies and fantastic ways, to lead us astray. God made the Diakka, in his divine love and wisdom, as well as all the rest.

One of the members of our circle is Dr. C. C. Beers, formerly of Boston, and recently, through the mediumship of Gilbert C. Eaton, he has been informed of a magnetic power he possesses most curious and wonderful, and this is no less than that of the miracle of near two thousand years agorturning water into wine. With Dr. Beers all that is necessary for a clear understanding of it is turning water into any kind of medicine, through the spirits, for any kind of disease. Now the possession of such a power by a mortal is We-see no reason why, if a hand is materialized, almost incredible, but, the fact has been demonstrated before my eyes, and, as a judge, I am convinced by the evidence. Why, the doctor will take a tumbler of water, if you please, and by concentrating his mind and will power upon the peculiar character of the medicine and its purposes he desires, by the assistance of the spirits who guide him, (and one of them is Dr. John Warren, of Boston, of revolutionary memory, brother, I think, of him who fell at Bunker Hill,) and placing his fingers in it, will convert that water into the medicine needed. You may depend upon it this is fact. And by the way, in the Banner of August 29th last there is a communication headed "Facts in Spiritualism," by which it seems this same kind of power from the spirits was possessed by a young girl medium. Dr. Beers, however, is a man of age, with much experience, and is rapidly putting his remarkable powers to daily tests among his patients here in

> At our circle before the last, the doctor put the following question in the usual way:

"DR. WAIREN—You may be acquainted with this power that 1 am said to possess of magnetizing water to cure disease. Please inform me what you know in regard to it. I have been informed that you control me. C. C. BEERS."

And the following reply came on the same sealed up paper:

"Dear Own Townsman—I thank you for allowing me to speak, if but a word. I am now and then called by some of the old school of Boston. But nearly all the old stock have passed over, and are with me.

Now touching your question, I will say there is truth in that mode of practice, but few are calculated to practice it; rather but few are so peculiarly adapted to that way of magnetizing water. Thave but one addition to the nucliage

water. I have but one addition to the mucilage or Arabic gum, and that is, a piece of refined white sugar; say to half pint of water add lump of sugar about as large as a large kernel of corn-This will hold your magnetisms as before directed. You will not fall to see wonderful results from your practice. It is better adapted to fevers than almost any other complaints.

JOHN WARREN, M. D." At yesterday's circle Dr. Beers wrote thus:

"To Dr. JOHN WARREN-Will you please inform me whether the capability said to be given me to impart medical power to water shall be used now, and how, or in the future, for the benefit of the sick? Your townsman, C. C. BEERS." And this reply came:

MY DEAR BEERS-I do not think 1 get the gist of your question, but if I do, it is, that you depend entirely upon my first advice: purely your magnetic emanations, with the gumuarable slightly sweetened.

John Warren."

The Doctor asked again: "Has the time come to bring the mode of im-

parting medical power to water for the cure of disease, and if so, how shall I proceed? Yours faithfully, C. C. BEERS, M. D." Answer:

"I feel the time is at hand, so go ahead with it as soon as you please. J. WARREN."

I wish I could tell here all that I know about the manifestations through Dr. Beers outside of our "select circle," but it would occupy columns; sufficient to say here, for the better understanding of the above communications of Dr. Warren, that, through the medium Eaton, whence Beers learned his power, he had been uniformly told that, to turn the water into his medicines for use, all that was necessary, in addition to his magnetism, was a little gum arabic and sugar to hold it in proper fusion, as it were, with the water. It will be seen, Dr. Warren says, that "the time is at hand" for this yet wonderful practice of medicine. When we look around us and see the low and ineffectual condition of the so-called science of medicine, in theory and practice, we are much disposed to agree with the doctor of olden time. He in earth-life was one of the "faculty." Look at him now!

What is this power of the curing-spirits in turning water into medicine by the help of or through a magnetizing medium? Through the medium Eaton the spirit has told me, and this it is: The atmosphere of the earth is filled to overflowing with all the chemical emanations of the earth-mineral, regetable, animal and humanand these are necessarily cast off in the earth's diurnal revolutions in infinitesimal atoms-all that is of chemistry is in the atmosphere, necessarily so-and of these chemicals in the air the scientific spirit can make what combination or compound he chooses, and, through the magnetic power of the proper medium, he can concentrate them materially, and put them in a placea glass of water, for instance-when if there is material there to hold them together, like gum arabic and sugar, they will stay, and remain for proper use. And thus, thank God! the good physicians of earth, after they go to the spiritworld, can be physicians of earth still, as well as practice their useful calling in a higher sense there! Are we not progressing? Does not the world move:

did. I particularly noticed the medium, and that hand was by no possibility connected with her, or any living soul in a human body. I remembered then that a man once said these spirit hands were "india-rubber," and I thought how absurd in this instance. I had held this hand

| below your plane will dare to intrude himself or herself upon you. Mr. Davis is right in all the sesential parts as published in his book, 'The Diakka.'

| EMAN'L SWEDENBORG." | South of the way to avoid them. I will only add one more, to absurd in this instance. I had held this hand | I have had several conversations with Mr. Davis | Show you how many former reverends of earth | John Mandow |

we have in our spirit band. I asked as fol-

" ALEXANDER KINMONT-Please give us the names of those additional theologians you promised. We have a pretty full circle,
A. G. W. CARTER."

And this was the answer, in the usual mode and manner :

"My DEAR CARTER-I will, such as I have now in my mind: Louis Ellies Dupin, James Renêgus Bossuet, Charles Barromir, John Gaslane Battain, Louis Bour-da-lone, John Joseph Expilly, Phillip Fabre, Elijah Fenton, Thomas Herring, James Hervey, Benjamin Hoadley.

A. KISMONT."

A splendid array, truly! A biographical dictionary will furnish the brief world-history of each of them to the curious. You will observe the number of French names among them. It is perfectly astonishing how many spirits from "La Belle France" we of the circle have with us. But I forgot: I must not close this communication without informing you, for the first time, of some of the female spirits of the band.

After Mrs. Miller had put a question, as to the spirit women of our band, to little Carrie, not answered, Mr. Miller put the following:

"DEAR CARRIE-Your mother asked why it was that you and your grandmother "(Harriet Miller, whose name had been given) "were the only female members of the spirit circle. Please Affectionately, your father, CHAS. R. MILLER."

This is the *suggestive* answer:

"Bless you, dear father, for this, another call. Since I announced myself to the circle, or to mother, Mr. Stowe" (a member of our band) "has made his appearance. He is often with "has made his appearance. He is often with you," (he was in life a particular friend of Mr. Miller,) "and so interested in your circle. Say to mother, I did not respond to the question she propounded as to who was present of our sex. They not having been proposed by your circle, and not belonging to the bund, have, with that reserve only known to our sex, not insisted on controlling, until proposed, and then accepted. But among them I see Felicia Hemans, Mrs. Browning, Hannah More, Margaret Fuller, Hannah Adams, Joan of Arc, and others, who would speak if they were of the circle.

Your own CARRIE."

At once, after this communication, we unanimously voted these lady spirits members of the band, so far as laid in our power. And Mrs. Carter, recognizing Joan of Arc as her guardian spirit of long time, wrote thus:

"The following names are unanimously elected by our circle." (Laying the preceding communication on the table with the names.) "Let us hear from some of them.

MIRANDA CARTER."

And this answer was immediately written:

"MY VERY DEAR CHARGE-Allow me to express not only my own but the thanks of our lady band, who have been meeting, from time to time, with your circle. We shall speak, from time to time, as the spirit may move us. This is just as it should be, and it is our pleasure to know our admission into your circle meets the entire approval of the male portion of the band. JOAN OF ARC."

My first question in the circle asked for the members of our band, and among the twenty names given, besides the theologians afterwards given, there were only two females, that of "Carrie" and "Harriet Miller." This, of course, was a singular though somewhat normal fact, to the female members of our circle, and hence the above questions and answers. And now we felt more "made up." My wife, in the circle, had before heard from Joan of Arc, and little Carrie and (I believe) Harriet Miller were known to us; but the other women had not been even thought of, although we had once been told before, in the circle, that every male member of the band was complemented by a female member, to make the band complete as a whole. Now little Carrie has brought forward some of the names of the remarkable women with us, and we find, like the male portion, they were, on this earth, peculiarly, particularly, and uniquely God-gifted. How characteristic of the womanly nature, that these members never obtruded themselves, and did not come until asked. Women of earth, when they go to the spirit-world, carry all their woman nature with them. There, as well as here, they are distinctly FEMALE!

New York, Sept. 6th, 1874.

A DEFENCE OF MODERN SPIRITUALISM. By Alfred R. Wallace, F. R. S., author of "The Natural History of the Malay Archipelago," "Fynlogations on the Angara," "The Theory "Explorations on the Amazon," "The Theory of Natural Selection," etc., being a republication of two articles contributed by Mr. Wallace to the London Fortnightly Review for May and June, 1874. Edited by Epes Sargent. In pamphlet form, 63 pages. Price 25 cents. Colby & Rich, 9 Montgomery Place. 1874.

No work-says a correspondent-large or small has appeared during the last year of equal importance to the volume above refered to. The amazing phenomena of Spiritualism have at last attracted the attention of such men as Alfred R. Wallace and Wm. Crookes, than whom none are more competent to investigate them, as none stand higher in the world of science. Mr. Wallace ranks, as is well known, with Darwin in the new science of evolution. He has given the subject of Spiritualism his most careful attention, and has published the results of his investigations, in which he fully endorses all the phenomena, both material and spiritual, and comes to the conclusion that they can be accounted for in no other way than in that which they claim, viz., that they come from departed spirits. After citing some most wonderful tests, he devotes a few pages of this little book to a consideration of the moral and religious bearing of these phenomena, and this forms perhaps the most interesting part of his work. It should be read and pondered by all, and it is greatly to be hoped that his example will be followed by scientific men in this country, unawed by popular prejudices, and anxious to know only what is true, rather than what may be agreeable or otherwise to their neighbors. Mr. Sargent has conferred a great favor by re-

publishing the articles by Mr. Wallace in this small, convenient and cheap form, thus bringing them within the reach of all, who can now inform themselves of the latest and most searching investigations that have been made by those most competent to make them into what he justly terms the stupendous phenomena of Spiritualism.

LIST OF LIBERAL LEAGUES.

BOSTON, MASS.—F. E. Abbot, President; Horace Seaver and Mrs. J. W. Smith, Vice Presidents; Geo. A. Bacon, Corresponding Secretary; Miss Jane P. Titcomb, Recording Secretary; Mr. John S. Rogers, Treasurer; Messrs, R. H. Banney, H. B. Storer, H. S. Williams, M. T. Dole, Mrs. Etta Bullock and Miss S. Ida Dudley, Executive Committee.

MIS. Etta Buncer and A. L. Crowell, President; Miss Jane JEFFERSON, O. - W. H. Crowell, President; Miss Jane E. Curtiss, Vice President; Ebenezer Wood, Treasurer; Miss Anna E. Giddings, Secretary; Executive Committee - Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D. Holmes iolines.
VineLand, N. J.—John Gage, President; Ellen Dick150n, Ellza B. Duffey, Vice Presidents; Sue M. Cinte,
150n, Ellza B. Duffey, D. A. Russeil, E. G. Biaisdell,
150borah L. Butler, Augusta C. Bristol, Phœbe T. W.
150nhall Evecutive Committee

urer; L. B. Crowell, M. A. Giddings, D. D. Holmes, Exurer; L. B. Growell, M. A. Guddings, D. D. Holmes, Excentive Committee.

DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary; J. W. Watkins, Treasurer;

BRIEDSVILLE, MICH.—A. G. Eastman, Esq., President; L. Brown, Vice President; Frank R. Knowles, Secretary; C. R. Capin, Treasurer; A. D. Eros, E. O. Barnam, Betsey Brown, Executive Committee.

JEFFERSON COUNTY, N. Y.—L. D. Oliney, President; Mrs. O. W. Smith, Vice President; J. W. Nott, Treasurer; Wm. Howland, Recording Secretary; Laura M. DeLano, Corresponding Secretary; W. O. Smith, Mrs. M. S. Day, E. D. Morse, Mrs. Aspinwall, O. T. Green, Executive Committee.

Y. CAMDHILGE, MASS.—John McDuffie, President; Harry W. Sievens, Secretary, M. G. Georg, President; W. Sievens, Secretary, M. G. Georg, President;

**CAMBHIRGE, MASS.—John McDuffle; President; Harry W. Stevens, Secretary.

BAY CITY, MICH.—Judge S. M.: Green, President; J. M. Allen, Vice President; Miss Susle M. Johnson, Secretary; Mrs. George Blackman, Treasurer; Executive Committee—Mr. A. Corbin, Mr. G. F. Johnson, Geo. Hawksworth, Mrs. M. S. Knaggs, Mrs. Julia Webster, General Lake, Wis.—J. H. Ford, President; Mrs. M. Hollister, Vice President; Harris Durkee, Treasurer, Mrs. Earlor, Mrs.—J. B. Bassett, President; John Van der Horck, Vice President; Anton Grethen, Secretary; Thomas Buel, Treasurer, Washington, D. C.—George M. Wood, President; George Holmes, Vice President; W. H. Burr, Treasurer, San Jose, Cal.—A. J. Spencer, President; J. J. Hatch, Secretary.

Tolebo, lowa.-J. Reedy, President; E. S. Beckley, Secretary,
JUNCTIONVILLE, NEB.-J. W. Eastman, President; B.
L. Easley, Secretary,
OLATHE, KAN.-S. B. S. Wilson, President; R. A.
Griffin, Secretary,
OSCEOLA, MO.-R. F. Thompson, President; M. RoderLee Secretary.

Married:

In Chelsea, Mass., September 10th, by Rev. A. I. Can-field, Mr. Wälter A. Fox, of Hartford, Conn., and Mrs. Mary A. Weld, of Bangor, Me. In Royalton, Vt., Sept. 12th, by Rev. Geo. Severance, Mr. J. A. Severance, of Granville, and Mrs. A. P. Bald-

The Summerland Messenger, T. P. JAMES, (Dickens's Medium,) Editor and

The Summerland Messenger Is a first-class eight-page monthly, devoted to Literature, Art, Science, and the Spiritual Philosophy. The columns of

The Summerland Messenger Are classified as follows: NEW STORIES from pen of SPIRIT-DICKENS-Mothers' Department—one page of "Sunmerland Whispers"—Miscellany—Short Stories from the most gifted authors-Poetry, Essays, &c.,—Children's Department—altogether making a journal of a most entertaining and devating character, and one which should be in the hands of every Spiritualist in the United States, Friends, will you ald the cause by lending your patronage to

The Summerland Messenger, which will be mailed, post-paid, to any address for one year on receipt of the price, \$1.00. Back numbers will be sent to those wishing to commence the volume. Sample copies to cents. Liberal inducements to Local Agents, Address T. P. JAMES, publisher, Brattleboro', Vt. Sept. 5.—tf

A Book for Everyhody----Married or Single,

This new, searching, timely book, is entitled

The Genesis and Ethics CONJUGAL LOVE. BY ANDREW JACKSON DAVIS.

We have the pleasure to announce the recent publication of a fresh, new book, of peculiar interest to all men and wonten, by this well-known and widely-read author. Treatment of all the delicate and important questions involved in Conjugal Love: is straightforward, unmistakably emphatic, and perfective explicit and plain in every vital particular. Mr. Davis has recently examined the whole field, of Marriage, Parentage, Disaffection and Divorce, and this liftle volume is the result, which now comes into the world because it is now both wanted and needed by all women and men. The following are some of the

world because It is now both wanted and needed by all women and men. The following are some of the CONTENTS:

Origin of Male and Female: Two in One, Abstractly; One Imperfect, Relatively; Inferior States Imitated: Dissimilarity of the Sexes; Foundation of True Marriage; Causes of False Marriage; Skeptics Concerning Virtue; Ungratified Sexuai Impaises; Personal Right to Gratification: Disaphointment, and Divorcement; True Marriages and No Divorces: Separated by Violence; Society and the Individual Children's Rights Inallenable; True Marriages and Hamonial Habits: Remedy for False Marriages; Transmission of Vice and Grime; Crime Viewed by Medical Men; Fraternal Love Not Conlugal; Psyche to Mother Earth: Free Love, Meaning Sexuai Promisculty; Free Love, a Term of Reproach; Virgins and Virtue, Material and Spiritua; Unworthy Love the Cause of Jealousy; Womanbood Maite Sacred by Motherhood; Emasculation, the Despair of Conlugal Materialism; Diakka, the Scapegoats of Free Lovers; Brigands in, the Conlugal World; Evidences of the Conjugal Attraction; Harmonial Home and Household; Beauty as a Sexual Attraction; Cleanliness a Demand of Conjugal Love; etc., etc.

Price, in paper covers, 50 cents; in handsome cloth, 75 cents; in full glit and extra binding, 81,00. Postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

AN OPPORTUNE BOOK!

AN OPPORTUNE BOOK!

Exposition of Social Freedom. Monogamic Marriage the Highest Development of Sexual Equality.

NATURE'S LAWS IN HUMAN LIFE,

Nature's Laws, Principles, Facts and Truths, are eternal and immutable. Society, Customs, Conditions, Circumstances and Opinions, are constantly changing; therefore, to be consistent; we should weigh and judge both sides of

to be consistent, we should weigh and judge both sides of the subject.

The fascinating teachings are contrasted with their opposites, the curtain is drawn, their effects shown, also the causes which produce inharmony: the remedy is suggested; "Social Freedom" teachings are either beneficial or detrimental. Which? Every family should know for them selves as to its moral tendency and practicability.

It is designed as a "two-edged-sword" rejoinder, to send individuals who accuse Spiritualism of leading to the doctrine. Send them hoodcast.

72 pp. Price 25 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Woman and the Divine Republica

RY LEO MILLER.

The author says, in his preface: "This Work is not an Essay on what is technically understood as Woman's Rights. One could hardly do more than glean in such a fild, after it had been harvested by reapers like Mary Wollstonecraft. John Stuart Mill, Elizabeth Cady Stanton, George W. Curtis, Lucy Stone, Susan B. Anthony, and many others.

But, notwithstanding so much has been written and said on the particular subject of Woman's Rights, the Woman question is by no means exhausted. There is a whole side of the question of herenfranchisement (and it seems to me much the larger side.) which has been but incidentally noticed; and that is, its moral bearings and relations. Giving full weight to the legal claims of Woman, which are as sacred and inaltenable as those of man, I am confident it will yet be found that there are special moral interests wrapped, up in this issue, which far, transcend, in point of importance, any and every other consideration."

Price \$1,25, postage 10 cents.

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

Life of Mary Whittey, THE CATHOLIC MEDIUM. A BOOK OF MYSTERY.

An Authentic Narralive of the Wonderful Manifestations, Extraordinary Mirarles and Astonishing Develop-ments as they Occurred in the Life of this Remarkable Young Lady.

BY ALBERT BARNES DORMAN.

Price 35 cents; postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE KORAN;

COMMONLY CALLED

The Alcoran of Mohammed. Translated into English immediately from the Original Arabic.

Uriginal Arabic.

BY GEORGE SALE, GENT.,

To which is prefixed the Life of Mohammed, or the history of that doctrine which was begun, carried on, and finally established by him in Arabia, and which has subjugated nearly as large a portion of the globe as the religion of Jesus has set at liberty, 472 pp. 12mo. Cloth, \$1.50; postage 12 cents.

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

The Principles of Nature,

"As discovered in the development and Structure of the Universe: The Solar System, Laws and Methods of its Development: Earth, History of its Development; Expo-sition of the Spiritual Universe. BY MRS. MARIA M. KING.

Price reduced to \$1,75, postage 24 cents. Real Life in the Spirit-Land.

Being Life Experiences, Scenes, Incidents and Condi-lons, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

BY MRS. MARIA M. KING.

Price \$1,00, postage 16 cents.

For sale wholesale and retail by the publishers, COLHY

FOR the ANO. 9 Montgomery Place, corner of Province

treet (lower floor), Boston, Mass.