









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. Finally 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, imagining he is making way, and find himself after hours of toil at 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 centuries in their old position.

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 Newton dealt with the question of revelation, forgetful of the fact that the very devotion of his powers, 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 natural history, produced a profound impression among the painters of Germany when he published his "Farbenlehre," in which he endeavored 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 language. In the domain of natural history Goethe 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 detection of analogies however apparently remote, in the classification and organization of facts according to the analogies discerned, Goethe possessed extraordinary powers. The discipline of scientific inquiry led in with the discipline of the poet. But, on the other hand, a mind thus richly endowed in the direction of natural history may be almost shorn of endowment as regards the more strictly called physical and mechanical 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 *ignis fatuus* 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 analyzing and systematizing facts, but to credit him fatally defective in that side of the mind in respect to which incompleteness has just been ascribed to Goethe. 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 notions, involving only relations of space or emotions 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 that we should consider him a man of genius, but as a modern physical investigator—in distinctness of ideas, confusion of mind, and a confident use of language, which led to the delusive 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 system, 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 *a priori* how 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 error in 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. 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 conceptions which was entirely wanting in those of Aristotle and his followers. I mean that which is expressed by a word untaunted 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 *vorstellen*, 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 that of Pascal, who 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 the shrine of the Moorish one to an instructed physician. The Arabs encouraged translations from the Greek philosophers, but not from the Greek poets. They turned in disgust from the "lewdness of our classical mythology, and denounced as an unpardonable 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, 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, and 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 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 terrestrial.

restal. 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 Alhazen approaches very closely to our own. "I join," says Draper, "in the pious prayer of Alhazen, that in the day of Judgment the All-Merciful will take pity on the soul of Abur-Rahman, 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 conspired 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 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, 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 bodies appeared. The total crash of Aristotle's closed universe with the earth 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 Fraeburg in the diocese of Ermland. For three and thirty years he had withdrawn himself from the world and devoted himself to the consolidation of his great scheme of the solar system. He made his blocks eternal, 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 Giordano 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 stars, scattered numberless through space, and accompanied 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 technique of man. Her process is one of unrolling 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 inert, empty *causa* which philosophers have pictured her to be, but the universal matter, which 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 1602 he fell into the hands of the Inquisition at Venice. He was imprisoned for many years, tried, degraded, excommunicated, and handed over to the evil 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 he was, on February 16, 1600. To escape a similar fate Galileo, thirty-three years afterwards, abjured, upon his knees and with his hand upon the Holy Gospels, the heliocentric doctrine. After Galileo came Kepler, from whose German home defied the power beyond the Alps. He traced out from preëxisting observations the laws of planetary motion. The problem was thus prepared 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 sober-minded 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 reaction by compulsion immediately followed, and the discouraged, it slumbered till the seventeenth century, when it was revived by a contemporary of Hobbs and Descartes, the Père 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. 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 combinations and decompositions which has lasted to the present day, and which will continue in the future. 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, as in his view, are affections 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 performer.

It may be more than a mere result of education, connecting itself probably with the deeper 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 material, 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, between 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 foremost scientific minds. What these atoms, self-moved and self-perpetuating, are at the present moment the subject of profound scientific thought. I doubt the legitimacy of Maxwell's logic; but it is

impossible not to feel the ethic glow with which his lecture concludes. There is, moreover, a Lactantian grandeur in the author of the "Vestiges of Creation," endeavored to show the development of species out of changes of habit and external condition. In 1813, Dr. Wells, the founder of our present theory of Dew, read before the Royal Society a paper in which, to use the words of Mr. Darwin, "he distinctly recognizes the principle of natural selection; and this 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 favorite with me; and it gave me the liveliest pleasure to attend upon this additional testimony to his penetration. Professor Grant, Mr. Patrick Matthew, Von Buch, the author of the "Vestiges," D'Hallay, and others,\* by the enunciation of views more or less clear and correct, 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 1857 Mr. Herbert Spencer's "Principles of Psychology," 2d Ed., Vol. I, p. 65, expressed "the belief that the idea of natural selection, has arisen by an unknown evolution, and through the instrumentality of what are called natural causes."

[Concluded in our next.]

TO CHARLES SUMNER.

Rest, then, brave soldier, from the well-fought fight!  
Rest, gentle scholar, from the dear delight  
Of arts and books! Rest, steadfast, stainless friend!  
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—rise to loftier labors now.  
—W. W. Story in Blackwood's Magazine for September.

INCIDENTS OF TRAVEL.

BY WARREN CHASE.

BREAKING NEW GROUND. — Many years ago we were largely engaged in introducing Spiritualism into places where it had not been seen or favorably heard of; but recently we have seldom spoken in a place where it was not a familiar subject of conversation and discussion. On reaching Bowmanville, Ontario, a town of three thousand inhabitants, pleasantly located on the Grand Trunk Railroad, and where we were engaged 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 ascertained, to the great annoyance of the nine clergymen who had churches in the town, and were deeply interested in preventing the people from learning anything that would weaken their influence and lessen 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 every 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 specimen 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 pamphlet, 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 treat any opponent or subject with candor, but his jokes and ribald jests and questionable allusions pleased the boys, and quite 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 petition 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 Catholics 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. 18, 1874.  
SIR:—In answer to a notice of the 13th inst. from the office of the Town Hall for the purpose of delivering a course of five lectures upon the "Immortality of the Soul," I have been told that you have given notice of your intention to deliver one of these lectures on Sunday, 18th inst. I am also credibly informed that you have upon the "Immortality of the Soul" are professing a scientific character, and are treated by you and by the audience as if they were entirely secular, being received with loud applause of otherwise, and that they provoke a considerable degree of excitement and angry feeling. Now as all these things are inconsistent with the respect with 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 day.

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

Your obedient servant,  
F. CHITT, 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 noisy for pious ears on Sunday. The effect was extraordinary, and is sure to work a revolution 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 crowd-

ed and busy week and several long rides, nearly closed our labor for a time, for Sunday night we found our body racked with severe congestive chill, and nothing but the most ready attention, treatment and cure could save us from a severe 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 Bowmanville, who with his beautiful wife made them a 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 slung 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, to 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 candid 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 elasticity 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 dress, 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 speculatively at nine and ten per cent. As to the common means of exchange, 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 and Municipal, 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 it to obtain it he will have to pay exorbitant rates of interest, inasmuch that the major portion of the dividends of his business will be absorbed by the money lender.

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 off than our politicians, and are the workingmen'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 likewise.

I repeat, a property basis for our National currency can be made more lasting than gold. The latter may be stolen, or sink to the bottom of the ocean, and irretrievably 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 people.

CHARLES THOMPSON.



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## Banner of Light.

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## Kardes' "Book on Mediums."

One of the most remarkable works which has ever 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 & Rich, No. 9 Montgomery Place, Boston.

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 ON MEDIUMS; OR, 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 dangers that are to be encountered in the practice of Spiritualism."

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 American public by the same engaging charms of novelty and interest with which it reached the hearts of Kardes' countrymen.

Whatever may be said in praise of this forthcoming work will fall far short of giving any real 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 rightly 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 skeptic), or but little understood before (if he be a confirmed Spiritualist), cannot be depicted in the limits of a passing notice. Read the book, therefore, on its appearance, that its terse statements of incontrovertible facts, its noble style of expression, and the inductive unfoldings which thereby find flotation to the mind, may be fully appreciated.

SEE ADVERTISEMENT.

## "Book on Mediums."

At a period of the world, after Modern Spiritualism 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 Kardes—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. Kardes' "Book on Mediums" is issued 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 Cathness has announced her purpose to publish a translation of the complete works of Allan Kardes at her own private cost; but it happens—and it is by chance altogether—that the publication 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 Kardes 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 development of mediumship—and the difficulties and dangers that are to be encountered in the practice of Spiritualism. The reader will thus discover that it must be indeed a remarkable book that attempts 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 progress are impossible. Such a manual and philosophy combined is certain to excite the profoundest interest among Spiritualists, and to awaken the inquiring spirit among those who do not classify themselves with them. We feel sure

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

The style of Kardes 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 and variety to what they have to communicate, relieves from that tiresome monotony which continually tempts the set essay, and conducts the mind into an endless maze of surprises, which only stimulate its attention and make it receptive to impressions. Whoever would travel with a safe guide, that knows thoroughly all the roads and paths, through the beautiful land of spiritual knowledge and spirit-union, will thank us always for having urged him to a close and careful perusal of Kardes. Nothing with him is treated as supernatural. There is no mysticism about him. He reports, recites and reveals as if he were simply giving evidence. His long questioning of spirits results in what he tells for answers. All that he communicates is level with 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 residence of the venerable Lucinda Mott, at which the opening address, a striking and impressive production, was delivered by the President, Mrs. Caroline H. Spear. Among the other remarks that occurred in this felicitous address was one to the effect that an individual of community, pervaded by the sentiment of peace, has of necessity 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 viciousness 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 into into moral and spiritual life is because of the links that preceded it and connect it with ignorance, barbarism, and immaturity 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 practicalities 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 ethers of their being, where dusty webs gather and filthy vermin find nutriment. It is a growth that may well be termed heavenly, for nothing of worldly origin scarcely ever reaches higher than condemnation and vengeance, for such lives." And it is insisted that all peace 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' well-being. 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 keeping supreme in our affections that love and liberty which in our highest moments the soul recognizes 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 Broadfield Street, Boston, E. Gerry Brown, editor. It is a small paper, 12mo., at \$2.50 per year. The number before us is printed on tinted paper. The leading article is from the pen of J. H. W. Tooley, on "The need of Spirit Intercourse as evidence of Immortal Life." The editor in his salutatory says: "We present the Spiritual Scientist—acknowledging an All-Controlling, Higher power; accepting the doctrine of Jesus Christ as being in full harmony with the teachings of Spiritualism—given then to deliver mankind from ignorance and superstition concerning a future life; permitted now, that the atheistic arguments of materialism and the skepticism of the age may be confuted with demonstrable facts which re-affirm the immortality of the soul and its responsibility for deeds done in the flesh."

We cordially extend the right hand of fellowship 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 follows: A. Bailey, Pres.; W. F. Peck, Conductor; Mrs. A. M. Lewis, Guardian; John H. Cotten, Rec. Sec'y; Mrs. Julia Bright, Cor. Sec'y; Mrs. Helen Smith, Treas.; Mrs. R. L. Schwartz, Musical Director.

## "No Chance for a Fallen Girl."

With this expressive heading the Boston Herald 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 short-comings 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 the other is affixed the burning brand of an unmitigated ostracism. We have faith to believe that the days that are to come will bring a higher social standard in this regard, which shall give to each an equal share both in the penalty and power of recuperation therefrom. Christianity, however, has failed in this regard, practically turning its face upon the teachings of him of Nazareth, and the work must be accomplished by the purifying and justice-inducement influence of Modern Spiritualism.

When a young and fair-faced girl named Maggie Murphy, who hails from North Street, was called, this morning, to answer a charge of being idle and disorderly, and a frequent user of houses of ill-fame, and she told the court that she was "guilty," we promptly spoke to Uncle Cook, and told 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 probation. 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 harbor. 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 crime?

## 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 after development 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 evidenced 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 address upon a current matter; Julia Hartham makes a demand for reparation in behalf of her sons, from one who wronged her while in her earthly body; George Penbody identifies himself, for the benefit of a circle in London, Eng.; Edna Barrett, of New York City, counsels her friends to follow their own inner promptings more, and the promptings of the world less; Maria Emerson speaks to her father; David Walbridge, of Missouri, sends message to his brother William, in California; Betsy Taylor, of Boston, calls the attention of her son John to the fact that there is another life, and that as he hopes for happiness in that other life, so he must shape his course here; Hiram Erison talks with three friends regarding their capabilities as compared with their aspirations; George Kalbe wants his mother to know where he is; John Talbot (published in advance) advises his brother, in Waukegan, Ill., not to go to Germany, as his health will receive no benefit from the journey.

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 steel-plate engraving of the Professor's son, Samuel Byron Brittan, Jr., who was killed at Fort Henry, Feb. 26th, 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 McDougal, Hon. J. W. Edmonds, Jennie Lee, W. S. Courtney, Belle Bush, and others, are to be found in its 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.

A correspondent, "C. O. P.," writing from Metuchen, 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 character of 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."

B. Starbuck, writing recently from Troy, N. Y., says: "Spiritualism is very quiet with us at present. We are having a vacation both of the Lyceum and rostrum. Will again start the machinery on the first Sunday of September."

## J. M. Peebles in Baltimore.

The Baltimore dailies are referring to and liberally reporting Mr. Peebles's lectures, delivered 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 earnestness of sincere belief. His text was the command given by Christ after he rose from the dead, to preach the gospel to all nations. The discourse began with a sketch of the life of Jesus as viewed by Spiritualists. Mr. Peebles said that Jesus was naturally of a peculiarly harmonious spiritual nature; he was controlled by a band of angelic spirits when only twelve years of age, and thereby astonished the old rabbis by his wisdom. He was then taken under the guidance of a Persian sorcerer, became a remarkable medium, and after his death gave the command contained in the text. The speaker showed that the gospel taught by Jesus had for its elements the Divine existence, the individuality of man, the progress in spirit-life and the manifestation of angels.

The unusual 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 out an influence, and when these were not harmonious, a violent cyclone was felt at once between persons. This point the speaker illustrated by pictures representing persons surrounded by similar and opposite influences. He showed the importance of getting rid of inharmonious aura left by others. When he stopped at a residence he often sprinkled the walls of the room, asking his spirit friends to remove elements of the aura. This was to remove the millions of germ cells floating in the air. He was then careful in his diet, food fitting up the physical body and environment the elements of our spiritual bodies. In our food we receive largely the influence of aura about us. The lecture abounded in the most radical statements. The Hindu sage, after his death, had perfect vision by living mainly on vegetable food, rice and fruits. Even the lowest Hindus are shocked when they learn that Christians eat the meat of their fellow-creatures, and for many months. The discourse concluded with an appeal to Spiritualists to be more in earnest, more harmonious and forgiving, and to take greater interest in the organizations. The speaker was very forcible, and now it was anxious to see what would be the outcome."

OPENING OF THE SCHOOLS.—The season of recreation for the summer is over. Men whose good fortune enables them to rest through the heated 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 influences 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 MRS. 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 wilful 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 note this out, but after the outrage on Mr. Denton, it is clear that nothing is to be credibly stupid to be done. Those who think a 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 23d Street, New York, and has a superior lady 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 Robinson Hall and taken the handsome Opera House on Broadway, between 28th and 29th streets, for their Sunday services. Lectures at 10 1/2 A. M. and 7 1/2 P. M., and Lyceum at 2 1/2 P. M. 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 WHITNEY, THE 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 Spiritualism, form an interesting narrative.

As will be seen by his announcement in another column, Dr. A. H. Richardson, of 95 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 public.

P. P. Bateson, of Toledo, O., is out with another number (September) of his popular LYCEUM, a paper devoted to the interests of those schools for the culture of free thought which are now springing up all over the country. 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. 9 Montgomery Place, Boston.

The Messenger, 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 Camp 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 Dotten, L. 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 catyng, 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. Betsy 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, 73 Washington Street, Charlestown District, on the afternoon of Saturday, 12th.

## Movements of Lecturers and Mediums.

John Collier, of England, spoke in Salem, Mass., Sunday Sept. 14th and 15th, his lectures meeting with general approval. He should be kept constantly at work.

Jennie S. Budd has resumed her labors as Agent of the Connecticut State Spiritualist Association, and requests 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 Taunton Sept. 20th; in Dover Plains, N. Y. (by special request), Sept. 27th; in Meriden during October. Engagements for December not entirely completed—particulars next week.

William Branton 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 Branton at No. 516 1/2 Street, Troy, N. Y.

A correspondent writing from New Haven, Ct., speaks in 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.

Anthony Higgins, Jr., has taken up his residence permanently at 13 Meadow Street, South Salem, Mass. Parties desiring his services can address him as above.

H. F. Underwood will lecture at Anson, Pa., September 22d, 23d and 24th; at Rossford, Ind., October 2d, 3d and 4th; at Indianapolis, October 11th.

Col. M. J. Wilcoxson is doing good work in Boulder, Colorado.

H. P. Fairbank lectures in Putnam, Conn., in October, where he may be addressed for that month.

Mrs. S. A. Rogers Heyler will speak in Salem, Mass., Sunday, September 28th. She would like to make engagements with other societies. She has of late been very successful as a medium in Lawrence. Her permanent address is P. O. Box 1257, Haverhill, Mass.

D. W. Hall speaks in Manchester, N. H., the two last Sundays of September. Will make engagements for October.

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

Mrs. Mary L. Jewett announces that "Feeling it a duty to impart to woman a knowledge of the physiological laws 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 throughout 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 she would like to make arrangements to lecture in Vermont during the winter. Permanent post office address, Rutland, Vt.

Mrs. Clara Dearborn, after a few months of illness, has resumed her business at her former place, 63 Washington Street, in Nassau Building, Room 3, where she will be pleased 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. Branton (formerly from England), an earnest and talented advocate of the spiritual philosophy, will be the first speaker. Other lecturers of known ability will be announced 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 seats: \$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 tickets.

LEWIS B. WILSON, Manager,  
9 Montgomery Place, Boston.

## Warren Adams.

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

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-by 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.

A friend informs us that the National Library at the British Museum contains a large number of spiritualistic works, chiefly French and American. A complete series of the works of Allan Kardes is included in the catalogue—Pioneer of Progress.

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







Message Department.

Each Message in this Department of the Banner of Light is a message from the Spirit who came to the world in the person of Jesus Christ, and who is now speaking to the world through the medium of the Banner of Light.

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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 cast 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, also.

April 23.

Julia Harthorn.

I am not a stranger to these spiritual manifestations. 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 enormous that almost all of us poor weak ones are unable to do much in the way of perfecting our desires in this return. I used to say "If I was on the other side I would do this and so. Oh, I am sure I would!" But, oh, how ignorant 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 offenses, but when the offender will be more benefited in the end than otherwise by digging up the offense, 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 situated—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 Harthorn.

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 to ask my 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 sances, and did as well as one could expect 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, must 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 right. 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, though 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 Bleeker 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 don'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. I'll do anything—I'll be a servant to the whole crowd. [Have you courage enough to go?] Oh, yes, sir, I've got courage enough. It is n't that that's wanting—it's only the chance to go. I want father to know it so much. Tell him we're all well, and we all send a world of love. Good-by.

April 23.

David Walbridge.

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. I 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 don't expect to hear from, are sending their messages across the innumerable wires of this new philosophy all the time. Every single office is crowded, 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 ain't so bad in the West, because there things ain't so crowded—you have a little more room to turn around. Evas 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 didn'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 untidy to do to get things straightened out; but he can do it, if he comes right straight along. Good day, captain general.

April 23.

Sance 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.

April 27.

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 building up a human body and soul-life?

A.—The positive and negative poles of the human body. They are the supreme masters in that regard.

Q.—[From O. B. Clay, N. Y.] I wish to ask the controlling intelligence why, in dietetics, 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 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.







ECCE SIGNA.—V.

BY JOHN WETTERBEE.

“How sweet it were if without feeble fright,  
Or dying of the dreadful cautious sight,  
An angel came to us, and we could bear  
To see him issue from the silent air.”

a human hand. I pressed it a little, expecting 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 was the same to mine. I felt then the bones and 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 felt the grip good; my eye was about twelve inches from it. I observed it long and distinctly—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 "*indiv-rubber*," and I thought it absurd in this instance. I had held this hand

"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."

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BY HON. A. G. W. CARTER.

or mixed spirits, and of the way to avoid the  
I have had several conversations with Mr. Da

vis | show you how many former *reterends* of ea

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