

Banner Correspondence.

A Word to Clairvoyant Practitioners.

The hostility of the majority of the practitioners of medicine to clairvoyant physicians and healing mediums, is a lamentable fact, and if it were in their power they would doubtless suppress, by heavy penalties, all modes of medical practice not sanctioned by the majority.

The law of New York, in its last sessions, has prevented the establishment of so infamous a monopoly, and medical legislation has been limited to compelling all practitioners to obtain a license or to attend a medical college.

By the law of New York it is made a misdemeanor punishable by a fine of from fifty to two hundred dollars for the first offense, and one hundred to five hundred dollars for the second, with imprisonment for not less than thirty days, to practice medicine without first obtaining a license from the Board of Censors of some State, district or county Society, unless the practitioner has a diploma lawfully obtained from some duly authorized college.

That such a law is an anti-republican interference with the right of the people to choose their own physician is clear enough. To be consistent it should punish the patient who knowingly employs such a physician, for if there be any crime the patients are the chief criminals in patronizing the physicians.

These laws, however, will be enforced, and probably they may be kept on the statute book; and if the public most concerned will take the proper course the results may be good rather than evil. The practical effect will be to compel some worthy persons to give up the present practice of medicine, in which they have been doing good, but in the majority of cases I trust it will compel them to attend a medical school, and thus place themselves on an equality with their fashionable competitors, so as to have a more successful career hereafter.

Unfortunately, in the majority of medical colleges the clairvoyant or medium would find himself very much out of place with the prejudices of the faculty and class aroused against him, and could hardly expect a fair and courteous treatment or justice to his claims. He would bear such a humiliated position as impostors and frauds have had, and he had ever entered the walls of such an institution.

There are several institutions, however, in which a more liberal sentiment prevails, in which a good medical education can be had, and the attainments or success of a clairvoyant or medium would be regarded as honorable. I hope that no such practitioner will be induced to resort to the disreputable expedient of purchasing a diploma from parties who deal in such articles. Such a course is not only disgraceful to all concerned, but will inevitably result in detection and heavy punishment. Certain diploma peddlers of Philadelphia have been so often exposed in the public press, that no one who deals with them can plead the excuse of ignorance of their true character.

I cannot speak very definitely of many of the schools, but in the city of New York the veneration of Spiritualism by Dr. Hammond and by Dr. Marvin, would certainly be a sufficient warning to Spiritualists to avoid the schools in which they are offered. On the other hand the liberal course of the Eclectic Medical College must commend it to all progressive minds. This school has always opened its doors freely to both sexes, and is in all respects a liberal institution. Last winter Dr. J. R. Buchanan, the Anthropologist, was one of the faculty, and gave a course of lectures especially interesting to all who entertain advanced and spiritual ideas. The College has recently received donations amounting to over ten thousand dollars, and is at present the only representative of liberal medicine in New York. I have not seen the announcement of the coming session, but those who wish to be informed can obtain all the necessary information by addressing Prof. R. S. Newton, M. D., No. 137 West 47th Street, New York. In such an institution liberal minded practitioners will find teachings in harmony with their own sentiments, and if my suggestions are duly regarded, they will result in great benefit to a worthy class of practitioners, whose merits will be better appreciated when they have a college endorsement.

Proofs of Progress.

I gave notice, several months ago, in the Banner, that being temporarily at leisure, I would, if desired and applied to, attend grove meetings. Since that period I have not only attended meetings of this character, but have, in compliance with invitations, lectured many times and in several places in large halls—in some cases owned by Spiritualists and Liberals, in other cases hired at considerable expense for the occasion. In nearly every instance I have succeeded in awakening an interest for the cause, unequalled in my past labors. Everywhere I have lectured, the friends have expressed themselves highly gratified with my labors; and at every place I have been met with persons who solicited me to visit other localities to lecture—generally persons living several miles distant, and at a number of these localities no less than a week have been given. Here is evidence of a new awakening.

I attended, by invitation of Dr. Pence, the Terre Haute Four Days' Mass Meeting, which was so frequently interrupted by showers and threatening storms, that but few were present until the last day, when the long-looked-for sun broke through the clouds; yet much good was done by the efficient laborers present, both in private and public. We had with us the mild, pleasant and calm speaker, T. B. Taylor, who again did something effective in the way of "turning old theology upside down," and the eccentric and erratic P. B. Randolph, who is rather better calculated to amuse than instruct, though he occasionally makes a good hit and pleases those who love fun. He appears to be a well-meaning brother. At this Convention I encountered that good brother and able leader, Dr. Graham, of Evansville, who expressed upon me his remarkable "Gift of the Holy Ghost," or some other power, which had the effect of impressing both soul and body, and lifting me up to a higher plane of development. And my labors, since that period, seem to be inspired with a new life and a new power. Here, at West Lebanon, where my third lecture will be given this evening, I find a small band of noble workers, who make up in practical life and a noble zeal what they lack in numbers—first and foremost of whom are those good working brothers, S. M. Green and J. Tullis.

As I was returning to my lodgings one evening after the lecture, walking by the side of Bro. Tullis, he remarked, "Bro. Graves, you are getting the people waked up here; you will have a big crowd out to hear you to-morrow evening." Another brother remarked to me, on the street, "Mr. Graves, your facts, arguments and logic are the most powerful and convincing of any I ever heard. You seem to be master of your subject." Before coming here I lectured at Shelbyville, where some of the friends expressed themselves highly gratified with my labors in that place, and manifested their appreciation of my services by paying me more than I charged. At Terre Haute I found an indefatigable laborer in the person of Dr. Allen Pence, who owns the hall of that place, and a large splendid hall it is. The cause will never die at any place where and while Dr. Pence lives. For in the appropriation of his means to promote the cause, he do not stop at pence, but often goes to pounds. And his noble wife never sleeps while the cause is making demands upon her energies and liberality. Spiritualism is in good hands in Terre Haute; and here at West Lebanon also.

As our fifty thousand dollar hall, at Richmond, has passed into the hands of those who seem to value Spiritualism only for the amount

of money to be made out of it, we can no longer use said hall for lectures and Lyceums. I therefore desire to seek a new home in some city, town or village, where a hall can be controlled by Spiritualists and Liberals to hold meetings in once a week, or twice a month. I desire a moderate-sized residence, with pleasant surroundings, for myself and a lovely and loving wife, and four promising children. Ohio or New Jersey would be preferred. Can some friend aid me in finding such a place? K. GRAVES. Address me at Richmond, Indiana.

Illinois.

CHICAGO.—Ruth W. Scott Briggs writes, Sept. 7: Since I left my home last March I have attended two large conventions, also the Anti-Slavery Reunion held here. After having done some missionary work in Milwaukee, I came here, where I have spoken for two months. On the 27th of Aug. I left Chicago with Mrs. Suydam, the "Fire Test medium," for Terre Haute, Ind., to attend a camp-meeting. The rain storm prevented a large attendance. Deacon Cook and Dr. Pence put themselves to a great expense and labor, fitting up in anticipation of a large audience. Mrs. Pence took a personal active interest, and did much to make it enjoyable for all. She is a superior woman, with whom many parted with regret. On my way to this city I stopped at Crawfordville, Ind., and attended a private seance of Jennie Kertner, a medium of wonderful powers. We sat in a dark circle; I being a stranger was introduced to the control, who spoke through my very large trumpet which was independently suspended in the center of the circle. The medium had received a sealed letter from Knoxville, Tenn., to be read and answered, which was done by the control while it (the letter) was held between the hands of two of the circle. A son of Mrs. Speed, the lady of the house, having prepared himself to write, recorded the contents of the letter as it was read by the control, by whom it was answered. The letter will be returned unopened with the answer, and judging from the many others I have heard of being read and answered in the same way, I infer it will be most satisfactory. Four of my spirit friends were described correctly, and full names of two given, and the first name of the other two, the voices seeming directly in front of me as I spoke. This, and a circle that I attended of Dr. Fellows's in Vincennes, N. J., two years ago, one of Annie L. Chancelain's at her home, 16th Wagon Ave., and one of the Bangs children's, 335 W. Van Buren street, are privileges long to be remembered by me. New York I listened to such beautiful music of various kinds as at Annie's seance. My heart is in this great human work, and I am ever willing to labor in patience, anticipating my reward in future. All calls will reach me at my present abode, No. 532 W. Madison street, Chicago Ill.

Ohio.

NEW PHILADELPHIA.—A correspondent writes, Sept. 11th: Believing that you would be pleased to learn how the religious discussion between G. L. Tinker, M. D., and two prominent clergymen of this place terminated, I take this occasion to address you. Both of the Doctor's opponents were very learned men, and one a Greek, Hebrew and Latin scholar. As to the Doctor, he makes no pretensions other than that of being well educated as a physician. The question at issue was upon the truthfulness of popular theology—not a very desirable question for any clergyman to argue through the columns of a newspaper at this time—and it is quite probable that they could not have been induced to write on such a subject had they not almost unconsciously been led into it by well-directed strategy on the part of the editors of the Ohio Democrat and Dr. Tinker. The over-confident priests were completely discomfited, and gave up the question in disgust. The force of well-directed truth advanced by the Doctor was more than they or the public could resist. True religion—Modern Spiritualism—beams brighter from our horizon to-day. The light of living truths has been shed broadest, and from the soul of many a doubting one a horrible incubus has been removed; even the word Spiritualism has been raised to a degree of respect from out the mire of approbrium into which it had been cast by its enemies; and the God-in-the-Constitution business in this section, has received a direct and crushing blow. This is encouraging to the workers in a holy and humane cause.

New York.

BRANCHVILLE.—A correspondent writes as follows: "Who taught this rude, unlettered child to speak wisdom?" Some thirty years since the people of an obscure country neighborhood were excited over the strange performance of an uneducated boy of the place, by his preaching in his sleep. My truthful informant thus describes his preaching: It would usually be heard after he had been hard at work, and was very tired—sometimes even during a noonday nap. No effort could awaken him at these times. He would give out and read a hymn, make a prayer, announce a text, and proceed to deliver a sermon, using good language, and preach so loudly that he could be heard a great distance. For a long time he would not believe that he did it unconsciously, but after hearing him many times, and failing to wake him even by almost cruel means, they were obliged to accept the fact as real. Now the question comes up, how could he use good language in his sleep, when the fact was that he could not understand such language when awake? I cannot account for it, except on the theory that some spirit took possession of him for the time being. He afterward studied, and became a "minister of the gospel of Jesus Christ."

West Virginia.

WHEELING.—Veritas writes as follows: Our smoky city has been just lighted up by the beautiful countenance of that earnest and accomplished worker in the cause, Mrs. Mossop Putnam, who is now here on a short visit to Mrs. H. B. Swaine, one of our hardest working Spiritualists. On Sunday, Sept. 14th, Mrs. P. gave us two lectures in her eloquent and beautiful style, and we must say that she is one of the finest speakers we have ever had the pleasure of hearing. She speaks in an earnest, convincing way, at the same time using perfect language, and magnetically enchanting her audience, so that when she stops all feel like asking for more. We intend trying to secure enough good lecturers this winter to keep supplied the increasing public demand for the beautiful truths of Spiritualism. Our people are fast awaking to the fact that there is some truth in the assertion that our friends do come back and visit us after leaving this world.

Massachusetts.

SALEM.—S. G. Hooper, Sec. of the Spiritual Society, writes Sept. 15: The meetings for the fall term of the First Spiritualist Society of this place commenced on Sunday, the 6th inst. Mr. John Collier, of England, gave the first four lectures, which were both interesting and profitable. The people here generally liked him as a lecturer, and found him to be a true gentleman. We would cheerfully recommend him as an able speaker, a sincere worker, and one that would please any true Spiritualist society in want of a lecturer. Mrs. S. A. Rogers Heyder, of Haverhill, Mass., has also spoken for us. Professor Whipple of Cambridge is engaged to speak during the month of October.

Less than one hundred years ago—in 1759—a lady wrote thus of her visit to Saratoga: "On reaching the springs at Saratoga we found but three habitations, and those but poor log houses on the high bank of the meadow, where in the eastern side of the street on the ridge near the road stood. This was the only spring then visited. The log-cabins were almost full of strangers, among whom were several ladies and gentlemen from Albany, and we found it almost impossible to obtain accommodations even for two nights." At the present time the eight principal hotels of Saratoga have ample accommodations for six thousand persons, not to mention smaller hotels and boarding-houses.

Just Published!

ALLAN KARDEC'S GREAT PRACTICAL GUIDE

Experimental 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.

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 serious 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 Existence. CHAPTER 2—The Marvellous and Supernatural Considered in the Light of Reason and Spiritual Science. CHAPTER 3—Treats upon the Various Causes of Skepticism, such as Ignorance, Ill-will, Ignorance and Envy, Prejudice, 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 *Perispirit* or Second Envelope of the Soul. The Knowledge of the *Perispirit* is the Key to a Crowd of Problems hitherto Inexplicable. 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, Containing the Vital Principle, Subject to the Control of Spirits. A most Valuable and Instructive Chapter. CHAPTER 5—Spontaneous Physical Manifestations—Noises, Racket, and Disturbances; Objects thrown; Phenomena of Materialization, &c., with the Explanation of the Causes and Methods of these Manifestations, given in Conversations with Several Spirits. CHAPTER 6—Visual Manifestations—Questions on Apparitions; Theoretic Essays on Apparitions, &c. CHAPTER 7—Bi-Corpority and Transfiguration—Apparitions of the Spirit of the Living; Transfiguration, &c. CHAPTER 8—Laboratory of the Invisible—World—Clothing of Spirits; Magnetic Curative Action, &c.; Treatment of the Spontaneous Formation of Tangible Objects. CHAPTER 9—Haunted Places. CHAPTER 10—Nature of Communications—Gross, Frivolous, Serious, or Instructive Communications. CHAPTER 11—Sematology and Typology—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 Physical Effects; Electrical Persons; Sensitive or Impresible Mediums; Auditive Mediums; Speaking Mediums; Seeing Mediums; Somnambule Mediums; Healing Mediums; Pneumatographic Mediums. CHAPTER 15—Writing or Psychographic Mediums—Mechanical, Intuitive, Semi-Mechanical, Inspired or Involuntary Mediums, and Mediums 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. CHAPTER 19—Role of the Medium in Spirit Communications—Influence of the Personal Spirit of the Medium; System of Inert Mediums; Aptitude of some Mediums for Things they do not know, the Languages, Music, Drawing, &c.; Dissertation of a Spirit on the Role of Mediums. CHAPTER 20—Moral Influence of the Medium. CHAPTER 21—Influence of the Surroundings. CHAPTER 22—Of Mediumship in Animals. CHAPTER 23—Of Obsession—Simple Obsession; Fascination; Subjugation; Causes of Obsession; Means of Combating it. CHAPTER 24—Identity of Spirits—Possible Proofs of Identity; Distinction of Good and Bad Spirits, &c. CHAPTER 25—On Invocations—Spirits who may be Invoked; Language to hold with Spirits; Questions on Invocations; Invocations of animals; Invocations of Living Persons, &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 Treasures; On other Worlds, &c. CHAPTER 27—On Contradictions and Mystifications. 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 Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Rivington street (lower floor), Boston, Mass.

The Rostrum.

PROF. TYNDALL'S ADDRESS

BEFORE THE BRITISH ASSOCIATION AT BELFAST, IRELAND (WEDNESDAY, AUGUST 19, 1874).

[Conclusion.]

These papers were written in 1859 by the publication of the first edition of "The Origin of Species." All great things come slowly to the birth. Copernicus, as I informed you, pondered his great work for thirty-three years. Newton for nearly twenty years kept the idea of gravitation before his mind; for twenty years also he dwelt upon his discovery of Fluxions, and doubtless would have continued to make it the object of his private thought had he not found that Leibnitz was upon his track. Darwin for two-and-twenty years pondered the problem of the origin of species, and doubtless he would have continued to do so had he not found Wallace upon his track. A concentrated but full and powerful epitome of his labors was the consequence. The book was by no means an easy one; and probably not one in every score of those who then attacked it had read his pages through, or were competent to grasp their significance if they had. I do not say this merely to discredit them; for there were in those days some really eminent scientific men, entirely raised above the heat of popular prejudice, willing to accept, any conclusion that science had to offer, provided it was duly backed by fact and argument, and who entirely mistook Mr. Darwin's views. In fact, the work needed an expounder; and it found one in Mr. Huxley. I know nothing more admirable in the way of scientific exposition than those early articles of his on the origin of species. He swept the curve of discussion through the really significant points of the subject, enriched his exposition with profound original remarks and reflections, often summing up in a single pithy sentence an argument which a less compact mind would have spread over pages. But there is one impression made by the book itself which no exposition of it, however luminous, can convey; and that is the impression of the vast amount of labor, both of observation and of thought, implied in its production. Let us glance at its principles.

It is conceded on all hands that what are called varieties are continually produced. The rule is probably without exception. No chick and no child is in all respects and particulars the counterpart of its brother or sister; and in such differences we have "variety" incipient. No naturalist could tell how far this variation could be carried; but the great mass of them held that never by any amount of internal or external change, nor by the mixture of both, could the offspring of the same progenitor so far deviate from each other as to constitute different species. The function of the experimental philosopher is to combine the conditions of nature and to produce her results; and this was the method of Darwin. He made himself acquainted with what could, without any manner of doubt, be done in the way of producing variation. He associated himself with pigeon-fanciers—bought, begged, kept, and observed every breed that he could obtain. Though derived from a common stock, the diversities of these pigeons were such that "a score of them might be chosen which, if shown to an ornithologist, and he were told that they were wild birds, would certainly be ranked by him as well-defined species." The simple principle which guides the pigeon-fancier, as it does the cattle-breeder, is the selection of some variety that strikes his fancy, and the propagation of this variety by inheritance. With his eye still upon the particular appearance which he wishes to exaggerate, he selects it as it reappears in successive broods, and thus adds increment to increment until an astonishing amount of divergence from the parent type is effected. Man in this case does not produce the elements of the variation. He simply observes them, and by selection adds them together until the required result has been obtained. "No man," says Mr. Darwin, "would ever try to make a fantail till he saw a pigeon with a tail developed in some slight degree in an unusual manner, or a pointer which saw a pigeon with a crop of unusual size." Thus nature gives the hint, man acts upon it; and by the law of inheritance exaggerates the deviation.

Having thus satisfied himself by indubitable facts that the organization of an animal or of a plant (for precisely the same treatment applies to plants), is to some extent plastic, he passes from variation under domestication to variation under nature. Hitherto we have dealt with the adding together of small changes by the conscious selection of man. Can nature thus select? Mr. Darwin's answer is, "Assuredly she can." The number of living things produced is far in excess of the number that can be supported; hence at some period or other of their lives there must be a struggle for existence; and what is the infallible result? If one organism were a perfect copy in regard to strength, skill and agility, external conditions would decide. But this is not the case. Here we have the fact of variety offering itself to nature, as in the former instance it offered itself to man; and those varieties which are least adapted to cope with surrounding conditions will infallibly give way to those that are most competent. To use a familiar proverb, the weakest comes to the wall. But the triumphant fraction again breeds to overproduction, transmitting the qualities which secured its maintenance, but transmitting them in different degrees. The struggle for food again supervenes, and those to whom the favorable quality has been transmitted in excess will assuredly triumph. It is easy to see that we have here the addition of increments favorable to the individual still more rigorously carried out than in the case of domestication; for not only are unfavorable specimens not selected by nature, but they are destroyed. This is what Mr. Darwin calls "Natural Selection," which "acts by the preservation and accumulation of small inherited modifications, each profitable to the preserved being." With this idea he interpreters and leaves the vast store of facts that he and others have collected. We cannot, without shutting our eyes through fear or prejudice, fail to see that Darwin is here dealing, not with imaginary, but with true causes; nor can we fail to discern that vast modifications may be produced by natural selection in periods sufficiently long. Each individual increment may resemble what mathematicians call a "differential" (a quantity indefinitely small); but definite and great changes may obviously be produced by the integration of these infinitesimal quantities through practically infinite time.

If Darwin, like Bruno, rejects the notion of creative power acting after human fashion, it certainly is not because he is unacquainted with the numberless exquisite adaptations on which this notion of a supernatural artificer has been founded. His book is a repository of the most startling facts of this description. Take the marvelous observation which he cites from Dr. Crüger, where a bucket with an aperture, serving as a spout, is formed in an orchid. Bees visit the flower; in each search of material for their combs they push each other into the bucket, the drenched ones escaping from their involuntary bath by the spout. Here they rub their backs against the viscid stigma of the flower and obtain glue; the against the pollen masses, which are thus stuck to the back of the bee and carried away. "When the bee, thus provided, flies to another flower, or to the same flower a second time, and is pushed by its comrades into the bucket, and then crawls out by the passage, the pollen-mass upon its back necessarily comes first into contact with the viscid stigma," which takes up the pollen; and this is how the orchid is fertilized. Or take this other case of the *Catactum*. "Bees visit these flowers in order to gnaw the labellum; on doing this they inevitably touch a long, tapering, sensitive projection. This, when touched, transmits a sensation or vibration to a certain membrane, which is instantly ruptured, setting free a spring, by which the pollen-mass

is shot forth like an arrow in the right direction, and adheres by its viscid extremity to the back of the bee." In this way the fertilizing pollen is spread abroad.

It is the mind thus stored with the choicest materials of the teleologist that rejects teleology, seeking to refer these wonders to natural causes, thereby illustrating, according to the method of Nature, not the "technic" of a manlike artificer. The beauty of flowers is due to natural selection. Those that distinguish themselves by vividly contrasting colors from the surrounding green leaves are most readily seen, most frequently visited by insects, most often fertilized, and hence most favored by natural selection. Colored berries also readily attract the attention of birds and beasts, which feed upon them, and spread their manured seeds abroad, thus giving trees and shrubs possessing such berries, a greater chance in the struggle for existence.

With profound analytic and synthetic skill, Mr. Darwin investigates the cell-making instinct of the hive-bee. His method of dealing with it is representative. He falls back from the more perfectly to the less perfectly developed instinct—from the hive-bee to the humble-bee, which uses its own cocoon as a comb, and to classes of bees of intermediate skill, endeavoring to show how the passage might be gradually made from the lowest to the highest. The saving of wax is the most important point in the economy of the bee. Twelve to fifteen pounds of dry sugar are said to be needed for the secretion of a single pound of wax. The quantities of nectar necessary for the wax must, therefore, be vast; and every improvement of constructive instinct which results in the saving of wax is a direct profit to the insect's life. The time that would otherwise be devoted to the making of wax is now devoted to the gathering and storing of honey for winter food. He passes from the humble-bee with its rude cells, through the *Melipona* with its more artistic cells, to the hive-bee with its astonishing architecture. The bees place themselves at equal distances apart upon the wax, sweep and excavate equal spheres round the selected points. The spheres intersect, and the planes of intersection are built up with thin laminae. Hexagonal cells are thus formed. This mode of treating such questions is, as I have said, representative. He habitually retires from the more perfect and complex, to the less perfect and simple, and carries you with him through stages of *perfecting*, and moment to moment to increment of infinitesimal change, and in this way gradually breaks down your reluctance to admit that the exquisite climax of the whole could be a result of natural selection.

Mr. Darwin shirks no difficulty; and, saturated as the subject was with his own thought, he must have known, better than his critics, the weakness as well as the strength of his theory. This of course would be of little avail were his object a temporary dialectic victory instead of the establishment of a truth which he means to be everlasting. But he takes no pains to disguise the weakness he has discerned; nay, he takes every pains to bring it into the strongest light. His vast resources enable him to cope with objections started by himself and others, so as to leave the final impression upon the reader's mind that, if they be not completely answered, they certainly are not fatal. Their negative force being thus destroyed, you are free to be influenced by the vast positive mass of evidence he is able to bring before you. This largeness of knowledge and readiness of resource render Mr. Darwin the most terrible of antagonists. Accomplished materialists have leveled heavy and sustained criticisms against him—not always with the view of fairly weighing his theory, but with the express intention of exposing its weak points only. This does not irritate him. He treats every objection with a sobriety and thoroughness which even Bishop Butler might be proud to imitate, surrounding each fact with its appropriate detail, placing it in its proper relations, and usually giving it a significance which, as long as it was kept isolated, failed to appear. This is done without a trace of ill-temper. He moves over the subject with the passionless strength of a glacier; and the grinding of the rocks is not always without a counterpart in the logical pulverization of the objector. But though in handling this mighty theme all passion has been stilled, there is an emotion of the intellect incident to the discernment of new truth which often colors and warms the pages of Mr. Darwin. His success has been great; and this implies not only the solidity of his work, but the preparedness of the public mind for such a revelation. On this head a remark of Agassiz impressed me more than anything else. Sprung from a race of theologians, this celebrated man combated to the last the theory of natural selection. One of the many times of the pleasure of meeting him in the United States was at Mr. Winthrop's beautiful residence at Brookline, near Boston. Rising from luncheon we all halted as if by a common impulse in front of a window, and continued there a discussion which had been started at table. The maple was in its autumn glory; and the exquisite beauty of the scene outside seemed, in my case, to interpenetrate without disturbance the intellectual action. Earnestly, almost sadly, Agassiz turned, and said to the gentlemen standing round, "I confess that I was not prepared to see this theory received as it has been by the best intellects of our time. Its success is greater than I could have thought possible."

In our day great generalizations have been reached. The theory of the origin of species is but one of them. Another of still wider grasp and more radical significance, is the doctrine of the Conservation of Energy, the ultimate philosophical issues of which are as yet but dimly seen—that doctrine which "binds nature fast in faith" to an extent not hitherto recognized, exacting from every antecedent its equivalent consequent, from every consequent its equivalent antecedent, and bringing vital as well as physical phenomena under the dominion of the law of conservation. One of the many times of the pleasure of meeting him in the United States was at Mr. Winthrop's beautiful residence at Brookline, near Boston. Rising from luncheon we all halted as if by a common impulse in front of a window, and continued there a discussion which had been started at table. The maple was in its autumn glory; and the exquisite beauty of the scene outside seemed, in my case, to interpenetrate without disturbance the intellectual action. Earnestly, almost sadly, Agassiz turned, and said to the gentlemen standing round, "I confess that I was not prepared to see this theory received as it has been by the best intellects of our time. Its success is greater than I could have thought possible."

This idea, applied in the first instance to inorganic, rapidly embraced organic nature. The vegetable world, through drawing almost all its nutriment from invisible sources, was proved incompetent to generate anew either matter or force. Its matter is for the most part transmuted air; its force transformed solar force. The animal world was proved to be equally uncreative, all its motive energies being referred to the combustion of its food. The activity of each animal as a whole was proved to be the transferred activities of its molecules. The muscles were shown to be stores of mechanical force, potential until unlocked by the nerves, and then resulting in muscular contractions. The speed at which messages fly to and fro along the nerves was determined, and found to be, not as had been previously supposed, equal to that of light or electricity, but less than the speed of a flying eagle. This was the work of the physicist; then came the conquests of the anatomist and physiologist, revealing the structure of every animal, and the function of every organ in the whole biological series, from the lowest zoophyte up to man. The nervous system had been made the object of profound and continued study, the wonderful and, at bottom, entirely mysterious, controlling power which it exercises over the whole organism, physical and mental, being recognized more and more. Thought could not be kept back from a subject so profoundly suggestive. Besides the physical life dealt with by Mr. Darwin, there is a psychical life presenting similar gradations, and asking equally for a solution. How are the different grades and orders of Mind to be accounted for? What is the principle of growth that mysterious power which on planet culminates in Reason? These are questions which, though not trusting themselves so forcibly upon the attention of the general public, had not only occupied many reflecting minds, but had been formally broached by one of the best of the "Origin of Species" appeared. With the mass of material furnished by the physicist and physiologist in his hands, Mr. Herbert Spencer, twenty years ago, sought to graft

*The behavior of Mr. Wallace in relation to this subject has been quoted in the highest degree. †The first step only toward experimental demonstration has been taken. Experiments now being made, a couple of centuries hence, furnish data of incalculable value, which ought to be supplied to the science of the future.

upon this basis a system of psychology; and two years ago a second and equally a third edition of his work appeared. In such a position of himself with the beautiful experiments of Plateau will remember that when two spherules of olive-oil, suspended in a mixture of alcohol and water of the same density as the oil, are brought together, they do not immediately unite. Something like a pellicle appears to be formed around the drops, the rupture of which is immediately followed by the coalescence of the globules into one. There are organisms whose vital actions are almost as purely physical as that of these drops of oil. They come into contact and fuse themselves thus together. From such organisms to others a stage higher and from these to others a shade higher still, and through an ever ascending series, Mr. Spencer conducts his argument. There are two obvious factors to be here taken into account—the creature and the medium in which it lives, or, as it is often expressed, the organism and its environment. Mr. Spencer's fundamental principle is, that between these two factors there is incessant interaction. The organism is played upon by the environment, and is modified to meet the requirements of the environment. Life he defines to be "a continuous adjustment of internal relations to external conditions." It happens that out of savages and monkeys a sense diffused over the entire body; then through impressions from without and their corresponding adjustments, special portions of the surface become more responsive to stimuli than others. The senses are nascent, the basis of all of them being that simple tactile sense which the sage Democritus recognized twenty-three hundred years ago as their common progenitor. The action of light, in the first instance, appears to be a mere disturbance of the chemical processes in the animal organism; similar to that which occurs in the leaves of plants. By degrees the action becomes localized in a few pigment-cells, more sensitive to light than the surrounding tissue. The eye is here incipient. At first it is merely capable of revealing differences of light and shade produced by bodies close at hand. Followed as the interception of the light is in almost all cases by the contact of the closely adjacent opaque body, sight in this condition becomes a kind of "anticipatory touch." The adjustment continues; a slight bulging out of the epidermis over the pigment-granules supervenes. A lens is incipient, and, through the operation of infinite adjustments, at length reaches the perfection that it displays in the hawk and eagle. Soon other senses; they are specifically differentiated by a sense which was originally vaguely sensitive all over.

With the development of the senses the adjustments between the organism and its environment gradually extend in space, a multiplication of experiences and a corresponding modification of conduct being the result. The adjustments also extend in time, covering continually greater intervals. Along with this extension in space and time the adjustments also increase in speciality and complexity, passing through the various grades of brute life, and prolonging themselves into the domain of reason. Very striking are Mr. Spencer's remarks regarding the influence of the sense of touch upon the development of intelligence. This is, so to say, the mother-tongue of all the senses, into which they must be translated to be of service to the organism. Hence its importance. The parrot is the most intelligent of birds, and its tactile power is also greatest. From this sense it gets knowledge unobtainable by birds which cannot employ their feet as hands. The elephant is the most sagacious of quadrupeds—its tactile range and skill, and the consequent multiplication of experiences, which it owes to its wonderfully prehensile trunk, being the basis of its sagacity. Feline animals, for a similar cause, are more sagacious than hoofed animals—attention being to some extent made, in the case of the horse, by the possession of sensitive prehensile lips. In the *Primates* the evolution of intellect and the evolution of tactile appendages go hand in hand. In the most intelligent anthropoid apes we find the tactile range and delicacy greatly augmented, new avenues of knowledge being thus opened to the animal. Man crowns the edifice here, not only in virtue of his own manipulatory power, but through the enormous extension of his range of experience, by the invention of instruments of precision, which serve as supplemental senses and supplemental limbs. The receptive action of these is finely and ably illustrated. The chastened intellectual emotion to which I have referred in connection with Mr. Darwin is, I should say, not absent in Mr. Spencer. His illustrations possess at times exceeding vividness and force; and from his style on such occasions it is to be inferred that the ganglia of this Apostle of the Understanding are sometimes the seat of a nascent poetic thrill.

It is a fact of supreme importance that actions the performance of which at first requires even painful effort and deliberation, may by habit be rendered automatic. Witness the slow learning of its letters by a child, and the subsequent facility of reading in a man, when a certain group of letters with force, by the eye, is instantly and without effort, fused to a single perception. Instance the billiard-player, whose muscles of hand and eye, when he reaches the perfection of his art, are unconsciously coordinated. Instance the musician, who, by practice, is enabled to fuse a multitude of arrangements, auditory, tactile and muscular, into a process of automatic manipulation. Combining such facts with the doctrine of hereditary transmission, we reach a theory of instinct. A chick, after coming out of the egg, balances itself correctly, runs about, picks up food, thus showing that it possesses a power of directing its movements to definite ends. How did the chick learn this very complex coordination of eye, muscles and beak? It has not been individually taught; its personal experience is nil; but it has the benefit of ancestral experience. In its inherited organization are registered all the powers which it displays at birth. So also as regards the instinct of the hive-bee, already referred to. The distance at which the insects stand apart when they sweep their hemispheres and build their cells is "organically remembered." Man also carries with him the physical texture of his ancestry, as well as the inherited intellect bound up with it. The defects of intelligence during infancy and youth are probably largely due to a lack of experience than to the fact that in early life the cerebral organization is still incomplete. The period necessary for completion varies with the race, and with the individual. As a round shot outstrips a rifled one on quitting the muzzle of a gun, so the lower race in childhood may outstrip the higher. But the higher eventually overtakes the lower, and surpasses it in range. As regards individuals, we do not always find the precocity of youth prolonged to mental power in maturity; while the dullness of boyhood is sometimes strikingly contrasted with the intellectual energy of after years. Newton, when a boy, was weakly, and he showed no particular aptitude in school; but in his eighteenth year he went to Cambridge, and soon afterwards astonished his teachers by his power of dealing with geometrical problems. During his quiet youth his brain was slowly preparing itself to be the organ of those energies which he subsequently displayed.

By myriad blows (to use a Lucretian phrase), the image and superscription of the external world are stamped as states of consciousness upon the organism, the depth of the impression depending upon the number of the blows. When two or more phenomena occur in the environment invariably together, they are stamped to the same depth or to the same relief, and are thus solubly connected. And here we come to the threshold of a great question. Seeing that he could in no way rid himself of the consciousness of Space and Time, Kant assumed them to be necessary "forms of thought," the molds and shapes into which our intuitions are thrown, belonging to our-elves solely and without objective existence. With unexpected power and success Mr. Spencer brings the hereditary experience theory, as he holds it, to bear upon this question. "If there exist certain external relations which are experienced by all organisms at all instants of their waking lives—relations which are absolutely constant and universal—there will be established answering internal relations that are absolutely constant and universal. Such rela-

tions we have in those of Space and Time. As the substratum of all other relations of the Non-Ego, they must be responded to by conceptions that are the substrata of all other relations in the Ego. Being the constant and infinitely repeated elements of thought, they must become the automatic elements of thought—the elements of thought which it is impossible to get rid of—the 'forms of intuition.'"

Throughout this application and extension of the "Law of Inseparable Association," Mr. Spencer stands on totally different ground from Mr. John Stuart Mill, invoking the registered evidence of the sense instead of the experiences of the individual. His restriction of Mr. Mill's restriction of experience is, I think, complete. That restriction ignores the power of organizing experience furnished at the outset to each individual; it ignores the different degrees of this power possessed by different races and by different individuals of the same race. Were there not in the human brain a potency antecedent to all experience, a dog or cat, ought to be as capable of education as a man. These predetermined internal relations are independent of the experiences of the individual. The human brain is the organ of registering the infinitely numerous experiences received during the evolution of the organism through which the human organism has been reached. The effects of the most uniform and frequent of these experiences have been successively bequeathed, principal and interest, and have slowly mounted to that high intelligence which lies latent in the brain of the infant. Thus it happens that the European inherits from twenty to thirty cubic inches more of brain than the Papuan. Thus it happens that faculties, as of music, which scarcely exist in some inferior races, become congenial in superior ones. Thus it happens that out of savages and monkeys we come up to the number of their fingers, and speaking a language containing only nouns and verbs, arise at length our Newtons and Shakespeares."

At the outset of this Address it was stated that physical theories which lie beyond experience are derived by a process of abstraction from experience. It is instructive to note from this point of view the successive introduction of new conceptions. The idea of the attraction of gravitation was preceded by the observation of the attraction of iron by a magnet, and of light-bodies by rubbed amber. The polarity of magnetism and electricity appeared to the senses, and thus became the substratum of the conception that atoms and molecules are endowed with definite, attractive, and repellent poles, by the play of which infinite forms of crystalline architecture are produced. This molecular force becomes structural. It required no great boldness of thought to extend its play into organic nature, and to recognize in molecular force the agency by which both plants and animals are built up. In this way out of experience arise conceptions which are wholly ultra-experiential.

The origin of life is a point lightly touched upon of all, by Mr. Darwin and Mr. Spencer. Diminishing and increasing, as they are, Mr. Darwin comes at length to one "immortal form"; but he does not say, as far as I remember, how he supposes this form to have been introduced. He quotes with satisfaction the words of a celebrated author and divine who had "gradually learnt to see that it is just as noble a conception of the Deity to believe He created a few original forms, capable of self-development into other and needful forms, as to believe that He required a fresh act of creation to supply the voids caused by the action of his laws." What Mr. Darwin thinks of this view of the introduction of life, I do not know. Whether he does, or does not, I do not know. But the question is a creative act. I do not know. But the question will inevitably be asked, "How came the form there?" With regard to the diminution of the number of created forms, one does not see that much advantage is gained by it. The anthropomorphism, which it seemed the object of Mr. Darwin to set aside, is as firmly associated with the creation of a few forms as with the creation of a multitude. We need clearness and thoroughness here. Two courses and two only are possible. Either let us open our doors freely to the conception of creative acts, or abandoning them let us radically change our notions of Matter. If we look at matter as pictured by Democritus, and as defined for generations in our scientific textbooks, the absolute impossibility of any form of life coming out of it would be sufficient to render any other hypothesis preferable; but the definitions of matter given in our textbooks were intended to cover its purely physical and mechanical properties. And taught as we have been to regard these definitions as complete, we naturally and rightly reject the monstrous notion that out of such matter any form of life could possibly arise. But are the definitions complete? Every thing depends on the answer to be given to this question: "Trace the line of life backwards, and seek approaching more and more to what we call the purely physical condition. We reach at length those organisms which I have compared to drops of oil suspended in a mixture of alcohol and water. We reach the *protogones* of Haeckel, in which we have a type distinguishable from a fragment of albumen only by its finely granular character." Can we pause here? We break a magnet and find two poles in each of its fragments. We continue the process of breaking, but, however small the parts, each carries with it, though enfeebled, the polarity of the whole. And when we can break no longer, we prolong the intellectual vision, and ask, "What are we not urged to do something similar in the case of life? Is there not a temptation to close to some extent with Lucretius, when he affirms that 'Nature is seen to do all things spontaneously of herself without the meddling of the gods?' or with Bruno, when he declares that Matter is not "that mere 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." The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or with irreverence. Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backwards across the boundary of the experimental evidence, and discern in that Matter, which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life.

The "materialism" here enunciated may be different from what you suppose, and I therefore crave your gracious patience to the end. "The question of an external world," says Mr. J. S. Mill, "is the great battle-ground of metaphysics. It is the point where the external phenomena to possibilities of sensation." Kant, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that I am equally transcending the limits of fact: for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, and would be urged, more variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact, but an inference, to which all validity would be denied by an idealist like Berkeley, or by a skeptic like Hume. Mr. Spencer asks another line of question, as we have seen, made time and space "forms" of our own intuitions. Fichte, having first by the inexorable logic of his understanding proved himself to be a mere link in that chain of eternal causation which holds so rigidly in Nature, violently broke the chain by making Nature, and "all that it inherit," an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the reply would be that

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 Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 26, 1874.

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

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAULT ST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR. ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY, and all Business Letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

A Superb Story.

We shall commence in our next issue—No. 1 of volume XXXVI—a thrilling story of life and its trials, entitled:

THE LIGHTS AND SHADOWS OF ONE WOMAN'S LIFE.

BY MRS. ANN E. PORTER, Author of "Dora Moore," "Country Neighbors," "The Two Orphans," "Barth Nook—A Tale for the Times," "Rochy Lee," "My Husband's Secret," "Jessie Gray," "Pictures of Real Life in New York," "The Two Cousins," "Or, Sunshine and Tempest," etc.

Mrs. Porter is a writer whose reputation was established years ago as a touching and faithful chronicler of every-day scenes and circumstances, especially as met with in the married state. Her portrayals of domestic affection and the endearments of home are of irresistible attraction; and she has, in the current instance, thrown around her story a dramatic interest which will unfailingly lead the reader on from chapter to chapter, even unto the end.

End of Volume XXXV.

The present number (26) completes the thirty-fifth volume of the Banner of Light, and we are about to go forward to another semi-annual division of our labor, with earnest purpose to deserve the continued patronage of old friends, and the added favors of new ones. The path trodden by those who seek, whether from press or rostrum, to aid the onward movement of reform, in whatsoever department, is—we have learned by long experience—a rugged and thorny one, wherein steep inclines and sharp angles stand prominently before the mental, and, mayhap, in a pecuniary sense, the physical vision, but the voice of Unseen Counselors is ever heard in the pauses of effort, bidding them "go forward," in obedience to the call of duty, knowing of firm assurance the truth that though man dies, his work for humanity's weal goes on.

And so we again gird our loins, and prepare to move on through the "Red Sea" of Trial, to whose waves, in the past, we have not been a stranger, with firm trust in the Angel-Guides who have been to us thus far pillar by night and cloud by day, knowing that a victorious end is sure!

Belief and Unbelief.

When these two opposing terms are employed, they commonly refer to the Christian creed as standard; if one accepts that, according to the prevailing ecclesiastical interpretation, it is called belief; if one questions it, with whatever motive, it is called unbelief. The latter is regarded to be something opposed to the general belief of religious Christians; that is, of such as profess in form the doctrines of the Christian religion. But there is a vast multitude who do not come within either limit, who are nevertheless styled Christians in the jump. They are members of no Christian church or body, and still it would give them a pang not to be considered Christians. There is a strange meaning in the phrase, "the prevalence of unbelief." It might be regarded as an epidemic, but that is not it. It is something whose originating cause must be sought for below the surface. Neither belief nor unbelief can be a matter of deliberate choice by the individual himself. It must have come to him through some educational process. For the last fifty years education has advanced with more rapid strides in Germany than in any other part of the world, and it has helped to give to the world the results of a great deal of high scientific thought. Within the above period theology has been subjected to great change, and is destined to undergo still more. Once the priests were also the political leaders, and because they were powerful they set up their authority against physical truths and, for the time, overpowered them. This can be no longer, however. The people are too generally educated to be thus imposed upon. Both in Germany and the United States they are educated up to that point where they will not knowingly permit any truth to be sacrificed. The world is in constant motion. Education is

the Archimedean lever, whose fulcrum is the brains of the human race. Theology must either move with it, or be left in the rear. If theologians would have men believe, they must preach doctrines which the most intelligent can accept and believe. Individually, men may have no choice as to their belief. Theologians should unquestionably preach what they believe—nothing more and nothing less. But inasmuch as all the different religious dogmas are now become familiar to the general mind, and inasmuch, too, as all the classes of the best minds are indisposed to accept such teachings as conflict with their deliberate judgment, would it not seem to be wisdom, on the part of theologians, to carefully re-examine what they so persistently solicit these minds to believe? Intelligent minds are always open to conviction, to the reception of new truths, from whatever quarter they may come, for they are satisfied that no single truth can possibly conflict with any other truth. It is past the time when a rational man may be condemned for being merely rational; and therefore such terms as heresy and heretics no longer have power to frighten, nor indeed any significance at all. When superstition was brought out of the mystery of its shadows by the simple cutting away of the underbrush, the power to punish heresy was gone. It is a sign of intellectual imbecility for a theologian to call a man now a heretic. The childhood of mankind has passed, probably not to return, unless when the world may fall into its bondage. The theologian may elect to stand still where he is if he pleases, and see the world go by; it will be certain to look back at him, as his musty old tomes are now regarded by those who keep them on their shelves but never read them.

The religious degeneracy of some of the great minds of Germany, as well as of England and the United States, is mourned over by the pulpit advocates and defenders, but instead of lamenting it would be more profitable to look for the cause. It will not be found to be in consequence of any antagonism to the foundation principles of real Christianity, or to the noble principles that control the lives and conduct of so many of its followers, or to the moral precepts and excellent measures they would inculcate. There is, in truth, no such necessity for antagonism as is hastily alleged, and it can therefore exist only through theological opposition to scientific facts. The facts cannot be changed, like the forms and dogmas of religion. That religious faith is weaker than any unbelief itself which permits the one professing it to tremble at the advance in knowledge which is making everywhere among men. Is it either the province or policy of true Christianity to check and restrain it? Christianity already claims to have taken the lead in the education of mankind. Is she now to withdraw from that leadership? She must either do that and take all the consequences, or go forward and take a stand herself in the front rank of progressive thought. This is the alternative that lies before the Christian theologian. It is not, what will the world do? for the world's motion cannot be stopped; but, what will the Christian theologian do? The human race is not to be wholly ruled by abstractions; it has become too practical for that. It is not abstract ideas and dogmas that will lead men away from wrong doing into the paths of virtue.

What men need to be continually taught and have impressed upon their minds, is practical benevolence, intelligent charity, love for their neighbors, a hatred of double dealing, of hypocrisy, of cheating and lying—in fact, Christ's own simple principles. A distinguished theologian says, perhaps complainingly, that "all avenues of communication with the people—the press, the lecture-room, the lyceum—are now freely open to those apostles of modern unbelief, and wherever they present their views, by voice or pen, applauding throngs are sure to gather." But the reason of this is, not that scientific men seek to oppose the dogmas of certain religious believers, but because they present truth in an attractive light, and because the people are intelligent enough to receive and appreciate the truth. No good Christian need tremble or fear on this account. God is still over all. The advancement of knowledge which we witness, is just as much a part of God's plan as is the religion of Christianity; and if it were not consistent with His grand ulterior designs, no such advancement would ever have been permitted. Let our Christian friend hold honestly to that which he believes to be the truth, and leave the rest to his Maker. In such hands there is no sort of occasion for fear. But any faith that needs strengthening simply needs to undergo the process of spiritualizing anew.

Woman's Political and Social Rights.

A lecture by this title, from John Scott, of England, a distinguished chemist, and author of "The Philosophy of the Influences of the Surroundings of Men," lies before us with its riches of reflection and argument on a subject which is commanding wide attention in the mother country as well as here. He sets out with asking the questions: "Are women fit for politics?" "Are politics fit for women?" and his answers to these timely queries are thorough and satisfying. The matter is discussed from every side, and all the current objections to the equal education and the enfranchisement of woman are handled with candor and ability. A supplementary lecture to the foregoing is one entitled "Woman's Natural and Social Rights," which is made to accompany the others. By the perusal of both these very able productions, from a mind so thoroughly trained and so widely informed, the reader will be able to obtain a just view of the whole field and to comprehend the question in its length, breadth and depth. Did space allow, it would be a source of sincere gratification to supply a series of pertinent extracts from the pages of these two essays; but in lieu of that privilege we must content ourselves with referring to them and to their author in the tone of laudation for his efficient service in a cause that is certain to triumph at the last, and to exhort the universal wonder at its having been so long and unjustly opposed. "Inasmuch," concludes Prof. Scott, "as woman is the builder of the foundation of society and nations, she should be furnished with sound and pure materials, as a kind of compensation for the work she performs." These are a just representation of her interests, a good matrimonial relation, a complete education, counsel—not commands, and honor—not patronage.

We have received No. 1, Vol. 1, of the Northampton (Mass.) Journal, A. M. Powell, editor (formerly conductor of the New York Standard); Mrs. Elizabeth Powell Bond, assistant editor. The Journal is issued on good paper, with clear typography, and is filled with matters of interest.

Gold and Indians.

The excuse offered for invading the Indian reservation known as the Black Hills country, is that there are gold-findings in that Territory and the precious mineral ought to be got out. As specie payments seem to be no nearer now than they were ten years ago, it may be seriously questioned whether the pleas of the least value whatever. But whether it is gold in the hills, or gold or currency in the pocket of the Indian agent or trader, it makes but little or no difference so far as any respect for the Indian treaties is concerned. It is the love of money that precipitates these Indian wars and massacres in any case. "With characteristic impatience with the requirements of treaty obligations," says the New York Times, "hundreds of men are preparing to rush into the reservation, law or no law. They claim, doubtless, that the territory is part of the United States, that the Indian is a scurvy fellow, and has no right to occupy this favored land to the exclusion of citizens of the republic. This sort of argument is popular and plausible. But," adds the Times, "with increased emphasis, a solemn treaty with the Sioux declares that for certain peaceful considerations, that tribe shall have exclusive possession of a described tract of land including the Black Hills country, and that they only shall be permitted to pass over it, settle upon it or reside therein. It is held by the Government that a military force may explore the country; or it may enter the reservation for the purpose of expelling intruders, whether they be unfriendly Indians or interloping whites. There has been fair warning on both sides. The Sioux say they will defend their hunting ground. It is their last refuge, after they have been crowded to the extreme West."

And now let us proceed with the confession of the Times, the same which is making continually by the more fair and intelligent portion of the press of the country. It admits that "the Government has had infinite and costly experience with white invaders of reservations. Within a few weeks Indian disturbances have been precipitated by these lawless encroachments. The fight at Wichita Agency was the natural consequence of an attempt to force a white settlement on the reservation. A similar outrage of treaty rights resulted in hostilities on the Republican Fork. It is notorious that a greater part of the so-called Indian wars are justly chargeable to offenses by white men who invade the territory of their red neighbors, and then call lustily for the protection of the Government." There is the whole truth of the case respecting these Indian wars in a nutshell. It is precisely what the Banner was the first, or almost the first paper in the country to declare, and it called down the just penalties of such a deliberate crime on the heads of its perpetrators. But it received only maledictions in certain quarters for its candor and love of justice, while its benevolent intention was sneered at as the proof of pusillanimity. How stands the case now? The Peace Commissioners appointed by the President threw up their places because they were opposed in their work so strenuously by the Indian Ring near the Government. It is the fortunes that are to be made by swindling the Indians out of their lands that tempt the cupidity of this Ring and its adherents far and near. As a civilized people we are committed by every possible obligation to demand a cessation of this infamous wrong and robbery.

Re-incarnation.

While the British scientists at Belfast have invaded and disturbed firmly-grounded theories of spiritual things, says the Boston Post, another organization has been coming into harmony upon the question of the nature, range and being of the spirit itself. Prof. Tyndall may feel tolerably well contented if in five years he finds his views accepted by as many intelligent people as have in that time adopted those of the late Allan Kardec, the leading Spiritist of France, and it may be said of Europe. To that portion of the world which reads deeply, his theories on re-incarnation are not unknown, though new to the majority of mankind, to most of whom they will doubtless appear strange; and though to a few they may seem absurd, there will be no general denial that they are interesting. Kardec holds that the soul has a past as well as a future, and that the soul of each one of us may have inhabited many successive bodies. But the most curious feature of this belief is that the soul may have long intervals of rest and recreation in the spirit-land, or it may only take a few hours' absence from animating duty in an earthly tenement: The European Spiritists, according to their own estimate of themselves, number seven millions, and the theories of Kardec are now universally accepted by them. In this number are included some of the names that philosophy reckons among her cherished children. The American Spiritists do not accept re-incarnation to a great extent, but the extension of the theory so rapidly shows that it has afforded a satisfactory conclusion to many psychical investigators.

A. J. Davis's Latest Book.

Entitled "Conjugal Love," which is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, is calling forth encomiums in all quarters, and is meeting with an extensive reading, as it deserves. The voice of the secular press is unanimous in its favor, notices of a commendatory nature being contained in the Daily Graphic, Orange (N. J.) Chronicle, Golden Age, etc. etc. The Chronicle says: "The vital questions involved in Conjugal Love are treated in a delicate and straightforward manner, and the argument of the book carries conviction to every heart. It holds the attention with peculiar interest from first to last, and appeals to all that is truest and best in the human soul."

The Golden Age in reference to the book remarks: "Mr. Davis has no faith in free-love notions and no patience with their advocates. He finds the way of life in a wise self-control, and insists that woman shall be the mistress of her own person, but that marriage should be courtship indefinitely prolonged. But he favors divorce for the mis-matched, when there is a crime for persons who repel and irritate each other to continue relations in which each makes the other miserable if not wretched. Separations can be regulated as well as marriages, though if men and women were rightly matched in the first place they would grow together instead of falling apart, till separation were impossible."

Kardec's Book on Mediums.

This finely-executed and richly-freighted work is now before the English-speaking public, and is eminently worthy of the widest perusal. Read the following article, which the Boston Transcript of Sept. 10th publishes under the head of "Literary Matters":

"Messrs. Colby & Rich, of the Banner of Light, have published this work in an elegant volume of 458 pages, of which the title page is as follows: 'Experimental Spiritualism: Book on Mediums; or, Guide for Mediums and Inventors: 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 Spiritualism. By Allan Kardec. Translated by Emma A. Wood.' Among the Spiritists of France and the continent of Europe, Kardec's works have long been esteemed as the best and most authoritative on the subject of the phenomena and their teachings. He seems to have been acquainted with all the phenomena claimed by Spiritualists as genuine, including even the materialization of spirits in the full form, as now admitted by Mr. Wallace, Mr. Crookes, Mr. Varley, and several other fellows of the Royal Society.

Kardec accepts all these as natural phenomena, which he reconciles with the admitted laws of science. The miraculous and supernatural are excluded from his teachings. He is the most prosaic, scrupulous and unmythical of Spiritualists. He claims to have based his deductions on information got by long and repeated questionings of spirits of various degrees of intelligence. His style is clear, compact, and incisive; never misty nor dubious. His explanations, such as they are, are always level with the average understanding. One great reason for his immense popularity in France may be found in this fact. Born in 1804, Kardec, whose real name was Rivail, died in 1869. Allan Kardec was what the French call his *nom de plume*; but he gained for this call distinction that his widow now goes by the name of Madame Kardec. The present is Kardec's first appearance in an English dress. The 'Book on Mediums' has been very accurately and admirably translated by Emma A. Wood, who says, 'The work of translating has been a labor of love, to be fully repaid to me by the good I am sure it will perform among our own people.' Messrs. Colby & Rich have exhibited much enterprise in getting out this volume in so handsome a style. Lady Cathness is about to publish, at her own expense, translations of Kardec's complete works in England, but the American publishers have anticipated her, though not intentionally, in the most famous of Kardec's productions. It is full of interest not only to Spiritualists, but to all persons interested in the occult, as well as to all admitted phenomena of the human soul. It cannot fail to attract attention at the present time, when strange reports are coming to us from all quarters of inexplicable phenomena."

Katie King.

Blissfield, near Adrian, Mich., is the present field of operations chosen by Mr. and Mrs. Holmes, (formerly of Philadelphia) for the holding of those remarkable materialization séances for which they have been so justly celebrated. On September 10th a séance was held by them at which a reporter of the Detroit Times attended, and his experiences, as given in that paper, were satisfactory in the extreme. As a culmination of the phenomena witnessed on the evening in question, "Katie King" appeared. She walked around the room, and touched the guests present. She was dressed in the traditional white, and her form was artistically molded. Her countenance was almost transparently white. The announcement of the presence of these mediums has created much interest in Detroit, and the indications are that Blissfield will become a point of convergence to inquirers for some time to come.

"Crude Matter" and other subjects are discussed upon by the controlling intelligences on the sixth page, present issue; Georgie Davis, of South Boston, speaks to his mother; Henry Francis Adams, of Boston, "telegraphs" that "it's all right with me"; Samuel Gerrish, of Portsmouth, N. H., calls upon his nephew Joseph to investigate as to whether there is any good to come from the "Nazareth" of Spiritualism; Mary Jane Willett sends message to her mother; Jonathan Hamlin, of Maine, wishes his children to inquire into the new truth which he so earnestly combated while in mortal; Jane Elliot, of Worcester, Mass., assures her son and daughter that her mental health is restored in the land of souls; Judith Gates, of Portsmouth, N. H., bears witness to the truth of the scriptural promise: "Knock, and it shall be opened unto you," in the matter of spirit communion; Senator Lane answers the question of a friend concerning the feelings of Charles Sumner in the spirit-world; George W. Olney, of Auburn, N. Y., presents words of comfort to his mother; and Theodore Parker offers up an earnest prayer that strength may be granted the pastor of Plymouth Church to bear the present "assaults of time."

From all quarters we continue to receive kind notes complimenting the course of the Banner of Light, and expressing for it the highest regard. One of our correspondents says, recently: "As the very best means of obtaining a knowledge of Spiritualism, its facts and phases, for the least amount of money, I recommend the Banner to all inquirers;" and another, writing from St. Helena, Cal., to our agent in San Francisco, thus expresses his views: "I fear my subscription for the Banner of Light may expire before I again visit the city. I like the paper so much better than formerly, that I wish to receive it always. Please regard me as a regular subscriber. Will make all right when I come down." And these two are but specimens chosen at hazard as indices, from the multitude.

The Dorchester, Mass., Woman Suffrage Club unanimously passed the subjoined resolutions at its meeting held Monday evening, Sept. 14th:

Whereas, The Legislature has enacted a law affirming the right of women to serve on school committees; and, whereas, the presence of women in such committees is greatly needed; therefore,

Resolved, That the Woman Suffrage Club of Dorchester respectfully invite both political parties to nominate ladies of suitable qualifications to fill the vacancies that will occur in said boards this fall.

Prof. Tyndall's Inaugural Lecture before the British Association, at Belfast, Ireland, is now issued in pamphlet form, and may be obtained at the bookstore of Colby & Rich, No. 9 Montgomery Place, Boston. See advertisement.

The American Woman Suffrage Association will hold its sixth annual meeting for the election of officers and the transaction of business, in Detroit, Mich., Tuesday and Wednesday, October 13th and 14th.

Colby & Rich have received and offer for sale at their bookstore, No. 9 Montgomery Place, Boston, the London Spiritual Magazine for September.

Next Course of Spiritualist Lectures.

As will be seen by announcement in another column, the Society of Spiritualists heretofore meeting in Music-Hall, Boston, will commence its course of lectures for the current fall, winter and spring season at the new Beethoven Hall, 413 Washington street (near Boylston), on the afternoon of Sunday, October 11th.

The first and second lectures of the course will be delivered by William Brunton, formerly a Unitarian clergyman, but who for many years past has been earnest and eloquent in his advocacy of the Spiritual Philosophy. Mrs. Emma Harding Britten is to follow Mr. Brunton. The list of speakers engaged embraces the names of Austen E. Simmons, of Vermont, J. M. Peebles, Thomas Gates Forster (who will fill an engagement in the spring if his health, which we are glad to report is improving, will permit), J. J. Morse, of England, and other able expositors of the cause. It is to be hoped that the earnest labors of the Lecture Committee in preparing a series of standard discourses on the Spiritual Philosophy will be supplemented on the part of the public by a generous taking up of the reserved seat checks, which may be obtained for the course at reasonable rates.

The Finest Spirit Picture Extant.

We shall in a few days place on exhibition in our Bookstore—free to the public—one of the finest specimens of art in oil colors ever seen in Boston—the painting being neither more nor less than a full-length portrait of a Spirit Indian Maiden, known by the name of "SPRINGFLOWER." This spirit was seen by the artist, Joseph John, in a vision, dressed in her unique hunting costume. Remembering vividly her appearance, in form, face and dress, he has faithfully—according to competent clairvoyants in this city who have often seen and conversed with "Springflower"—transferred to canvas a correct likeness of her.

In our next number we shall speak more definitely of this elegant painting and its subject, accompanying our remarks with a fine descriptive Poem, (written for the occasion, by request,) from the pen of our reporter, Mr. John W. Day.

Notice to Subscribers.

The present number closes Vol. XXXV of the Banner. Those of our patrons whose time of subscription expires with said number will find the fact registered upon their papers by the inscription, "26th Sept. '74" printed upon the top margin. Such are respectfully and earnestly requested to renew their patronage, and so strengthen our hands for the uncompromising issue with error in which we are engaged.

Those who intend to renew will confer a great favor on our mail clerk by forwarding names and money as soon as possible, in order that he may be spared much labor in revising and correcting the printed list for our mailing machine.

Our Age.

Is not dead, but will be resumed in January, so says the editor, Lols Valsbrooker, who is in Boston, and will receive calls to lecture in New England for the next three months. Address in care of this office.

II. W. Beecher's address before the annual Caledonia Agricultural Fair, at St. Johnsbury, Vt., Sept. 22d, was one of the pleasantest and yet the most pointed public speeches this talented orator ever uttered. He kept during its delivery the vast throng of listeners in the very best of humor, he himself—according to the published reports—"appearing to be in the very best of good health and spirits." Sobering down from the jocosity as he neared the end of his felicitous remarks, he adverted evidently with earnest feeling to the terrible civil war in this country, and the late commotion in New Orleans, concluding as follows:

"The North and the South shall clasp hands in reciprocal unity, and the East and West join together their acclamations, and this great land is yet to stand before all other lands; and she is to achieve this not for the sake of sitting down in fat idleness, not to make arrogant and to oppress the weaker nations, but that she may bear witness to the longing race of mankind that everywhere are languishing for that knowledge, freedom, morality, love of country and love of God, which makes all things fruitful and all things strong."

It gives us great satisfaction to state that Prof. Seelye, of Amherst, the would-be-God-in-the-Constitution-delegate to Congress from Western Massachusetts, has after all had his prospects for election virtually annihilated by the overweening confidence of his friends. It will be remembered that a few weeks since we announced that a movement was on foot to urge him for the nomination; and agreeable to call some thirty-five men assembled in "Convention" at Greenfield, and instead of taking steps to secure delegates to the Republican Convention they carried out the true creedist programme, as proposed in said call, and nominated the gentleman outside of party limits entirely. The church candidate will now be obliged to fight it out as best he may, and we trust that the liberal-minded voters of the district wherein he is nominated will see to it that his defeat, which is sure, will also be overwhelming, so that the zealots who endorsed him may not mistake the voice of the people.

We have received a kind letter from our old and faithful co-worker, Thomas Gates Forster, of Philadelphia, who sometime since withdrew from the lecture-field on account of ill health, which gives us the pleasant assurance that this fine trance-speaking medium will again return to the rostrum. First, however, with his beloved wife, he will pay a visit to England. Probably his first reappearance before an American audience will be at Beethoven Hall, in this city. Our friends in England must send him back to us well, for we cannot yet afford to lose so able an exponent of the Spiritual Philosophy.

Dr. Sexton, with whose brave words our readers have ere this become acquainted, and whose recent lectures at Marylebone Music Hall, have created so much interest among Spiritualists and skeptics alike, is (so says the London Medium and Daybreak) preparing an elaborate answer to the strictures laid by Prof. Tyndall upon Spiritualism, and the general drift of the address to which that scientist has lately given utterance. "The Reply" will be a strong work from a steady hand, and cannot fail to redound to the credit of the cause of truth.

Henry T. Child, M. D., writing from Philadelphia under date of 21st inst., says: "Messrs. COLBY & RICH—Please send me, at your earliest convenience, fifty copies of 'KARDEC'S BOOK ON MEDIUMS.' It is a grand success, and I think we shall sell many of them."

Advertisements.

HULL & CHAMBERLAIN'S
MAGNETIC AND ELECTRIC
POWDERS!
GREAT NERVE, REGULATOR,
AND
BLOOD PURIFIER.
A Complete and Reliable Family Medicine,
PURELY VEGETABLE.
Magnetic and Electric Uterine Wafers!
A Local Remedy for Female Diseases.
 BOTTLED POSTPAID 1 BOX \$1.00
 at these PRICES 6 BOXES \$5.00

AGENTS WANTED EVERYWHERE.
 CIRCULARS and Agents' Terms sent FREE to any address upon application to proprietors.

Address **HULL & CHAMBERLAIN,**
 127 East 10th Street, New York City.

Phoeb C. Hull, Annie Lord Chamberlain,
 Magnolia Physician, Branch Office, 100 Warren
 Office, 127 East 10th St., (near Union Park,
 (New York City) New York, Chicago, Ill.
 For sale wholesale and retail by COLBY & RICH,
 No. 9 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. July 4.

New Life for the Old Blood!
INCREASE YOUR VITALITY.
"The Blood is the Life."
DR. STORER'S
Great Vitalizer,
THE
Nutritive Compound,
 SHOULD be used by weak-nerved and non-blooded
 people everywhere, as the best restorative of nerve-cells
 and blood-globules ever discovered.
 Mild and soothing in its action, 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.
 Price \$1.00; Six Packages, \$5.00.
 For sale wholesale and retail by COLBY & RICH, at No. 9
 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. Jan. 10.

Dr. Fred. L. H. Willis.
 Address, after June 20th, (all further notices):
 Glenora, Yates Co., N. Y.

Dr. Willis may be addressed as above. From this
 point he can attend to the diagnosis of disease by hair
 and handwriting. He claims that his system of hair
 analysis, combining, as he does, accurate scientific
 knowledge with keen and searching clairvoyance,
 Dr. Willis claims to detect all diseases of the
 blood and nervous system. Cancers, Scrofula in all its
 forms, Epilepsy, Paralysis, and all the most delicate and
 complicated diseases of both sexes. In women, he
 Dr. Willis is permitted to refer to numerous parties who
 have been cured by his system of practice when all others
 had failed. All letters must contain a return postage stamp.
 Send for Circulars and References. (1-17-74)

DAY'S EXCELSIOR
BUTTON-HOLE CUTTER.
 PATENTED FEB. 18, 1873.

THIS CUTTER excels all others in simplicity, strength,
 safety and utility. It is the best material and the most
 perfect manner, with a plain simple case, may be
 carried in the pocket with safety, and is a great conve-
 nient useful for Rippling, Cutting, Threading, Twine or
 Selvage. Just the thing to use on envelopes or cut the leaves
 of Periodicals. May be sharpened same as a knife. To
 canvassers it offers the advantages of carrying only one
 fourth the space of any other cutter. Put up in a neat box
 of one dozen each.
 Single Cutters sent postpaid 25 cents; one dozen plain
 the \$1.00, by mail 25 cents extra.
 For sale by COLBY & RICH, at No. 9 Montgomery
 Place, corner of Province street (lower floor), Boston, Mass.

MERCANTILE SAVINGS INSTITUTION.
 387 Washington Street, Boston.

ALL deposits made in this institution on or before Octo-
 ber 1st, 1874, will draw interest from that date at the
 rate of 6 per cent, per annum for all 6 months periods
 which remain in bank. Deposits remaining for less than 6
 months will draw interest at the rate of 5 per cent, for all full
 calendar months they remain in bank.
 The institution has a reserve fund of \$205,000, for the
 express protection of its depositors. 25-Sept. 19.

Home for Invalids,
 AT DR. ABIE E. CUTTERS, 711 Tremont street,
 Boston. Cancers removed from the stomach and
 bowels, as well as other diseases, without the knife.
 Obstetrical cases receive special attention.
 Sept. 12-14

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

PSYCHOMETRY.
 POWER has been given me to delineate character, to
 describe the mental and spiritual condition of persons,
 and sometimes to indicate their future and their best
 locations for health, harmony and business. Persons de-
 siring aid of this kind, especially in handwriting, astro-
 logical and sex, and if able, enclosed \$2.00.
 JOHN M. SPEAR, 2210 Mt. Vernon St., Philadelphia, Pa.

PHOTOGRAPHS OF MISS LIZZIE DOTEN.
 We have received some very fine Carte-de-Visite photo-
 graphs of Miss Doten, the talented Poet-Medium, author
 of "Poems from the Inner Life," "Poems of Progress,"
 etc. Price 25 cents.
 For sale by COLBY & RICH, at No. 9 Montgomery
 Place, corner of Province street (lower floor), Boston,
 Mass. 15-Sept. 19.

PATENT OFFICE,
 46 SCHOOL STREET, BOSTON, MASS.
BROWN BROTHERS, SOLICITORS.
 BROWN BROTHERS have had a professional experience
 of fifteen years. Send for pamphlet of instructions.
 Dec. 29-1874

"EDEOGRAPHY." A new book on the art
 of reading the mental and spiritual condition of persons,
 and sometimes to indicate their future and their best
 locations for health, harmony and business. Persons de-
 siring aid of this kind, especially in handwriting, astro-
 logical and sex, and if able, enclosed \$2.00.
 JOHN M. SPEAR, 2210 Mt. Vernon St., Philadelphia, Pa.
 Aug. 15-1770

\$25 A DAY GUARANTEED using
our WELL AUGER AND
TESTIMONIALS FROM GOVERNORS OF IOWA,
ILLINOIS, AND CALIFORNIA. W. GILLES,
 233 South 5th Street, St. Louis, Mo.
 Aug. 15-1770

RELIGION SUPERSEDED
 BY THE Kingdom of Heaven, a monthly journal, estab-
 lished in 1861, official organ of the spirit-world. 75
 cents a year. Free to be published at No. 20 Iron-
 field street, Boston, by THOS. COOK. 15-Sept. 15.

Mediums in Boston.
Chairvoyant Medical Practice!
DR. STORER'S OFFICE
NO. 9 MONTGOMERY PLACE.
 (Formerly at 137 Harrison Avenue.) Is now in the beautiful
 and commodious Banner of Light Building, Rooms Nos. 6
 and 7.

MRS. MAGGIE J. FOLSON.
 The widely known Spiritual Clairvoyant, examines pa-
 tients from 9 o'clock A. M. to 5 o'clock P. M. daily.
DEVELOPMENT OF THE PSYCHIC FACULTIES, and
 whatever spiritual insight and practical guidance and ex-
 perience can accomplish, will be employed as heretofore to
 cure patients in the country, and all persons ordering DR.
 STORER'S NEW VITAL REMEDIES, for Chronic
 and Nervous Diseases, will address
 Jan. 3. **DR. H. B. STORER.**

MRS. M. SUNDERLAND COOPER.
 THE original New England Medium, No. 28 Milford
 street, Boston. Hours 10 A. M. to 1 P. M.
 Sept. 12-14

CIRCLES
 FOR DEVELOPMENT by MRS. JENNETT J. CLARK.
 With a powerful magnetic hold, held every Wednesday
 evening, at 8 o'clock, at 25 Warren avenue.
 Sept. 26-28

D. C. DENSMORE,
 PSYCHOPATHIC PHYSICIAN, 5 Dwight street, (near
 Shawmut av.), Boston, Mass., where he will attend to
 the sick who are unable to find relief, and to the
 system of cure, consisting of Medicated Vapor Bath,
 Manipulation, Electricity, Swedish Movement, and
 "Bainne" Bath. His unparalleled success in removing
 the causes of disease for the past twenty-five years, both
 in this country and Europe, warrants him in giving both
 words of cheer to the most despairing sufferer. Hours
 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. 25-Sept. 12

Dr. Main's Health Institute,
 110 No. 322 HARRISON AVENUE, BOSTON.
 THOSE requiring examination will please en-
 close \$1.00, a lock of hair, a return postage stamp, and
 the address, and state sex and age. 13-Sept. 25

Mrs. S. E. Crossman,
 CHAIRVOYANT AND MAGNETIC PHYSICIAN;
 also France Medium. Removes all Cancers and Fu-
 nerals by cleaning the blood. Examines at all distances.
 Terms \$2.00. Sealed letters the same. Also medicine. 37
 Tremont street, Boston, Room 19. 25-Sept. 26

MRS. JENNIE POTTER.
 TRANCE MEDIUM, 11 Oak street, 3 doors from
 Washington St. 9 A. M. to 3 P. M., Sundays 2 to 9 P. M.
 Sept. 12-14

MISS S. F. NICKERSON,
 TRANCE AND BUSINESS MEDIUM, 25 Devon St., Hours, 10
 to 5. Public Seance Sunday eve, Admission 50 cents.
 Sept. 12-14

Mrs. Clara Dearborn,
 CHAIRVOYANT Practical Physician and Midwife, 63
 Washington street, in Nassau Building, Room 3. Of-
 fice hours from 9 A. M. to 5 P. M. 4-Sept. 19

Mrs. E. W. McLELLAN.
 MAGNETIC PHYSICIAN, has taken rooms at 24
 Shawmut Avenue, Boston, 15-Sept. 19

MRS. N. J. and MRS. S. P. MORSE, Electro-
 Magnetic Physicians, 46 Beach street, Boston. Treat-
 ment by Magnetism, Electricity, Medicines and Electro-
 Medicated Vapor Baths. Office hours from 9 to 12 A. M.,
 and 1 to 4 P. M. Patients visited at their residences. 25-Sept. 26

MRS. J. A. CRAFTS, Clairvoyant Physician,
 122 Princeton St., East Boston, gives particular at-
 tention to the diagnosis of disease, and to the use of
 bath at an hour's notice. Patients boarded if desired.
 MRS. ALLEN, Musical Medium, will also give seances
 Tuesday evening of each week. 15-Sept. 26

W. A. DUNKLEE, MAGNETIC PHYSICIAN.
 15 LYNN ST., BOSTON. Will visit patients at their residences.
 Sept. 26

MRS. M. A. PORTER, Medical and Business
 Clairvoyant. Rooms closed Wednesday and Satur-
 day of each week. 29 Kneeland street, Boston.
 Aug. 25-1874

A. S. HAYWARD exercises his *Powerful Mag-
 netic Gift* in healing the sick from 9 to 4, at 5 Davis
 street, Boston. At other hours will visit patients. Also
 writes *Magnetic Paper*. Paper 25 cents or more, optional.
 July 4-11

MRS. FRANCES, Business and Clairvoyant
 Physician. Answers questions, tests, sealed letters,
 27 Harrison Ave. Hours 9 to 9. Seance Friday evenings.
 Sept. 12-14

MRS. L. W. LITCH, Clairvoyant Physician
 and Test Medium, has removed to 160 Court street,
 Boston. Circles Sunday and Tuesday evenings.
 Sept. 26

New Books.
PRICE REDUCED.
DAWN:
A Novel in the Deepest Sense,
 Its pages being filled with
RADICAL THOUGHT,
 On the treatment of existing social evils;
SPIRITUAL GRACE,
 Fraught with influences of the highest good to those
 who may read;
GEMS OF WISDOM,
 Which cannot fail of finding judgment 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, 1st
 author, which fact alone is a sufficient guaranty of its in-
 terest.
 The startling revelations of spiritual vitality; the sweet
 joys of true domesticity; the sharp social trials which lead
 the struggling heart upward to angelic purification, while
 they work out upon the wrong door a sure reconquest of
 reward; the blinding glare of passion and the glow of love
 are all embodied in this charming volume, the thought
 finding expression at all times in clear, concise and elaste-
 language—many passages being portrayed which the sym-
 pathetic soul will read through a host 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,
 casts a rainbow of promise 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 failed
 to comprehend.
**Those who, regardless of the demands of re-
 form,** have failed to look upon the living issues of the
 hour, should examine it, that they may see how far the
 bright light of better conditions for humanity is
 breaking along the path of time.

**Circulate it, Spiritualists and Friends of
 Free Thought,**
 For it calculated to win us a more active influence in
 fields where more direct political publications might fail
 of obtaining entry.
 400 pages, 12mo. \$1.75
 Cloth, plain \$1.00
 Cloth, gilt \$1.75
 Former price \$2.50.
 When sent by mail, 25 cents extra for post-
 age.

Never to be Re-published.
**Harmonical Philosophy and Spiritualism
 COMBINED.**
 BY ANDREW JACKSON DAVIS,
 Comprising a remarkable series of twenty spontaneous dis-
 courses delivered by the Harmonical Philosopher in the
 city of New York, in 1861, entitled

MORNING LECTURES!
 Best judges pronounce these inspirational lectures among
 the finest of the author's productions. It is well to bear in
 mind that
**No more Copies of this Volume will
 ever be Printed.**
 The plates having been destroyed, in part, and other-
 wise 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 cloth, reduced to 75 cents, postage 8
 cents; bound in paper, reduced to 50 cents, postage 5
 cents. For sale wholesale and retail by the publishers, COLBY
 & RICH, at No. 9 Montgomery Place, corner of Province
 street (lower floor), Boston, Mass. 15-Sept. 19

FOURTH THOUSAND.
SCIENCE TO THE RESCUE!
A DEFENCE
OF
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 compli-
 mentary terms of the exhaustive arguments of its talented
 author.
 Price 25 cents; postage free.
 50 copies, \$1.00.
 100 " " \$1.00.
 For sale wholesale and retail by the publishers, COLBY
 & RICH, at No. 9 Montgomery Place, corner of Province
 street (lower floor), Boston, Mass. 15-Sept. 19

A Charming New Book:
IMMORTELLES OF LOVE!
 BY J. O. BARRETT,
 Author of "Spiritual Pilgrim," "Looking Be-
 yond," "Social Freedom," &c.
 "What cannot be trusted is not worth having."—*Soul-Seer.*
Axiomatic--Radical--Spiritual.
Equality of the Sexes.
Moral Incidents.
Perfecting Marital Relations.
IMPROVED CHILDHOOD DEMANDED.
Sacredness of Home.
MATED SOULS IN THE EDEN OF LOVE.

Bound in this d paper, levelled 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. 15-Sept. 19

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, 1865.
 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. 15-Sept. 19

STARTLING FACTS
 IN
MODERN SPIRITUALISM.
 BY N. B. WOLFE, M. D.
 The author says: "I have the honor of placing on record
 some startling and significant phenomena occurring in
 Modern Spiritualism, which to my mind, herald the dawn
 of a new and important era to the world. That is why I
 give them the prominence I do. What effect this record
 will have upon the public mind, gives me little concern.
 Truth has a good character, and can take care of itself.
 People who entertain opinions which are at all valuable,
 do not easily part with them; those who have no opinions
 will hardly be influenced by anything I have written."
 Price \$2.50, postage 32 cents.
 For sale wholesale and retail by COLBY & RICH, at No. 9
 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. 15-Sept. 19

New Books.
William Denton's Works.
**THE SOUL OF THINGS, OR, PSYCHOMET-
 RIC RESEARCHES AND DISCOVERIES.** By William
 and Elizabeth M. F. Denton. This truly valuable and ex-
 ceedingly interesting work has taken a place among the
 standard literature of the day, and is fast gaining in popu-
 larity. Every Spiritualist and all seekers after hidden
 truths should read it. Price \$1.25, postage 20 cents.
THE LIFE OF THE SPIRIT. Vols. I, II, and III.
 Containing over 800 pages, 12mo., illustrated by more
 than 200 engravings. Price per volume \$2.00, postage 15
 cents. Postage for all three volumes \$5.00.
**LECTURES ON GEOLOGY, THE PAST AND
 FUTURE OF OUR PLANET.** A Great Scientific Work.
 Selling rapidly. Price \$1.50, postage 20 cents.
**RADICAL DISCOURSES ON RELIGIOUS
 SUBJECTS,** delivered in Music Hall, Boston. Price
 \$1.25, postage 10 cents.
**THE SURE AND FAIR RECORDS, OR, GEN-
 ERALS AND GEOLOGY.** 80 pp. Price paper, 20 cents, postage
 10 cents; cloth, 50 cents, postage 20 cents.
IS SPIRITUALISM TRUE? Price 15 cents.

WHAT IS RIGHT? A Lecture delivered in
 Music Hall, Boston, Sunday afternoon, Dec. 6th, 1863.
 Price 10 cents, postage 5 cents.
**COMING THOUGHTS ON THE
 BIBLE.** For Common Sense People. Third edition,
 enlarged and revised. Price 10 cents, postage 2 cents.
**CHRISTIANITY NO FINALITY, OR, SPIRITU-
 ALISM SUPERIOR TO CHRISTIANITY.** Price 10 cents, postage
 2 cents.
**ORTHODOXY FALSE, SINCE SPIRITUAL-
 ISM TRUE.** Price 10 cents, postage 2 cents.
**THE SURE AND FAIR RECORDS, OR, GEN-
 ERALS AND GEOLOGY.** 80 pp. Price paper, 20 cents, postage
 10 cents; cloth, 50 cents, postage 20 cents.
BE THYSELF. A Discourse. Price 10 cents,
 postage 2 cents.
**THE GOD PROPOSED FOR OUR NATIONAL
 IDOLATRY.** A Lecture delivered in Music Hall, Bos-
 ton, on Sunday afternoon, May 30th, 1873. Price 10 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. 15-Sept. 19

TRACTS FOR THE TIMES!
"THE TRUTH SHALL MAKE YOU FREE."
THE AMERICAN LIBERAL TRACT SOCIETY
 PUBLISHES Radical, Spiritualist and Reformatory Tracts
 containing the following titles:
 No. 1. "The Bible a False Witness," by Wm. Denton.
 No. 2. "Thomas Paine's Letter to a Friend on the pub-
 lication of the 'Age of Reason,'" by Wm. Denton.
 No. 3. "The Ministry of 'Departed Spirits,'" by
 Geo. A. Bacon.
 No. 4. "Humanity in the Light of Spiritualism," by
 Geo. A. Bacon.
 No. 5. "Humanity," Translation from Voltaire, by
 Henry C. Wright.
 No. 6. "The Bible a False Witness," No. 2, by Wm.
 Denton.
 No. 7. "The Bible is the Word of God," by M. T.
 Dolle.
 No. 8. "The Bible Manifestations," by Wm. Howitt.
 No. 9. "History of David," Extract from "Exeter
 Tracts."
 No. 10. "The Phenomena," by Wm. Lloyd Garrison.
 No. 11. "Christianity—What is it?" by E. S. Wheeler.
 No. 12. "The Bible Plan of Salvation," by Rev. E. Har-
 rison.
 No. 13. "The Protestant Imposture," by Rev. Charles
 Beecher.
 No. 14. "The Inspiring Spirit of our Sunday Laws,"
 by Rev. W. Caldwell.
 No. 15. "The Church of Christ a Head Wind and Dis-
 tance from the Age of Reason," by Rev. J. L.
 Briggs.
 No. 16. "Orthodox Theology," by Rev. J. L. Hatch.
 No. 17. "The Spiritualist Defined Theoretically and
 Practically," by A. E. Newton.
 No. 18. "The Corrupting Influence of Revivals," by
 Geo. A. Bacon.
 No. 19. "Who are the Spiritualists?" by the author of "Exeter
 Tracts."
 No. 20. "The Faithful Physician only a Quack," by Wil-
 liam Denton.
 No. 21. "The Age of Reason, or Nature and Grace," by Liz-
 zie Doten.
 No. 22. "Contradictions of the Bible," No. 1.
 No. 23. "Contradictions of the Bible," No. 2.
 No. 24. "The Age of Reason," by Rev. Edward T. Towne.
 No. 25. "The Age of Reason," by Thomas Paine. 212 pp.
 12mo. price \$1.00, single, 4 copies \$3.00.
 For sale wholesale and retail by the publishers, COLBY
 & RICH, at No. 9 Montgomery Place, corner of Province
 street (lower floor), Boston, Mass. 15-Sept. 19

THE VOICES.
 Three Poems.
VOICE OF NATURE.
VOICE OF THE PEBBLE.
VOICE OF SUPERSTITION.
 By Warren Sumner Barlow.
 This volume is startling in its originality of purpose, and
 is destined to make a name for itself among secularists
 and Spiritualists alike, as a work that has a purpose.
 The VOICE OF NATURE represents God in the light of
 Reason and Philosophy—An His unchangeable and glorious
 attributes.
 The VOICE OF A PEBBLE delineates the holiness. Ity of
 Matter and the Love and Love of Love.
 The VOICE OF SUPERSTITION takes the words at their
 word, and proves by numerous passages from the Bible that
 the God of Moses is the God of Satan, from the Gar-
 den of Eden to Mount Calvary!
 Printed in large, clear type, on beautiful tinted paper,
 bound in cloth, 22 pages, 12mo., postage 5 cents.
 Price \$1.25, all gilt \$1.50, postage 10 cents.
 For sale wholesale and retail by the publishers, COLBY
 & RICH, at No. 9 Montgomery Place, corner of Province
 street (lower floor), Boston, Mass. 15-Sept. 19

Works of Moses Hull.
**QUESTION SETTLED: A CAREFUL COM-
 PARISON OF BIBLICAL AND MODERN SPIRIT-
 UALISM.** By Moses Hull. Price 10 cents, postage 5
 cents.
**COMBUSTION: OR, SPIRITUALISM AND
 SPIRITUALISM COMPARED.** A comparison to the
 "Question Settled." Beveled boards, \$1.50, postage 10
 cents.
**WHICH? SPIRITUALISM OR CHRISTIAN-
 ITY?** A Friendly Correspondence between Moses Hull,
 Spiritualist, and W. F. Parker, Christian. Cloth, 100
 pages, 12mo., postage 5 cents.
WOLF IN SHEEP'S CLOTHING. An Ingenious
 interpretation of the symbols of the Book of Dan-
 iel and the Apocalypse. Price 10 cents, postage 2 cents.
SPIRITUALISM OF DEAR SAUL. A Discourse de-
 livered at the dedication of the Temple of Reason, Clam-
 ham, Mass. Paper, 10 cents, postage 2 cents.
THAT TERRIBLE QUESTION. A radical in-
 terpretation of the symbols of the Book of Dan-
 iel and the Apocalypse. Price 10 cents, postage 2 cents.
**THE GENERAL JUDGMENT, OR GREAT
 OVERTURNING.** Price 10 cents, postage 2 cents.
LETTERS TO ELDER MILLS GRANT. Being
 a correspondence between Moses Hull and Elder Mills
 Grant. Price 10 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. 15-Sept. 19

GOLDEN MEMORIES
OR
AN EARNEST LIFE.
A BIOGRAPHY OF A. B. WHITTING.
 TOGETHER WITH SELECTIONS FROM
 His Poetical Compositions and Prose Writings.
 COMPILED BY HIS SISTER,
 R. AUGUSTA WHITTING.
 This book is one that will be of interest to every Spiritual-
 ist, and to all who are interested in rare and curious devel-
 opments of mental phenomena, while the travel and adven-
 tures of a life of public life furnish incidents both
 instructive and amusing for the general reader. Part sec-
 ond of the work contains a number of beautiful poems, in-
 cluding the words of many of his songs, both published and
 unpublished. With this exception none of the poems have
 ever before appeared. Mr. J. M. Peckles furnishes a char-
 acteristic introduction, which needs no higher praise to
 make it appreciated.
 The book is embellished with a fine steel portrait of the
 author, designed to impart a knowledge of the Human
 Body and the Condition of Health.
 "Better than a whole library of common medical works,
 for the sake of the soul, the Lyceum provides the
 groups with these Lessons."—*A. J. Davis.*
 Price (in cloth) 90 cents, postage 6 cents. Usual discount
 for clubs.
 For sale wholesale and retail by COLBY & RICH, at
 No. 9 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. 15-Sept. 19

STARKER TRACTS FOR THE TIMES, NO. 1.
STARKER TRACTS FOR THE TIMES, NO. 1.
STARKER TRACTS FOR THE TIMES, NO. 1.
 BY A. E. NEWTON.
 A Book for Children's Lyceums, Primary Schools and
 Families, designed to impart a knowledge of the Human
 Body and the Condition of Health.
 "Better than a whole library of common medical works,
 for the sake of the soul, the Lyceum provides the
 groups with these Lessons."—*A. J. Davis.*
 Price (in cloth) 90 cents, postage 6 cents. Usual discount
 for clubs.
 For sale wholesale and retail by COLBY & RICH, at
 No. 9 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. 15-Sept. 19

LESSONS FOR CHILDREN ABOUT THEMSELVES.
 BY A. E. NEWTON.
 A Book for Children's Lyceums, Primary Schools and
 Families, designed to impart a knowledge of the Human
 Body and the Condition of Health.
 "Better than a whole library of common medical works,
 for the sake of the soul, the Lyceum provides the
 groups with these Lessons."—*A. J. Davis.*
 Price (in cloth) 90 cents, postage 6 cents. Usual discount
 for clubs.
 For sale wholesale and retail by COLBY & RICH, at
 No. 9 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. 15-Sept. 19

THE MISTERY 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, postage 10 cents.
 For sale wholesale and retail by COLBY & RICH, at
 No. 9 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. 15-Sept. 19

PSALMS OF LIFE:
**A Compilation of Psalms, Hymns, Chants, An-
 thems, etc., embracing the Spiritual,
 Progressive and Reformatory Sen-
 timent of the Present Age.**
 By John S. Adams.
 This selection of music shall be recognized by all who have
 had experience in singing, to comprise tunes with which
 they have before met, and among which associations gather-
 ing that have established themselves in the hearts of all
 these are several original compositions and new arrange-
 ments. The collection of chants will be found unusually
 large, and that they are mostly for domestic use will be
 recommended, and one which furnishes a number of po-
 ems not suited to common tunes, but which will be highly
 valued for the sentiments they express. Paper 10 cents,
 postage 4 cents.
 For sale wholesale and retail by COLBY & RICH, at
 No. 9 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. 15-Sept. 19

MY EXPERIENCE,
 OR
FOOTPRINTS OF A PRESBYTERIAN
 TO
SPIRITUALISM
 BY FRANCIS H. SMITH.
 An interesting account of "stittings" with various me-
 diums, by a Baltimore gentleman, which led him to reject
 Presbyterianism and embrace Spiritualism. Many inter-
 esting messages are given, and the use of the
 "Pledge" is explained. Price 10 cents, postage free.
 For sale wholesale and retail by COLBY & RICH, at
 No. 9 Montgomery Place, corner of Province street (lower
 floor), Boston, Mass. 15-Sept. 19

Spiritualism Defined and Defended!
 Being an Introduction to the Lectures delivered in the Tem-
 ple Hall, Melbourne, Australia, by J. M. PEEBLES.
 The author says: "Spiritualists have no creed to cram
 into the intellect. They acknowledge no infallible
 oracle, no dogma, no law, no tradition, no authority, and
 no church. They are not bound by any of the old
 and the cross-reed. Trampling upon caste, and
 admitting that the soul is immortal, they would have
 the noblest principle, they consider each man a free-
 man, inheriting the God-given right to think, see, hear, invest-
 gate, and judge of all subjects for himself."
 Price 10 cents, postage free.

