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Original Essays.

SEERSHIP AND HISTORY OF THE BIBLE

BY PROF. ALEXANDER WILDER, M. D.

A curious feature in modern exegesis is noticeable in the fact that the chief endeavor is directed to the substantiating of the "history" embraced in the Hebrew sacred writings, passing over with slight the preternatural events and phenomena there recorded. Yet it is apparent to the thoughtful reader that the "miracles" and prophetic displays constitute the essential characteristics of the several books. Is it not probable that the wrong starting-point has been selected? The reader of Hamlet may conjecture that the history contained in the play is its chief excellence. But we all know better. The history is the sheerest fiction; the ghost is the character that cannot be spared. In like manner, may we not presume that the supernaturalism of the Bible constitutes its more important matter, and that the rest is possibly not worthy of serious consideration?

The subjective history of the Bible is yet to receive attention. In the endeavor to ascertain it, the commentary and glossary may be laid aside. An adoration of the text is little evidence of right feeling in the matter. A Biblefetish is of no more account than a snake-fetish. Our business lies with the intrinsic value, and we have every right to seek it in all directions.

The designation of holy has no relation whatever to inherent sanctity, but only to sacredness as being set apart to religious uses. A templehillock was holy; so was a tree, cave or altar used for worship; so were the priests and women (Kadeshim and Kadeshuth), who ministered-whether in religious offices or by merchandise of their bodies. Mount Zion was holy; so was Gebal or Byblos; so were a hundred other

The Jews were a "chosen people" just as the Assyrians and Egyptians are described by Iamblichus as sacred nations, whose languages were most pleasing to the gods. As to their exclusiveness, which Ezra is represented to have instituted, the patricians of Rome, the Spartans and Athenians, were equally close, and on like pretensions. Plebeians and foreigners had no religion and were permitted none. Aspasia was denominated an hetwra, and denounced as of loose morals, simply because, though married to Perikles, the law would not legitimate the relation. "Chosen peoples" and "holy nations" were very brutal in such matters.

The actual antiquity of the Hebrew scriptures has doubtless been exaggerated. There were psalms and rituals in every ancient family, some of which remain, like the Gathas of the Parsis, to the present time. The writings of the nabim or prophets were next in order of time, and mark a second stage of development. But the seer preceded the prophet, as the scribe eventually superseded him. The Mosaic law was the production of the cohenim or priestsfirst Kenites from Arabia, but afterwards a caste who learned their lessons at Babylon. Indeed, till the Persians planted a colony of Jews at Jerusalem, we hear little of Judaic institu-

Ethnology may yet be taxed to show who the Jews really were. Perhaps they were the progeny of exiles; perhaps not. The Lakaidemonians of Sparta claimed them for kindred, and they acknowledged it. "These Jews are derived from the Hindu philosophers," said Aristotle to Hyperochides. "They are named by the Hindus, Kalamians, and by the Syriaus. Sudwans. They took their name from the coun-

try which they inhabit, Judwa." By the record of Jeremiah the prophet and son of the high-priest Hilkiah, there were four thousand six hundred in all carried away by Nebuchadnezzar, generally nobles and artisans. Those who come with Zoro-Babel (Zoro, a son or priest; Babel, Babylon) were enumerated at forty-two thousand three hundred and sixty, and seven thousand three hundred and thirtyseven servants. It is a curious inquiry as to the race to which the fifty thousand belonged Indeed, according to the Assyrian Tablets only twenty-seven thousand two hundred and eighty captives were carried away when Samaria fell

Judaism appears to date from this period. Nehemiah is recorded as first collating together the holy collection: Antiochus as destroving it, and Judas Makkabæus as again putting the Canon together. Iknow that Ezra and the Great Synagogue are credited with the work: but that fact would accord with this statement. See Maccabecs, II., ii. Ezra was a and therefore might be considered as lawful to scribe, or compiler of the Law, he says, and it | acquire. I do not find much evidence of a satis-

the Temple; but no one ever knew it was lost.

Nehemiah describes himself as cup-bearer to Artaxerxes (Longimanus), king of Persia, and a worshiper of "the God of heaven." This divinity would seem to be Ahura-Mazda. To be sure the sacred books style him Yava (Jehovah), Adoni (Lord), Moloch (king); but these are titles or translations. The Rabbinical Institute, having its chief college at Babylon, the introduction of angels and archangels, of Satan and his spirits, all show a parentage beyond the Euphrates. The forms and myths of a religion are the crystals and fossils of history.

What little we know of earlier Israelitish history is very obscure. The tribes of Palestine included Phomicians and Canaanites, as well as intruders from Arabia. Out of these hybrid sources the Israelites were agglomerated. Whether they were ever a single monarchy is not so certain. Little evidence of a Temple of Solomon exists; and as little of the actual existence of either Solomon or his father, David. I am aware that the name, Jerusalem or Hiero-Solvma, seems to mean the sanctuary of Solomon: but it may also mean the Temple of Peace. and a structure at Pasagarda hore a similar title. In after time when the Asmonean priest-kings aspired to rule Syria, Galilee and Arabia, it was easy to construct the story of David and Solomon as their warrant.

The tablets of Sisak, the Assyrian king of Egypt, mention a conquest of Judea, similar to that related of King Rehoboam. Omri, Jehu, and his successors in Samaria-also Azariah, Ahaz and Hezekiah, of Judea, are named in the records of Assyria. This seems to indicate them as historical characters. But the cosmogony, the story of the patriarchs, probably that of Moses, Joshua and the Suffetes, or Judges, must be given the go-by. They were the progeny of the men who recorded themselves as their descendants; and in the period of ancestor-worship received homage of the Arab-Hebrews and other tribes of the "Holy Land." The "books of Moses" abound with interpolations to make precedents for laws and institutions of a comparatively recent period.

The book of Numbers abounds with such episodes. The story of the fiery serpents and the worship of Baal Peor were inserted to distinguish the Levites, and especially to set up Phinehas, of the sept of Aaron, as having "the covenant of an everlasting priesthood." In other places Moses himself is set down, having "married an Ethiopian woman"; and when his descendant Jonathan became priest at the sanctuary of Dan, establishing a sacerdotal line till the captivity, it is slightingly mentioned. Ezra, when he introduced the Persian non-intermarriage law, prohibited such from being priests. But as the proscribing of one family of Levites was not enough, the tale of Eli and his sons and of Abiathar were also framed, to exclude families of closer relationship.

So awkwardly did the editors interpolate the books of Kings and Samuel, that they made the | actually introduced the Bacchie Mysterics, innarrative contradictory. Samuel judged all Israel, yet Saul, who lived a few miles away, knew nothing of him, and visited him with backsheesh, as he would a seer or fortune-teller. to learn the way home and about the stray asses. The anointing is variously represented: once because the sons of Samuel were corrupt and sold instice, and once because of terror at the invasion of the Ammonites. Both Saul and David were privately anointed, but neither is represented as taking any account of it. A very different story is told about Jehu.

David's story is fearfully distorted. He passes for the son of Jesse, but ill-reputed in his own family. He was of mongrel blood, "shapen in iniquity, and in sin (adultery) conceived." Two of his sisters were daughters of Nahash. He was made armor-bearer to Saul, and slew Goliath; yet we are again told that Saul did not know him, and that Elhanan, of Bethlehem, killed Goliath of Gath. The prize of the exploit was the hand of the king's daughter, but the king never paid the slightest attention to

The names of the principal characters of these books have a peculiar complexion. Hardly one is Egyptian or Coptic. Moses may be, but even Pharaoh is doubtful. It is often derived from Ra the Sun-as Pha-Ra, the son of the Divine Sun. But it is as likely to be Aryan or Scythic-phra, in Sanskrit, denoting excellence, nobility. We read of no Egyptian king, so called, outside of the Hebrew writings. Sams on is a sun-name, the counterpart of Samu-el. Saul is the same in orthography as Sheol, the under-world. David and Solomon, more literally Duid and Salamba, sound like designations of the lover of Venus or Astarte. Certainly the feminine appellatives Dido and Salambô were names of the Semitic Venus. The legend of carrying the ark of the covenant (Berit) in procession to the sacred pavilion on Mount Zion, Adon or Yava being in the ark, and the king with his attendants dancing the choric dance, inflamed with divine fury, looks so like a search for the lost Adonis, the bringing of his coffer to the shrine, and the choric and lascivious rites of Tyrian worship, that it is little stretch of imagination to jump over the little changes and believe that that was just the very object described. Temples of Solyma are rather frequent in the East. Amin in Kashmir, and the "Tomb of Cyrus," were so designated. Salem or peace is the word of salutation from India to Morocco.

A not improbable purpose of the legends of Samuel, Saul, David and Solomon, was to impress the mind of the Jews in later historical periods with the conviction that all Syria and Idumea, from Hamath or Emesa to Egypt, had once been under one sole Hebrew jurisdiction,

hieron or temple of Solomon. Yet the Psalms always style Mount Zion the Kadesh, or holy hill. There is greater probability of having been Hittite overlords of Syria and Palestine than of Hebrew. The Philistines, and the tribes occupying Idumea, Moab, Ammon and Bashan, were Rephailes. Goliath of Gath is distinctly set down as one; so also were the Beni-Anak of Hebrew and Philistine. Chiefs of all these races held cities and districts. They were sometimes leagued together, and sometimes were independent sheiks or patriarchs. But a kingly or imperial government was out of the question. The records of the expeditions of Thothmes III, and other Egyptian kings indicate a sparseness of nonulation in all this region.

The statement that Sisak or Sesonka conmered Jerusalem, is the first evidence of a kingdom of Judah. By the acknowledgment of Hebrew books, the kingdom had already been sundered. Sisak, though King of Egypt, was of Semitic blood, as were other names of his dynasty. The Bubastite kings were Sisak, Osorkon or Sargon, Her-sha-seb, Osorkon II., Sesonka II., Tiglath, Osorkon III., Sesonka III., Tiglath II. clearly Assyrians. If Solomon ever married Pharaoh's daughter, she was of Assyrian blood.

The secession of Jeroboam and the apostasy of Ahab, indicate a corollary to the condition of affairs in later times. Ahab was king of Samaria, whose people were odious to the Jews; and Jeroboam established a calf-symbol or taurosphinx at Dan in Galilee—a reflection on the later Galileans, who were considered heterodox, but not apostates. In the Assyrian Tablets we find record of the following kings: Jehn, son of Homri, Menahem, Pekah and Hosea; also Azariah, Ahaz or Jochaz, and Hezekiah. Doubtless these were genuine persons.

We must suspect much of the "history" which the "Older Prophets" compiled. There are earmarks of consequence. Thus "the high-places in the cities of Samaria" are named before Samaria is said to have been built. David is said to have carried the head of Goliath to Jerusalem as though there was already a temple there, whereas he had no real foothold till he bought a site from Araunah, who is styled "a king" and

'the Jebusite." Indeed, things are "mixed." It is plain enough that the Israelites are represented as cognate with the other tribes of Palestine, with like customs and worship. Some tribes resembled the Bedouins of Arabia, and others the Phoenicians. The books of Isaiah, Jeremiah, Ezekiel, Hosca and Micah depict them as celebrating the rites of Adonis, as worshiping the Syrian Goddess, the lascivious Phegor, the Tyrian Moloch Hercules, the Esculapian serpent, and as celebrating initiations and mysteries. The Canon was compiled, reducted and promulgated after the endeavor of Alexander and his successors, especially Antiochus Epiphanes, to establish unity of language and worship in all their dominions. The latter king cluding the phallephoric procession, with rites as already described. It is not impossible, therefore, that the fulsome representations of Hosen, Jeremiah and Ezekiel actually relate to this later period. The menhirs, dolmens, great stones, sacred trees, asheras or Venus-symbols, and Baal-pillars, seem to pertain to an older period.

The post-Babylonian period had a history substantially its own. Judea was eminently a country of the Book and Priesthood. Ezra, who first endeavored to set off the Jews from the other Syrian and Arab tribes, was of the family of Hilkiah, the priest who "found" the book of the law. He was himself a "scribe" or compiler. Nehemiah "founded a library" or collection of sacred books. The same pen that prepared the books labelled with their name, wrote also the books of Chronicles. The Canon was then closed. The maxim was promulgated thenceforth-"The scribe is greater than the prophet."

We come now to the spirituality of the Oriental countries. The Canaanitish and other Semitic nations were eminently spiritual in their aspirations. The traditions of religious propagandism are Semitic. The Akkadian priests of Assyria and Babylonia were worshipers of appear to us with other names. They instituted the Sabbath in honor of Saba or Saturn, the lord of the seventh planet, and Easter to commemorate the Goddess Istar. From them the "sacred nations," the Assyrians and Egyptians, appear to have derived their religious

Mysterious wisdom and prophetic power were believed to be possessed by the men who were familiar with the Deity. The seer was foremost everywhere. He was the Saken, patriarch or sheik-the cohen or prophet-priest, from Egypt to Armenia. The mantis of Greece who interpreted Apollo, Asklepios, and Zeus of Dodona, was of the same character. Seers, augurs, soothsayers, diviners, enchanters or singers, and schools of prophets were in all these countries. There was a shrine in every house and an altar His orgies or arcane rites must now begin. in every handet. A grove stood on every hilltop. The sun-god of Assyria, Samas Dian-Nisi, became the Bacchus or Dionysos of Greece, of whom Euripides has declared to us-"Surely this god is a prophet, for the Bacchic furor is mantic." The man who entered the mystic sekos (sukkoth) or cave of initiation, came forth an coopta or seer. No wonder, then, that we read of asaphs or wise men at Babylon, of Balaam and his trances, of the raving prophets of real or pretended power to read the language of the stars and the secrets of the gods.

The seership of the Bible has many marks of is usual to assign to him the credit. Hilkiah, factory character outside the Bible that there genuineness. It is infinitely more plausible than wept between the porch and the altar, lying all the halls of Congress; but we have a right to

read the name Jerusalem as Hiero-Solyma, the obligated to attach much credit to the creats recorded in regard to other matters; but we consider the phenomena as more or less actual. Elijah, or Elisha; but there were men who witputed to them-at least something of the kind. We propose to trace some of them, and analyze, as we best may, their quality and credibility.

Emanuel Swedenborg was probably right, when he declared that the Scriptures-the prophetic as distinguished from the sacerdotal writings-possessed a spiritual and also a celestial sense. Mr. Robert Brown of Barton-on-Humber informs me that he finds a pictorial meaning to the Assyrian and Akkadian cuneiform, which is entirely distinct from the popular or literal sense. If this is true of arrowheads or triangles, how much more so it must be of hieroglyphics. The Bible is, much of it, translated picture-writing.

The entheasms and visions of the seers and prophets may be studied with profit. The story of Balaam, written perhaps in the reign of the great Jeroboam II., informs us that he went away alone to seek for enchantments for serpent-charms) and "saw the vision of Sadi, falling into a trance but having his eyes open." Isaiah describes this form of cestasis (Cheyne's version): "Thy speech shall be low from the dust, and thy voice shall come, as that of la ghost, from the ground, and thy speech shall chirp from the dust." In another place (chapviil.) he gives a test against necromancers: that have familiar (obecah) spirits, and unto represented this functionary. He did precisely wizards that peep (chirp) and that mutter; what the chief priest did at Byblos and Hierarshould not people seek unto their gods, even to olis. We are told that lightning-"the fire of the dead in behalf of the living? [then shall you | Jehovah fell," and the prophet heard the thunrequire this test: 1 To the law and the testimony, if they speak not according to this word there will be for them no morning-dawn."

It is easy enough to understand, then, that when Saul was met by a company of the nabim coming down from the high-place with a psaltery and a tabret and a harp," prophesying or chantthe Lord, came upon him and he prophesied likenot resist music, any more than susceptible persons now-a-days, who hear Moody and Sankey. Saul yielded in his turn. "The spirit of God" (the gods) was upon him also, and he went on and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes, also, and prophesicd before Samuel in like manner, and lay down naked all that day and all that night."

Emanuel Swedenborg. It is no marvel. Even limitless, will it do for us to make predictions David, when following the ark, in which the symbol of the Deity was enclosed, "danced before the Lord with all his might," like the raving Bacchants of the choreia; having on only an ephod, and evidently scandalizing his jealous queen by conduct so closely resembling that of | ture I would not be understood as commending an orgy. He replied to her reproach: "I will play before the Lord; and will be more vile than this, and will be base in mine own sight; and of the maid-servants I will be held in honor." This was to be orginstic in the extreme sense of the word, as well as enthusiastic.

The narrative of Elijah is apparently a network of myth. The calling down of fire from the sky, and his own ascent by a chariot of flame, are too incredible for the modern intellect. The compiler of the book of Chronicles did not believe the story; indeed, he held prophets at a discount. He never scrupled to In fact, destructiveness seems to be the reigntell his story in a way to contradict theirs. He quotes a "writing" from Elijah the prophet, rebuking him for apostasy and the massacre of his brethren. This was, of course, after his fa- | they are! And, unchecked by the moral qualither's death, yet by a reference to Kings II. iii., Kronos, Suku (Venus), and other divinities that | it will be seen that the "translation" had taken |place before Jehoshaphat's death-a period of contact with them into a hell worse than Dante's seven or eight years before Elisha had come to the front.

The resuscitation of the Phonician woman's on, and the wonderful provision for keeping full | the barrel of meal and cruise of oil, are all mythological, probably symbolical. The writer took down legends, and only Rabbis understood them.

The story of the famine and its termination would be easy enough to explain by leaving the chronology out. Hebrew writers are signally bad at enumeration. Palestine has two seasons, a dry and a wet. In the former, the earth is parched, and looks like a desert. Finally, when the river of Adonis was reddened with the dust, the passion of Adonis, the god, was announced. The story of the contest on Mount Carmel (Kings E, xviii.) resembles natually enough the observances at Mt. Gehal, or Byblos. We make little account of the asserted rivalship between the prophet of the Lord and the prophets of Baal. Divest the tale of this idea, and we have a tolerably good outline of the mystic Adonisrites.

The "many days" of the annual drought had passed, and the worshipers had come to the hely Baal, of the prophets of Israel, who exercised | hill to celebrate the orgy. Palestine had many such hills. The usual method of convoking the were assembled and consecrated; the priests

his ancestor, "found" the Book of the Law in | had ever been a temple of Solomon, except we | its history. We do not suppose that we are | night in sackcloth. The ark of Adonis stood on its pedestal, a slain hog laid by its side, and the women with the arch-priests cut off their hair, (See Joel i, ii.) We notice somewhat of There perhaps was never a Samuel, Balaam, this in the contest, as it is represented. The prophets of Baal from morning till noon invoked nessed and performed such marvels as were im- him. "They leaped on the altar"; in other words, they danced around it in a chotus. Then it is said, Elijah mocked them. The divine youth was still in the Under-world, and not yet resuscitated. "They cried aloud and cut themselves after their manner with knives and lancets." This was, in fact, a part of the observance. The Israelites did the same at funerals; and these were the obsequies of the lover of Astarte-Salambo. She called on her beloved, and he an-

swered her not. There seems to be one discrepancy. The rites of Adonis consisted of a search, then of a mourning-orgy by night. On the third day just past midnight, not the "evening sacrifice," the lord Adon arose. The people hastening to the water-side, brought jars of water and poured them out on the altar, and beside it. It denoted the coming of the deity. It was then announced with shouts-"Adon, the lord, has risen!" As the season of rain generally now began, rain from the sky was often the felicitous end of the rite. The writer of the book of Kings makes the matter dramatic.

When the priests, the kadeshim and kadeshuth. the sacred men and women, had ended the mourning rites and the puritication (Isaiah Ixvi., 17) the chief took the lead. He was called the ahad (Greek agates), or the OSE. It was his province When they shall say to you: 'Seek unto them | to supervise and close the observance. Elijah der "the voice of an abundant rain." This was regarded as the climax of the observance: Adonis had arisen, ascended to the sky, and entered the bosom of Salambo; and they, the two-in-one, were fructifying the earth with rain.

The matter described in the book of Kings was not a miracle, but a story distorted for a ing verses, that the sacred fury, "the spirit of purpose. The account of the demoniac, the 'man among the tombs" whom Jesus healed, wise." When Jehoram, son of Ahab, marched is apparently derived from a similar source. an army against Moab and was in danger of (See Isaiah lxv.) Many slept in cemeteries in perishing from thirst, the prophet Elisha was order to procure dreams, visions and spiritual consulted, and required the aid of music to communications, from the demons of the dead; produce the entheastic condition. "And Elisha and often became mad from fasting, drugging said:... Bring me a minstrel." And it came and other devices that were employed. It was to pass, when the minstrel played, that the also usual to destroy a herd of swine, by driv-hand of the Lord came upon him." When Saul ing them over a precipice. Lucian says that quarreled with David, he followed him to the parents often brought their children to the temprophetic college—"Naioth in Ramah." His officers, whom he had sent to arrest the offender, steep to destruction. It was a propitiatory had all been overcome by the enthusiasm, "and offering to the widowed goddess. Isaiah menthey prophesied." The Canaanitish blood could | tions this slaying of children at the "clefts of the rocks," (lvii., 5.)

(Concluded in our next.)

WHAT WE MAY ACCOMPLISH.

to the Editor of the Banner of Light: The possibilities of the human soul are entirely beyond the speculation of the mind. Not un-William White has related a similar story of til we can begin to fathom the meaning of the 'congerning one's capabilities. Yet I think that we not, only have a right, but that it is profitable for us to forecast the range or scope of our growth in this life, especially in relation to the moral culture of ourselves. And by moral culthat austere and over-rigid self-discipline of asecticism that dwarfs the social powers and cramps and stultifies the higher nature; but the proper restraint of all the passions, with which one controls the terribleness of the linman soul by the grand and kingly sceptre of the will, as a large ocean-steamer is guided and managed by the puny arm of a single individual. That I use the word "terribleness" advisedly, one has only to look at the daily record of crime, as it comes to us from different parts of our country and the world, to be convinced. ing and controlling element of society, when we study the accounts of the results of the human passions. The lusts of the flesh! how numerous ties, how destructive of happiness, of comfort, of life, of all good-turning all life that comes in Inferno. This has always been, to a greater or less extent, and will continue for ages to come, The dark spirits that we meet in the other life are the same reprobates that they were here, still roaming about with evil passions unchecked and unsatisfied, not yet having found the better way.

But it is not this class that I appeal to in this article, although I fain would have all come to the knowledge of the truth as I see it and as every true Spiritualist also sees and knows it. But I speak rather to those who claim to walk in the light of this glorious truth, and yet take no especial pains to profit by the immense advantage they have in its ineffable brightness.

Solomon said that "he that ruleth his spirit is greater than he that taketh a city." But if , human greatness is to be measured by this standard, how few are truly great,... Among our great men-those whose names are familiar to every child in the land-those who make our laws—those whom we prefer to positions of the highest trusts that citizens can earlier upon oneanother-what pitiable confessions of human weakness does a knowledge of their secret lives make to us! How does the scandal of high life tell the story of the dethronement of the human will and of the predominance of lust over the love of truth and goodness. However, we do people was by blowing trumpets. The elders | not expect any better things of these spirits, even though they may and do occupy seats in

expect better things of our friends who profess. to have found the basic principle of truths the true way of reaching the kingdom of heaven. hundred years, also or more, but a truth that is systems upon abstractions, they will explain; bined together the whole into a living machine? bridled rein to passion p in other words, to fail condition. to jut into practice the beautiful truths that

come to us from the spirit world. A regard the philosophy of Spiritualism as so much better than any other system of ethics, as the foundations of all science, every subject. that science is yet in its infancy, as it were, and that a corresponding difference of behavior of human interest and vital importance, to the must be the result. Else what is our religion, extent that it exceeds these Emits, must be a rof which is very true. But the great and imbetter than that of any of the creed-bound sects? matter of mere blind faith. The the logical portant question is, whether, in its present The Methodist with his machinery of class- world has always been afraid of science; but meet's sand praver meetings, the Baptist with it need not be any longer, if the scientists and guiding concepts, and the limitations which is a trines of election and immersion, they themselves can thus chain it down and pre-Adventist with the coming of his Saviour uponthe clouds, and the Chimaman at his cylindrical. Hinitations are weven from an entangled skein prayer nell, grinding out his prayers to his Dels of soft listries. The abstractions upon which tradiscentialite feelish and empty to us; but they byild their systems have no existence outif we mercather a teres, in fact if we are not sale with own brains. Nature abbors an ab- and controversy, no doubt gives us the method ining better every day belong faith, then it is struction as she is said to aphor a vacuum. At by which the world, with its three great kingno more profitable than theirs.

St. Paul, who seems to have 200 a partial but under grave? God (1966). Know we note their feetsteps, and undertake to thus confine of all the relations between organisms and their obey, his servants verure to whom veroner?" this of strine, do yet as 2004 is related that I was made. once upon a time desas was approached by one; As a corollary to their abstract notions of an who asked him the read to eternal life. And it sunknowable force, is their theory of the various Is said that be to let by the sound sell all that he imponderable agent of heat, light, electricity, had and a successfully whim. Whether he did a magnetism, etc., etc., that these are not entities the this group other this purely to tional, it muts for substances, but only and simply metions, and ters in the it courses to although a terbain. The care the result of this country mysterious princi-Salpathe that the years with was directed to, the period torce. That is, they are not duidmade was the hex that would into a the rate of chang hind, but only made us of matter. If we entrance to Eigheaten. How frequently is this, should trason in the same way in a scientific in-Articles I field he'f barman marabe so with these yestigation of have things of Lucian production, days? How often do con own individual experts, the atomaticy or this proposition would become eners because into such agrices of The abstraction and are in a first way hould speak of the ment of some that it that pends region splits made need a become tive as not being anything, and the rine its arrowth and pay cross Albertving but only a bundle of the droply of its take an itage; some indulated, triding, periops, in its lastration from natured in etgo of the movements period and hely induced out at we should excit modes of an inmateriality termed to contirm the out of sensualism, into the light and

of ruin that lie all abouts over and above the and, of course, corresponding mechanism. Can' sheafs of remptation that him us on every band, you separate the movement from its mechanism? produce the results which we witness. To say keeping every passion under wise control, turns Istence into the ethereal; splicing of purity and lable forces. holingss. These things are among the possibili- It may seem somewhat strange, at first view, to ties to all of us even in this life.

Process specific N. H. CHALLES W. GARDSEIG

SOME SCIENTIFIC FALLACIES.

BY TRANKLIN SMITH.

Totale Editor of the Banner of Light . and whenever they have been driven to give animal kingdoms, especially in the latter. them the least attention, have manifested any. | But how these structures are elaborated by

sibility of arriving at the truth. themselves alone.

nature of the subtle movements that cause our an infinite variety of natural structures and sensations of an objective existence? But little organisms so surprisingly elaborate, and formed beyond the mere fact that they are pulsatory or with such mathematically mechanical perrhythmic in their character. They do not know i fection, as to excite our utmost wonder and adthe internal form of these movements, or the imiration, and it would seem to be the business secrets of their mechanism; then how is it pos- of science to explain some of these wonders, and complicated movements baffle all human insible for them to assert that there is no conceivable relation between an objective exist-ence and our sensations of it? It is all done does science in its present condition do this to them together in the starry jewels that fill the through force, say they; but what force is in any great degree? To be sure, scientists tell us arch of the sky from nadir to zenith, whose itself we never can know. Of course you can of protoplasm and monera, and how from them | brilliancy is but the far-off reflection of the rays not, if you take it out of its natural connections are produced these complicated animal struct of an Infinite Love in their descent from spirit and relations to other principles of equal im- tures by chemical action; but how much more to matter.

portance, and make a mere abstraction of it. do we really know of the how and the "why But when you regard the nature and character, and wherefore" of the existence of a single of force as depending upon the form of its; bone, muscle, nerve or brain, or how a single

With the limitations which they put upon the struct notions of the nature of matter and force scribe its land's to suit their ideas. But all their was bad enough for the theologians to try to I doms and all their wealth of products, has been all subjects outside the limits they have pre- of time changes have been going on in the vege-

will, yet your ling the scaland dimagniz to the sof a house as being no entity, but only so many

up in these who are wat him and the saling sale. Every mode of action that our senses countre of our stock of selfish gratifyings and the base bosossitates a mechanism perfectly corresponding up of some cross that hes in our pathway to, ling to the motion, and, there must be entities, follow the Christ of our daty all of these self, or mechanism of some kind, corresponding with indulgencies that are so weakening to our moral those subtle, mathematical movements, which lights mee, that send forth a miasmathan pollutes we call the impenderable torces of heat, light, The whole arm is here of our being, should ut, electricity, etc. Is it not a more quibble to say once be abandoned. We cannot, as Spiritual-; that these forces are motion above? We never lsts, afford to counterance anythang short of think, in a scientific investigation of any subapprecial application to carsolves of our pre- peet that comes within the scope of our senses, cepts. We cannot as individuals afford to do of dissociating and abstracting in our own anything that will not bear the scribting of those mind any mechanical movement from its meelidear ones who are ever cognizant of all our acts, anism, whether, if the the movements of a watch, a lie constive, a horse or bird, a human liberty of the Ligher life and the better way - being, or any natural or artificial object what; must be car mostly. A belief in the manifestar every belief, when well and the it if we tried? from the material to the spiritual, whose contions a thereach knowledge of psychic science. Why, then, should the scientists, when treating pstitution consists of the most perfect mechanisms. a constant attendance at the gatherings of of the motive forces of the physical universe, cal principles that we can conceive of, which Spiritualists, all gefor marght, except we make with their subtle movements and prodigious composes the divine machinery that elaborates a practical application of these truths. To so displays of power, say that they are motions or all the varied structures and organisms, and restrain one self-the truth burnar bank forces merely, and not entities as well? All dis-furnishes the explanation of their growth, inmay be guided in and out, among the breakers, plays of power involve mechanical principles, deractions and phenomena. The causes that

No wonder, then, that four scientific philosoingevery element of our natures into the chan-places muddle themselves, and discourse about nel of harmony and joing law, this should be, the injunctivable and the unknowable, when the case of every Spirithalist. Whatever weaks they undertake to conceive of the inconceivable nesses of faults of character we have we should separation of motion and force from mechanism, seek to relights object face as need by as we would nor matter. That the two latter are synonymous? seek there may also by so it defect by the protern all, matter is a mechanism, the machinery by skeek terms we be play by the protery all matter is a mechanism, the machinery by But objection may be made that any mechanism markable statement in that that seems a remaindable plantage. Which is elaborated the wealth of all the propagation of these refined elements will not explain the plantage of the kingdoms of nature. But since plain the thenomena of vegetable and animal infer a statement in the plain the plantage of the since plain the plantage of these refined elements will not explain the plantage of these refined elements will not explain the plantage of the since plain the plantage of the subject under consideration, inasmuch as it increased in the protection of these refined elements will not explain the plantage of the plantage of the major part of Bro. Newton's ideas upon the subject under consideration, inasmuch as it increases all the rest of his argument. Pray, with the diviner elements will not explain the plantage of the major part of Bro. Newton's ideas upon the subject under consideration, inasmuch as it is obtained and the rest of his argument. Pray, the diviner elements will not explain the plantage of the major part of Bro. Newton's ideas upon differs up above, the growling animalism of ex- ; terior, constitute what are called the imponder-

associate mechanism with these forces, we have been so accustomed and taught by the scientists to regard them as merely forces or motions alone: or if we have conceived them as having any substantial existence as elements or fluids, the basis and methods of scientific inquiry have no led us to associate form or structure with them. But there is no reason for supposing that the subtler elements in nature are formless; on the Many of the leading scientists in this country contrary, they probably have a much greater and Europe Laye manifested a very strong perfection of form than grosser matter. All reaprejudice against psychological, clairyoyant, son and scientific analogy go to confirm this psychometric, and other varieties of kindred view. Without they involved mechanical prinphenomena, as well as the spiritual manifesta; ciples in their constitution, if would be impossitions which have become secommon, and have ble for them to be the agents in producing such indicated, collectively as well as individually, mechanical marvels as we witness in the vari-that these subjects were beneath their notice; our forms and structures in the vegetable and

thing but a scientific attitude in their investi- their creative forces modern science cannot tell gations, and have conducted then, in a spirit, us, because it ignores any substantial existence of virulent prejudice that precluded any pos-, in connection with them. But discoveries have been recently unideas to the nature of atoms and But let us see what is the validity of the the ethereal forces by which they are actuated, claims of their boasted scientific knowledge, that throw a flood of light upon the character that it can ignore these phenomena and pro- and modes of action of the so-called imponderanounce them false and puerile, and beneath the tole forces, and consequently upon all physical notice of selentific inquiry. Some of the prin- phenomena, and which must revolutionize the cipal canons and doctrines, laid down by these present scientific methods, and change the popscientific masters are that all phenomena are ular ideas in relation to the basic concepts of reducible to matter and force; that all forces; matter and force. These discoveries are emare correlative and interchangeable into each \cdot bedied in Dr. Edwin D. Babbitt's great work on other, but that force in itself, being the basic, "The Principles of Light and Color," by whom unitary principle into which all motions are re-they were made. It is not too much to say that solvable, is entirely inscrutable; what matter they exceed in importance all previous scienis in itself it is impossible for the human mind tific discoveries, because they explain the very ever to know, because all we can know of it is atoms themselves, which constitute the whole through force. They also assert as a postulate structure of the material universe, and hence that there is no conceivable connection and relation between any of the modes of force and of the concrete sciences. And not only this, our sensations of the same : that colors and but they start us in the right direction, and give sounds and odors and flavors, alone exist in our tus the method and, means for a world of, other sensations: that there are no flavors, odors, discoveries in physical and spiritual science, besounds nor colors external to ourselves, but only sides correcting the mistakes of previous scienvibrations of force; and how these vibrations life views. They may be ignored for a time by cause sensations in us we never can know, for scientific men, because they are not only antagthere is no conceivable relation between them, onistic to the narrow and materialistic scientific and hence all scientific inquiry is limited to views of the day, but they are also the result of the relations which phenomena sustain among that Spiritualism to which our scientists are so

But how much do they really know of the We find ourselves living in a world filled with and show how they have been developed, and

which as all of us have discovered that have action, as we perceive is the case in all mech- one of these organs came to have just the form cared to jush the investigation far enough, is anism, it shows that there is another phase to lit does and not some other, or how it came to within as it a truth that was attered eighteen, the subject. So long as scientists build their have any form, and what kind of a power combrightened rather than dimined by age.) I say nothing properly, and their science must re- | Does it tell us the modes operandi and by what I these we hope better things than giving uns main in a confused, fragmentary and chaotic power the atoms are joined and field together in any chemical compound? Does it tell us anything of the formative power that builds up the sphere of scientific inquiry, and with their ab- atoms into the plant from the tiny seed, or the bird from the egg? Of course it may be said cannot be expected to explain everything; all direction and groveling methods, with its basic scientists aftempt to fasten upon scientific inquiry, it could ever explain ovy of these things?

The theory of the evolution of all the higher forms, and species, and Linzdoms, out of the lower, which has created so much discussion shat out all the light that was not contained in a built up. But this idea, as it has been commonconception of the truth, says; "What then? their creeds, or that did not come through their, by elaborated by men of science, is not a suffishall we sin because we are a burder the law, traditions; but when the scientists follow in client exponent of Nature by any means. Back that to whom ye yield yourselves servanis to the sphere of scientific inquiry, and relegate Penvijouments, by which through long periods What shall one it show forth the fruits of scribed to a blind faith, it is time that protest | table and animal kingdoms, there must be elements in which reside the forming and organizing powers which have created these organisms, of course in accordance with the materials which the environment furnishes, and with the relations and connections which each organism sustains to the organic products upon which it depends. It is evident that each kingdom is dependent on the one beneath it for its existence, and aperfect correspondence is required between them for one to sustain the other, and To the Editor of the Banner of Light: whatever changes take place in the lower neco-situtes corresponding changes in the organises of the higher, and sice corsa; but the real suise of these changes is to be found in the invisible elements, which mold every organic product into a form and structure which will enable it to exist in harmony with its environ-

Everywhere in Nature we see consummate the progressive scale, the more perfect become the forms and the more wonderful the mechanism, until in the human body it surpasses our causes which science, in its present condition, assumes for these wonderful developments. They do not touch the real principles that build up this magnificent framework of Nature.

The great defect in modern science is that it ignores the all-important factor in the explanation of material phenomena, and that is subtle and refined elements, in a regular gradation science has assumed are totally inadequate to that matter and force, as commonly understood; alone originate all things, explains nothing. They do not extrain the machinery of human invention. How, then, can they explain the delicaté as well as the vast and complicated maelinery of Nature?

But objection may be made that any mechanichemical combinations the atoms are joined and to go further and claim that whatever is, in hubound together by the ethers 'at act upon them man motives and actions, is right." This he gives his readers to understand he cannot acthem mechanically, and, consequently, chemistry, although it transcends ordinary mechanical action, and especially that which is vital and organic, is only a higher kind of mechanes. Thus the primal principles, though palpable enough to us on the lowest physical plane, when they rise higher in the scale, and put on superior and more refined and subtle forms of ction which clude our senses, and which we designate as chemical, physiological, vital and organic, we fail to recognize them as the same. Just as we have in the seven colors of the prismatic scale all the primary colors in the universe, but repeated through all spheres, octave above octave: so in these primal principles we have all the principles of the universe, but which ascend, through all stages and gradations, to the inmost centre of the Infinite Spirit,

In view of these considerations we cannot fail to see how transcendently vast and magnificent. is the field of scientific inquiry. Instead of narrowing down the sphere of science to the merest outside crust of things, and giving us but a scanty and meagre outline even of that, it opens un an utterly illimitable and infinite realm to the human mind, and shows the links of connection between the lowest and the highest.

With this view of the infinite scope of scientific inquiry, what shall we say of that science which ignores by far the largest part of the universe, and joins hands with religious bigotry and prejudice in opposing with all its might a large class of phenomena? There is an old maximthat none are so blind as they who will not see, and the attitude of many scientists is a perfect Illustration of its truth, in their persistent denial of the common and palpable facts of mesmerism; clairvoyance, psychometry, and the various spiritual manifestations and phenomena that are transpiring all over the habitable globe. These phenomena may be opposed to your science, gentlemen, but not to that science which fashions every leaf and flower and elaborates their exquisite perfume; which sings in the birds and colors their plumage; which covers the broad landscapes with verdure and bloom, and throws over them all the magic sheen of beauty; which lives in the animal creation and pulsates in every globule of blood and artery; which thrills through the nerves and molds and fashious every gland and tissue, bone and muscle and organ, and combines all these together into the highest type of ideal beautythe human form; which beams in every glance of love, and crowns each living temple with that wondrous instrument of sensation and intelligence, the brain, whose labyrinthine structure sight to unravel: that science which molds

For the Banner of Light THE BRIDGE ACROSS THE RIVER.

BY "TONAWANDA." There's a bridge across the river, It has been there for all time; But the mists that used to sbroud it Lift and show its path sublime. O'er this bridge, in shining vestments Glides the happy angel-throng, Come to cheer us, drawing near us. When life's tasks seem hard and long.

There's a bridge across the river-Sullen river we call Death; River that inspires with terror All things breathing mortal breath. But the bridge is bright with promise, All its archways wreathed with flowers. And it leads earth's incompleteness Into brighter, better hours.

Oh, what joy to think that angels Stand, though unsern, at our side, And with gentlest Intimations To best thought and action guide! Finer than the blossom's fragrance Glide their forms o'er grosser earth-Loying messengers to teach us Life's grand meanings, life's great worth. There's a bridge across the river;

Dving faces rapture shed, Chill hands reach to unseen claspings Passing spirits greet the dead. On, what meetings in that fair land With the loved ones gone before! Oh, what peace and joy and beauty Walt us on that golden shore! Rochester, N. Y.

free Chought.

REVIEW

Of the Comments of A. E. Newton on the "What-ever 1s, is Right" Doctrine, Published in the Banner of Light of July 12th.

In no sense do I wish to appear antagonistic to Bro. Newton, for I consider him teo good a champion of Spiritualism and of human rights, i as well as a pioneer in the cause we love so well; but upon perusing his comments as above mentioned, it struck me that a few words in reply might not be out of place. No one else having done so, verbans 1 may be excused for making the attempt, inasmuch as I have been possessed form and mechanical perfection displayed in of what is termed "erratic ideas" upon the each minutest thing; and the higher we go in above subject for a quarter of a century or more. I am aware that the publication of a biographical sketch of the late Dr. A. B. Child, by John S. Adams, was the cause of Bro. Newcomprehension. Empty and barren are all the ton's remarks; but as he had so many vigorous things to say in opposition to the "all-right' doctrine, it seemed to me to be no more than fair that the other side should have a hearing. A few of the more salient points have been selected for consideration.

> First, then, considering that the pursuit of truth is the great aim of all, regardless of where it leads, I will proceed to the points at issue. Bro. Newton begs to protest against all such doctrines as Dr. Child's book inculentes; thinks that in some respects it goes "in quite the wrong direction-in the direction of ruinous error, instead of spiritual truth." Never having read Dr. Child's book, I know but little of what it inculcates in detail. But I can say with truth, the possession of the idea that everything truth, the possession of the idea that everything is right, in the absolute, has never injured me, or any of my acquaintances holding the same opinion; on the contrary, I think that its tendency has been elevating to the unind, and given confidence in place of doubt, by placing the guiding power in the hands of Wisdom, instead of in the hands of man. Instead of its being "ruinous error," it is to me spiritual truth.
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> "That whatever is in the constitution of things, or in the order of the universe, is right, I most fully believe." I submit that that seems a remarkable statement in connection with the

cept, and so human motives and actions, in his view, must be outside of and disconnected from the "order of the universe," which statement is not truth to me. "It seems scarcely necesthe "order of the universe," which statement is not truth to me. "It seems scarcely necessary to seriously combat a notion so contrary to the universal moral sense of mankind." Is it simply a notion to believe that the power we term God, or Eternal Law, rules in everything as well as in part? That that power rules through the will, desires, and every act of man, whether it be to put his hand into the fire of to suffer-the penalty thereof? Can man have a thought that is not the result of the action of natural law, regardless of what such thought portends? Is less wisdom shown in the producportends? Is less wisdom shown in the produc-tion of man and his guidance from the crude, up through all the multifarious sufferings and experiences he is forced to encounter, till he shall have reached the beatific state, than in the flower with its perfume and beauty, or a tree of the forest, with its grandenr and symmetry? All, in my view, are equally subject to the great law of life which gives them birth, and bids them develop, each according to the aw of his or its being.

Pythagoras speaking of God says, "He is the

rythagoras speaking of God says, "He is the universal spirit that pervades and diffuses itself over all Nature." "All beings receive their life from Him." "The only principle, the light of heaven, the Father of all." "He produces everything; He orders and disposes everything; He is the reason, the life and the motion of all beings." And Pope's well-known lines—

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul," bear close relationship to the same beautiful idea, viz., that God is in everything.
The more we look at this subject the stronger are our convictions that everything forms a unit, and in that unit is all wisdom and all power, whether we call it God or Law. For my part I prefer the latter term, inasmuch as God, the the prefer the latter term, in the continuous that the conti

the gods, to my conception, are subordinate to Eternal Law.

Does Bro. Newton believe that everything is right in the absolute, but wrong by comparison. I think Dr. Child used to illustrate his theory in think Dr. Child used to Mustrate his theory in this way: A parent gives to his child over night a dose of medicine, which the child with all its powers rejects; that is, the taking of medicine through force. To the child it was a wrong at the time, but after awaking the next morning and finding himself entirely relieved of his sufferings, he has nothing but praises for the parent, who knew from the first what the result would be a had now we not all arrives to point

ent, who knew from the first what the result would be. And may we not all arrive at a point somewhere in the future, when with the child we can say, "I now know that everything in the past has been right"?

"If it be true, no one can with any propriety find any fault with or object to the conduct of another." Why not? My belief is this: As the world stands to-day it is right, and it would be folly to assert to the contrary; but if any one does not like the condition of things as he sees them to-day, it is both his privilege and duty to do all in his power to make them better for to-morrow. I have had men say to me many times, "If I thought as you, I would sit down and let everything take its course." Very well, I have said, perhaps in your case that would be the wisest course to pursue; only continue to sit until you are forced to believe that there is a better way, and then take that way and go on, wiser for the experience you have passed through.

true philosophers will doubt that all the manifestations of life are but the effects of legitimate causes, or that they are the best that the laws governing the world and its development can give us, or at least have given us so far; there-fore, however much we may grumble, it will do no good as far as the past is concerned. So all we can do in reason is to profit by the experi-ences of the past, and try and make things better for the future. Have all the bloody wars and seeming evils of past ages been wrong to the powers that produced them? Perhaps if we should step back far enough in the history of the world and come along down through the ages, we would find that they had been progressive argueigs in the development of the

ages, we would find that they had been progressive agencies in the development of the world and its people.

"To talk of reform is all nonsense." Why so? Is not the reformer right in his work, and is not the result of his hands good? And if he could see nothing that needed reforming, the reformer would have no vocation as such. Is it to be lamented that the people of the world are not all perfect in a moral sense, so that they need give no thought of restraint or self-improvement? Had it been so, how much more precious time might have been given to their pleasures, instead of, as now, to the love-inspiring area, instead of, as now, to the love-inspiring labor of improving the condition of their fellows! What a waste of time God has entailed apon us all, by sending his children into the world in so crude a state that much of our time is taken up by trying to improve upon what he

las given us!

"Everything is just right as it is" at this moment of time, but if we can make it better, for the next, and do so, will not that be right also?

"This doctrine at once obliterates all moral distinctions." Why should it? Here are two men: one we term good and moral, the other wicked and immoral. There is evidently a wide distinction between them, yet who can say that the good man deserves any more credit for his position in society than the other? And if Bro. Newton should try his hand upon the immoral man and succeed in elevating him to a higher plane of action, would not that also be right? So we see that the doctrine practically carried out would not obliterate at once all moral disinctions, though in time it might lessen them in degree.

In dealing with this subject we must not forget that it is truth we seek. The subject is un-popular—the world is not ready to receive it, but if the law of progress forces a man to see that everything is in accord with Divine Law, it seems proper and right that he should say so. If another sees things in an opposite light, he also has an equal right with the former in sustaining his views.

But Bro. Newton seems to fear for the morals

of society, should the all-right doctrine become general. For one, I do not share in that fear general. For one, 1 do not share in that lear, 50 long as man is taught that, however wicked his life may have been, he can, by "repentance" and "coming to Jesus" (whatever that is), after death have every disability to his immediately entering heaven removed, I shall have fears for

the morals of society.

But when every human being is taught the But when every human being is taught the truths of inexorable natural law, that by that law they live and progress—are led into and through all the experiences of life for wise purposes and ultimate good, and held accountable for every act in life, in judgment upon which the law of justice will force them to sit and to render an impartial judgment, then it will be that morals will take a higher—stand, and the world a longer stride toward that better and happier condition that so many of earth's chilhappier condition that so many of carth's chil-

dren sigh for.

Morals to be permanent must be founded upon the eternal law itself. Teach the people that that is right, and by it they must measure all their actions, and they will have entered upon the highway of truth which will never lead them actions. them astray. Our brother may inquire, "Is not being led astray right?" Certainly; but when through progressive law one is developed to point out a way by which less suffering is entailed, and does it, is that any the less so? Teach a man that every experience in life is for a wise purpose, and that it is his duty to so receive and to utilize them, never for a moment entertainto utilize them, never for a moment entertaining the debasing thought that a Jesus will by the asking take his dark deeds upon himself, while he, the perpetrator of them, goes scot-free into heaven. Than that, a more cowardly and debasing scheme could hardly be devised, and so selfish, withal, as to make a brave man want to hide his head with shame to even think of it.

Can it be an All-wise Power that gives to man a propensity to sin, (as it is termed,) and then, instead of letting the sinner take the conse-quences of his acts, and therefrom learn lessons of restraint, (which in reality are but steps in or restraint, (which in reality are but steps in the ladder of progress to higher and better actions,) sends down from heaven his only son, or a part of himself, as pure and as good, who shall, for the asking, take upon himself the burden of those sins, so called, thereby annulling or virtually acknowledging the failure of his original plan? Such a proceeding by a god may be wise, but in normal affairs we should say it was on. but in normal affairs we should say it was a foolish waste of time and material, When the world's religious teachers awake to their shame upon this silly vicarious atonement subject, and propagate it no longer, the greatest stumblingin the way of a permanent moral reform will have been removed.

"Man has no use for such a faculty"—moral sense. That man is endowed with such a faculty, and for a wise purpose, no one can doubt; yet in the exercise and application of the same, each individual to the same. individual may arrive at a different conclusion from his fellow.

"I am aware that by looking at only one side of the truth, a very plausible argument can be made out in favor of the doctrine of necessity and man's non-accountability." I am sorry our brother cannot see that a stronger argument may be made out by looking at the truth from all sides. What Dr. Child's views were upon the accountability of man I know not; but for myself, I believe in his accountability to the fullest extent; not because a sin has been committed, but because it is the natural result of the acts of man-both acts and results, which are but causes and effects—being all for his en-

lightenment and discipline.
"They (the doctrines under consideration) are counter to the universal moral consciousness or intuition of mankind." Does not that depend altogether upon the standpoint from which we look at them? Perhaps the moral consciousness of mankind needs elevating to the plane of natural law, so that they can see and realize that the power outside of man, in con-

realize that the power outside of man, in con-nection with that within, rules all his actions. "Even those of my acquaintance who have professed theoretically to adopt the all right doctrine, I have found ready in practice to dis-approve of and censure acts which displeased or injured themselves." Had they not a right to do so? The trouble seems to be that Bro. Newton will not look at all the facts in the case, and so come to the conclusion that everything is according to natural law, and that every inis according to natural law, and that every in-dividual is working out his or her own salvation from darkness unto light, although they them-

selves may not recognize that fact.
It is quite a common remark with some nec-It is quite a common remark with some neo-ple, when conversing upon subjects akin to this, that they "do not wish to go through hell to get to heaven," and I generally fellowship with that sentiment; but experience tells us that our de-sires are never consulted or our choice ever heeded in the matter. Then again, who but God can say that that way may not be the near-est way to heaven after all? Suffering is another bugbear which frightens the timid soul, and tests the courage of the stoutest heart. But who can say that those who, meeting mountains of trouble and diffi-culty in their way, and bravely overcoming the

culty in their way, and bravely overcoming the same, through self-abnegation and a will which acknowledges no defeat, have not been made

stronger mentally and morally thereby?
"This theory, so far as it has any practical effect, plainly tends to stupefy the moral sense and to paralyze all efforts at self-improvement or human elevation." Viewing the subject from my standpoint it has exactly the opposite effect. But I would ask what there is objectionable in the belief that eternal law, and that law the em-bediment of wisdom, rules in overything, in the mind of man as in the atom, in the cloud as in the sunshine, and that however erratic man may at times seem to be, he will by this same law, which is always progressive, be forced or enabled to take on higher conditions whereby for the experience you have passed through.

"There is and can be no evil, nothing wrong."
Of course there is much that to man appears of wrong, and all must admit the necessity of having terms by which to designate all the conditions and actions of mankind; nevertheless few law, which is always progressive, be forced of enabled to take on higher conditions whereby his actions will be correspondingly elevated, so wrong, and all must admit the necessity of having the same and so which is always progressive, be forced of enabled to take on higher conditions whereby his actions will be correspondingly elevated, so wrong, and all must admit the necessity of having the same and so which is always progressive, be forced of enabled to take on higher conditions whereby his actions will be correspondingly elevated, so wrong, and all must admit the necessity of having the same and the conditions will be correspondingly elevated, so wrong and all must admit the necessity of having the progressive and the conditions whereby his actions will be correspondingly elevated, so wrong and all must admit the necessity of having the progressive and the conditions will be correspondingly elevated, so wrong and all must admit the necessity of having the progressive and the conditions will be correspondingly elevated. spite of man, instead of man in spite of God. If there is anything in such a belief that tends to paralyze or to stupefy, I fail to see it. Wisdom through her laws governs in all things—in chaos as in calm, in the disagreeable things of life as in the opposite. That is the way she takes to work out the grand results of mind and

takes to work out the grand results of mind and matter, from the crude to the beautiful, from the diabolical to the beatific.

Such a doctrine, in my view, instead of paralyzing tends to strengthen faith, and to give confidence where all before was doubt, by placing the guiding power in the hands of Wisdom, instead of in the hands of man. Man being but an attribute, must be subordinate to the principle.

ciple.

It is, I believe, generally conceded that we could not long appreciate any one condition without its opposite in contrast. I think that the realization of that fact ought to make it plain to any one that there is wisdom in the

But it is of importance to know whether the peculiar views taught in our friend's writings are truth or error." Of course I must plead "incompetent" to answer the above, inasmuch as I have not read the writings in question, but may not be deterred from expressing the opinion that every thinking man must have, viz., that what is truth to one may be error to another, and the best we can do is to present what is truth to us, leaving to all the privilege of accepting or rejecting the same.

I can conceive of a time somewhere in the future, and for many not far distant, when they will see that all their past experiences have been necessary to their unfoldment; that they have been but the first rounds of the ladder by which they are mounting higher and higher in the pathway of progress. Then if all our experiences are necessary to our unfoldment and discipline, they must in the absolute be right, whether we can see them so or not. That is the way I see it, although to others it may appear all speculation.

All speculation.

How grand and assuring is the thought that however deep we may wade in passing through the trials of earth, we shall not be lost, but in a very brief period, in comparison to eternity, have arisen out of that condition, all the better prepared by what we have passed through for the higher and more pleasant duties that con-stantly await us, realizing all the while that there is wisdom in the law that governs man's life as well as in the law that unfolds the flower

"What we want is clear thinking and clear inspiration." No doubt but all will agree to that, however much they may differ as to what constitutes clear thinking and clear inspiration. Men may put forth opposite ideas upon the same subject, each being equally inspired, and all for good. That point has been sufficiently established by the diversity of the teachings from the spirit-world. Again, is it not by antagonism and comparison of thought that we are enabled to perceive what is truth? Will not truth and error, as they ever have in this world, run parallel? Could we appreciate the one without the

"When once asked by a friend why he smoked so constantly, he, Dr. Child, replied frankly: Because I like to." This was in accordance with the teachings of his book, that all desires and inclinations are direct from God, and there-

of pity and lamentation for what be believes to be the mistakes of his particular friend, the late Dr. A. B. Child. Pope says:

"Respecting man, whatever wrong we call, May, must be right, as relative to all."

May, must be right, as relative to all."

In that light may not even the idiosyncrasies of Dr. Child be right? Doubtless he lived as true to the laws of his being as any one; then who shall say he was not right in so doing? His views and actions were but the primaries of what they will be in the great future, where only can we judge of them truly.

"I wish to protest, that such doctrines are no part of Spiritualism, as I have learned it." I do not know in what manner Bro. Newton receives his spiritual teachings; but this I do remember.

his spiritual teachings; but this I do remember, that many times, in reading the communications from the spirit-world, those spirits communicating would assert that now they could see that all they had been through in the earthlife was all right. Does not Bro. Newton re-member of having heard or read many a beauti-ful prayer, as coming from Theodore Parker and others, where they would render thanks to the Father of All for the shadows of life as well as for the sunshine, for the trials in their paths as

In conclusion I will say, Spiritualism teaches me that nothing was made in vain; that all the phenomena of life are legitimate results of lephenomena of the are legitimate results of legitimate causes. Science teaches that not a pebble could be spared from the shore, nor a drop of water from the ocean, without disturbing the equilibrium of the universe; then may we not believe that the law governing the ethics and politics of this world is equally right and wise? Spiritualism teaches me that night is as precessory as day, that shadow is as precessor, necessary as day, that shadow is as necessary as sunshine. If the shadows, storms and convulsions of the natural world are wisely ordered, why may not the conditions corresponding to them in the world of man be also necessary to his development and ultimate well-being? Aristotle says, "The ultimate of all things must Aristotle says, "The ultimate of all things must be good." If the ultimate is good, why not also the means by which the ultimate is reached?

While engaged in writing, many years ago, a vision of an endless ladder appeared before me. Upon the rounds of the ladder were many individuals, all evidently bound to the same desti-nation. Frequently, I could see an individual stop in his course of ascent, look down upon his neighbor next below, and say, "Hallo! why are you not up here where I am?" seeming to forget that he had but just stepped up from the same place himself; also forgetting the fact that as he was above some, others were above him. The lesson was a simple one, but I have never forgetten its import: That no one individual had a right, in simple truth, to feel above another. As well might the giant oak find fault with the little might the giant oak find fault with the little sapling because it was not a great tree, forgetting that it was once but a little sapling itself. Two apples, one green, the other ripe, form another example, and prove that all the native fruit can boast of will be the green fruit's fortune by-and-by. I think Dr. Child held the idea that some had to, and did, suffer in behalf of others; without which how would the scales of instice balance? Pone says: justice balance? Pope says:

—"the Universal Cause Acts not by partial, but by general laws; And makes what happiness we justly call Subsist not in the good of one, but all." TAYLOR BUZZELL.

HOW FAR RELIABLE.

"Dr. John F. Gray, of New York, one of the oldest and most substantial Spiritualists in America, writes thus to a friend of his in Springfield, O.: 'But from my experiments in mesmerism, and observations in spirit-manifestations, I am firmly convinced that a very large portion of this world's dialogues with the dead, (as our risen friends are called,) both ancient and modern, is spurious or fallacious. That the trance state does not confer infallibility on our senses or our reason, is most certain, and we make a grievous mistake every time we attach any more weight to what the entranced person utters, than we do to what he or she says in the ordinary state. The trance subject or medium in all cases can be influenced by the suspicions, convictions or opinions of people in the circle, and this without their being aware of the fact."

The above is clipped from the pencilings of J. M. Peebles. The inference is that he endorses it. I do not see how any long-experienced Spiritualist can help it. It is a very difficult thing to dismantle our minds of magnetic elements and conditions, so as to prevent biasing or directing the genuine, intended communication from the angel-world. On very many occasions, when in the presence of honest mediums, I have noticed that my thoughts and ideal fancies were taken up and embodied in form, and presented to view as spirit-communi-

Ye gods! what have n't you been charged with saying and doing? Ignorantly or culpably we have ourselves obsessed the mediums, and then, with wondrous praise to the oracles, list to what the spirit has to say !

Are we therefore to infer there is no reliable open sesame to the angel-world? This factthat there is is best established by the law we of Indiana and Kentucky; the latter State the are tracing. The magnetic cable is one and the place of my birth and education. Here Spiritualsame from shore to shore. We can use it for ism is on the advance gradually but surely. At any purpose we please. When we magnetize Louisville I found the mediums thrown into another and make the subject talk our thought, consternation and persecution, growing out of we but show the method spirits employ to talk a city ordinance requiring a license of two hunwith us, and the reliability of the communica- dred dollars to be paid before they could practions depends largely upon our truthfulness of affection and habit. We receive what we are in inner life. We draw and transform into our but if the receiving vessel is fouled by selfish and lustful incentives, the name of such relations is "Legion." We are all learning, by comes to us from the risen seers and those who and attained a reliable ascension into the spirlife and habit. Thus and thus only can we life and habit. Thus be plant for the harvest yet to be.

J. O. BARRETT.

DR. J. R. BUCHANAN.

To the Editor of the Banner of Light: Having read the various addresses that have appeared in the Banner from Dr. J. R. Bu-

chanan, I wish through your well-known paper to give utterance to a few commendatory remarks.

It is but justice to say of Prof. B. that as an anthropologist he has no superior in the United States. In the department of psychology he is perfectly at home, as his masterly review of Dr. Carpenter abundantly proves. A particularly interesting feature of his writings is an and inclinations are direct from God, and therefore, as he doubtless inferred, to be indulged
without restraint." As I have before intimated, I am not directly defending Dr. Child or his
peculiar notions in extense; but I cannot believe that he was as reckless as the last clause
in the above quotation infers.

I regret to see Bro. Newton exhibit so much
of vice and house test with the believer to basis that man is many-sided in his normal condition, and that usually there is nothing superfluous in his characteristics, as he came from the formative power of his Greator. Whether or not we are partial to phrenology, it furnishes the best vocabulary we have of the human faculties. People of all shades of opinion maintain man is an intellectual being. But is this all? Are not combativeness, ideality, sublimity, love of offspring, time, tune, benevolence and mirthfulness also human traits? And in every symmetrical human organism are not the religious organs prominent? If there are such organs are these faculties superfluous, while every other human faculty has a place and is to be cultivated? Yet we have writers of pretendates.

driven from their starting point.

We have a class of iconoclasts, as ruthless and savage as the Huns and vandals of former ages. To them nothing is sacred. They cut themselves entirely away from the past, and treat it as if it had contributed nothing of any value to the present. We may be negationists to a cer-tain extent, but is there nothing we can safely affirm in entering the domain of religion? A greater mistake was never made than that our progressive age will soon rid mankind of all re-ligious or devotional tendencies. Every rational thinker will concede the force of what Bacon thinker will concede the force of what bacon says, "It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." A Spiritualism devoid of God and completely divorced from religion could not supply all the world's spiritual needs, could such a result be effected. In all cases the apostolic maxim may be accepted, "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Whatever is good in the teachings of ancient

sages or in the speculations of modern thought, we should receive with welcome hearts; and if there is anything in the Christian Bible really good and practical let us be appreciative enough to give the credit due. When all the reformers and iconoclasts obey the ten commandments to the extent they are practical, our world will be a better world than it is to-day. And if all who repudiate Jesus of Nazareth occupied as high an ethical position as he did, no impediment placed in the way of any genuine world-reformer.

As one interested in all public movements calculated to benefit mankind, I feel to thank calculated to benefit manking, freel to traine Dr. Buchanan for calling the attention of the movement party back to first principles. Let us avoid all extremes as equally detrimental to human welfare. Theodore Parker was right in maintaining the fact of absolute religion; in Christ's teachings you will find its quintessence, whether or not other religious teachers have taught the assentials be taught. taught the essentials he taught.

Tunbridge, Vt. Geo. Severance.

Newspaper Scandals.

The humorous remark of an old man, who said he would not be a candidate for any political office, be cause he would like to preserve what little decency of character he had got, had considerable truth in it, for the papers are apt to be altogether too personal, at such imes, with a candidate's private affairs.

But the private life of a public man should be just as sacred from the intrusion of the gossip as that of the most obscure individual. A man who serves the publie does not, by accepting such services, forfeit his right to enjoy the privacy of his home. Even his vices, so long as he does not intrude them on the public gaze, are not subjects for legitimate comment in the press The newspaper has a high and useful mission to perform, but it is no part of it to play the spy on private matters, to pick up the tattle of servants, or to give publicity to the evil rumors that may be current. The man most careful of his words will sometimes say in a private circle what he would not write even to his most intimate friends.

This rule is reversed by editors who publish gossip they would be ashamed to retail in their personal inter-

doating waifs of thought. In other instances 1 alarming proportions, and is degrading the press. It America, as well as in Europe, we have Chrissophical and ethical consequences which would naturally solutions and is degrading the press. It America, as well as in Europe, we have Chrissophical and ethical consequences which would naturally solutions and is degrading the press. It America, as well as in Europe, we have Chrissaphical and ethical consequences which would naturally solutions and is degrading the press. It are not all the properties of the press. It also be a superior of the press. It als have found, even where the communication was vouched for us valid as anything of the kind can be, that the intense feeling or desire of the almost contemptible of men and women, the subject of people, is not wise policy on the part of Spirthe applicant brought forth an idea or manifes-thinking cyil and retailing it, and meddling in the pritation exactly the counterpart of the secret vate affairs of the neighborhood. There are, unforpurpose, and lo! the spirit was less a man in tunately, such persons in every community, and they charity and other qualities of beautiful char-, are shunned by every self-respecting man and woman acter than when an inhabitant of the earth- as dangerous and odious pests. Why should the newssphere. I could relate experiences and obser- paper, which does on a large scale, and so with invations of this nature that would fill a book. finitely greater power for mischief, what they do on a small, be tolerated? This is a question which the better class of readers will one day ask and answer, - Boston Investigator. .

NOTES OF TRAVEL.

To the Editor of the Banner of Light:

During the month of June Tvisited the States tice their profession.

This ordinance is only another quack nostrum of a set of quack regulars, secured in orvery self elements that may be pure as crystal; der to strike a blow at the magnetic healers. I found a worthy trance medium, Miss Lizzie Bailey, under arrest for a violation of the ordinance. The language of the ordinance embraces severe lessons, that only by strict obedience to magnetic healers, fortune-tellers, astrologers, spiritual laws can be opened to us a "door in etc., and under the head of fortune-tellers Miss heaven." In this respect but one united voice B. is included. I am of the origion when the case is brought up in court, if fairly presented have passed through the mediumistic ordeals on our side, it will be found that persons who are gifted by nature with clairvoyance are not itual likeness. If we would see and know, we included within the just and equitable ruling of shall have to enter "the straight and narrow | the law. If, however, Spiritualists desire to renway" which others have trod, out from all der their cause strong in the courts, they must magnetic snarls into singleness and purity of have no fellowship with soothsayers and tea and coffee-grounds' fortune-tellers.

The weather proving a little too hot for me at Louisville, I started for the Pennsylvania Camp-Meeting, the first gathering of the kind-I ever attended. The place selected for the camp was just the right distance from Philadelphia, and the spot was as beautifully adorned by nature as could have been desired. The systematized order and decorum observed were such as any one should be proud of. All the speakers possessed high order of talents, whether normal or abnormal. I spent the time most pleasantly, and formed many agreeable acquaintances, always to be cherished.

The first of August I left for the "Hub," stopping at the Hampton House, Haymarket Square, where I was agreeably entertained by the genial and court cous proprietor, Mr. Pendleton. I can without hesitation recommend the Hampton House to Spiritualists visiting Boston, where they can expect to be well cared for, and at reasonable rates.

I of course visited the Banner of Light Pub-

lishing House the first thing, this being the first time my feet had pressed the soil of New England. I found the veteran editor of the Banner ulties. People of all shades of opinion maintain man is an intellectual being. But is distance and mirbhfulness, ideality, sublimiting and it his post, deeply concerned in everything afall? Are not combativeness, ideality, sublimiting and the combativeness, ideality, sublimiting and the combativeness, ideality, sublimiting and the laws of occult force and mirbhfulness also human traits? And in every symmetrical human organism are not the religious organs prominent? If there are such organs are these faculties superfluous, while every other human faculty has a place and is to be cultivated? Yet we have writers of pretension who treat very cavalierly man's religious mature, and is it beneath human dignity to give expression 40 this emotion through certain forms and ceremonics, on the same principle snavity gives an ontward demonstration to its natural language? Woever comes nearest to being natural in every sense, comes nearest to being natural in every sense, comes nearest to help mysiologically and psychologically and psychologically and psychologically and psychologically man is a revelation from Almighity God, and not a single faculty of soul or body, normally considered, is a human interpolation of the human hand, religious instincts and all, combined. So much can be infallibly ascerdained before we approach bibles or holy hooks. If holy books contirn these facts, so much in favor of sacred literature, In his treatment of these subjects Mr. We have a class of iconoclasts, as parthless and driven from their starting point.

We have a class of iconoclasts, as parthless and driven from their starting point.

We have a class of iconoclasts, as parthless and driven from their starting point.

We have a class of iconoclasts, as parthless and core a human combination of the search of the subject of the civility and kindness of the yanken election has described to the civility and kindness of the yanken election has been always and the civility and kindness of the yanken election in the civility and kindness of the at his post, deeply concerned in everything afdred mediums camped upon the ground, possessing every known phase of mediumship. Many of the phases I had never seen before. Harmony and good feeling seemed to pervade the campers. And I was more than surprised at the harmony and good feeling existing between the radicals and conservatives in expounding the philosophy of Spiritualism, which is grand and

I have witnessed a great deal of the phenomena of Spiritualism. I have seen more or less of a frothy or trashy nature, and some chicanery, but on the whole, three-fourths of what I have witnessed was true and genuine, which is more than an average of what we find true and genu-

ine in the common walks of life. What I know of the philosophy of Spiritualism has been derived from the teachings imparted by the phenomenal manifestations. Squelch out our mediums, do away with the phenomena, and I surrender my interest in the philosophy. Every man and woman in our ranks should strive to rise higher on the plane of spiritual intelligence and purity. But we must take things as we find them: there are a vast innumerable host of undeveloped spirits, who return for a purpose which Spiritualists understand. We can aid and do them good. In most cases mediums have in their bands Indian controls; these have important positions to fill; so if we have Indian and negro spirits who return to communicate and manifest on the same plane with wiser, purer and more advanced spirits, they should beceive a hearty welcomeand be encouraged, and not driven away on the plea that we must seek for higher spirits. The plan of allowing all grades of spirits to manifest through the same medium is a divine one, or dained of heaven's law-

I must not forget to mention my brief visit to the Spiritual Camp-Meeting held in the vicinity of Boston on a Sunday, where I had the to a discourse from that profound thinker and philosopher, Prof. Denton, on the subject of the "Barbarism of Christianity." It was an able discourse, and cloquently delivered, most of which I could endorse, radical as it was. If brother Denton is a friend of the gentle Nazarene, he failed to draw the line of distinction between the teachings and precepts of Jesus. and the hideous monster of modern, man-made theology, based upon creeds and dogmas, reared | by the hands of a cunning priesthood.

We will admit, for the sake of the argument, that such personages as Socrates, Plato, Confucius and Buddha once lived and taught good and wholesome doctrine; and forsooth, if Jesus taught the same doctrine, it is to his credit, and confirmatory of the truth of what he did

itualists. It is a stale and flimsy argument, to say the least.

of Christ, only makes him, the man Christ-Jesus, our elder brother, and working by signs and wonders through the phenomena, and enforcing his teachings by an exemplary life, worthy of all imitation.

In all my grand rounds I found the good old Banner of Light the most popular of the various John Edwards. Long may it wave. Washington, D. C., Sept. 1st, 1879.

From the Catholic Mirror, Baltimore, Md. "LET US ALL BE UNHAPPY ON

SUNDAY." Alexa We hipods made aport free clas-We zealots, made up of stiff clay, The sour lookage children of sorrow, White not over joby to day. Resolve to be wretched to morrow. We can't for a certainly tell
What mitth may molest us on Monday;
But at least, to begin the week well.
Let us all be undeapper on Sandag?

That day, the calm season of rest, Shall come to us freezing and trigid; A gloom all our thoughts shall invest, Such as Calvin would call over-tigid. With sermons from morning till night We'll strive to be decent and dicary; To preachers a praise and delight, Who ne'er think that sermons can weary,

All tradesmen cry up their own wares; In this they agree well together; The mason by stone and lime swears; The tanner is always for leather; The smith still for non-would go;
The smith still for non-would go;
The schoolmaster stands up for teaching;
and the person-would have gon to know.
There's nothing on earth like his preaching.

The face of kind Nature is fair,
But our system obscures its gulgener;
But our system obscures its gulgener;
But our rates do not affair us indulernee.
These gardens, their walks and green bowers.
Might be free to the poor mate for one doy.
But on, the glad plants and our flowers.
Must n't bloom or smell sweet on the Samba-

What though a good precept we strain, Till haterid and huriful we make it! What though, in thus pulling the term, We may draw it so tight as to break it! What though we can't certainly tell. How mirth may molest us on Monday!! At least to begin the week well, Let usulf be unhappy on Sunday!

From the Cleveland (O.) Hegald.

Annual Meeting at Porter's Grove.

The Spiritualists of Cleveland held their annual meeting at Porter's Grove, Euclid, on Sunday, Aug. 24th. The exercises consisted of singing, addresses by the Hon, Parker Pillsbury and the Rev. Samuel Watson, D. D., of Memphis, exercises of the Children's Progressive Lyceum, etc. At 11 o'clock the train, crowded with passengers, drew up at the Euclid Station, and in half an hour the audience, numbering nearly two thousand people, were scaled on the benches which had been erected, or on the grass. The proceedings were opened by Mr. Thomas Lees, who read a short poem, after which Miss Bertha Smith, aged cleven, offered a prayer. It is claimed that the young girl is a medium and often recites invocations in a trance. The choir sang "Home of the Soul," and then the Rev. Dr. Watson delivered his address:

been the source of more wars, misery, and wicked-ness than any other cause. He said the gospel of Spir-Rualsm was contained in seven words: "Peace on earth, good-will to men." People, as a mass, disheliceved the phenomena of SpirRualsm, but they would not if they had investigated it as he had. 'He had felf the purse of his spirit-wife, touched his spirit-child's torchead, talked with them for hours in broad daylight, and had then come to his table and eat his food. He had heard mediums talk in other lan-guages than their own, and seen a child-three months old write beautiful things under spirit guidance.

DINNER AND THE LYCEUM. After the speech, which lasted an hour and a half, was finished, a bountiful repast was partaken of by all, G. F. Lewis, the owner of the Dummy Railroad, inviting all to dinner who came unprovided for, and as soon as the tables were cleared, the Children's Lyceum went through its exercises, which consist in calisthenic movements, etc., nuisic, singing, marching, etc. The Lyceum answers the same purpose for the Spiritualists

that the Sunday school does for other religions. The following is a programme of the exercises: Calisthenies, led by Tillie II, Lees; solo and chorus, "Oh, the Merry Green Woods for Me," Mrs. Ella Williamson; recitations, by the Sells Sisters and Bertha Smith; song, Flora Rich; duct, "A Dream," by Mr. T. H. and Mrs. Ella Williamson; marching, carrying banners. The Hon. Parker Pillsbury then delivered an address

which lasted over an hour, and was listened to with the closest attention by all. Speaking of the Bible in relation to Spiritualism, he said:

relation to Spiritualism, he said:

Although there was much in the Bible that was absurd and wheked, still there was a great deal that was good, only the Church had overdone it. She had painted a burning hell, an impossible belief, a hideous God, and she had disgusted humanity. He then spoke of the rights of children, and blamed the inattention with which society regarded matters of sexual relation. Rev. Mr. Watson made some further remarks and

closed the proceedings with a benediction.

Science and Spiritualism.

In this country what is popularly known as Spiritudismoriginated with uneducated people, and most of Its adherents belong to that class. It has never sucecceded, to any extent, in perforating the thick prejudice of the cultivated class, nor in breaking into the somewhat exclusive domain of science. In England, however, it early interested educated men and scientists, and men like Wallace and Crookes, to mention no others, have lifted it into respectability. The same great pleasure—for the first time—of listening is true of Germany, and at the present time there is a great deal of interest among the scientific and educated classes, even in the universities, on the subject Henry Slade has been there, and while many persons who have seen the phenomena he exhibits pronounce them clever tricks of a performer cunning and skillful enough to evade the ordinary tests, and, escape detection, not a few are convinced that they are produced by powers or agencies or forces back of his will.

The leading paper in the Popular Science Monthly for September is a letter addressed by Professor Wilhelm Wundt, of Leibsle, to Professor Herman Ulrici. of Halle, who is among the converts to Spiritualism, and has challenged those who disbelieve it to state the grounds of their doubt. Professor Wundt's letter is interesting as showing how these phenomena imress a cautious, skeptical, matter-of-fact, scientific German. He says nothing specially new, but puts the current objections in unusual phrases and holds them up in a new light. He is not sure that the phenomena teach. Confucius in his teachings for China- are not produced by jugglery or some deception on the cations; prophecies have thus been made to me | course with their acquaintances. The evil is a growing | men may be good-enough, and Buddha for the | senses, even if they are not produced by tricks. If | and 20 days.

..... which often proved to be mental vagaries, or one, and should be checked. It has alread assumed people who inhabit Hindostan; but here in they are real he is not prepared to accept all the philo-

It is a controversy between scientists on a subject which has engaged the attention of millions of common people in this country, but which scientific men have strangely declined to investigate with any degree of thoroughness. Prof. Youmans takes up the cudgets Theorganism of Jesus, controlled by the spirit In this number of the Monthly against Dr. Child, of Nebraska, who complains that while It gives all the cons it carefully excludes all the pros of the Spiritualistle controversy. With all deference to the learned editor, it seems to us that his defence Is inadequate, It is not enough to retreat, behind definitions, and gilltering generalities about science. Nor is it enough to say that Spiritualism deals in breaks or suspensions of the order of Natine -this is precisely the point in quespapers devoted to the Spiritual Philosophy, tion and is chiefly concerned with what is going on "in transcendental spheres, psychic realms, and the supernatural world." whatever and wherever these

mysterious things or places may be Here are strange phenomena which it is unreasonable to suppose are produced by the jugglety of mediums phenomena which display intelligence, though it be of an inferior type and through very faulty theterie. The simple question, which has been asked for nearly thirty years, is. How are these my terious phenomena produced? What is their cause? Spiritualism is merely a theory an absurd one it may be for the explanation of certain alleged, fact, which scientists hav ocureely defined to notice and have tailed to satisfactorily explain.

The claim's of Dr. Beard and others that the granda as wondered things as the redismosty means of neg-alony and prestident than and scatted quism and mesmerism and chaircogenic, with the abt of electricity and paragine and stort nine, are too then to satisfy even themselves. Allowing that they can produce quite similar marvels, by clever, tricks, this would not prove that the phenomena in question produced in some cases through the medium-hip of little glils, are the results of ingeniously elaborated processes of deception which would require a laboratory and a machine-shop and a scientific education to successfully work out.

The explanation these men put forward is simply incredible, and when scientific men put it forward as their final and conclusive word it is not strange that thousands of uneducated people cling with the more tenacity to the Spiritualistic Lypothesis as far the more reasonable of the two. The attitude of the scientitle class in this country toward these phenomena, and specially in view of the explanations the nuclucated masses, give to them, seems to us strangely un-selentific and unnatural. We expend help thinking that Professor Youmans, allow this prepality against a theory which seems to him preporterus to make him impatient of the pretentions and blind to the claims of these strange planamena to a thorough seientine investigation. His course seems to show that the dogmatism of scientists is quite as pronounced and obstructive as that of theologians. The Evening Uxpress, New York City.

The Lausing Camp-Meeting.

To the Editor of the Banner of Light: Permit me to congratulate you upon the detailed and

accurate report of the Lansing Spiritual-Liberal Camp-Meeting, made by Mrs. L. E. Bailey, and published in your Issue of Saturday, Aug. 25d. Also allow me space to acknowledge the firm support given to and valuable services rendered in aid of the meeting by Mrs. Bailey, both in the preparations for it and during its continu Educing, Mich., Aug. 23th, 1879.

SPIRITUALIST MEETINGS.

BROOKLYN, N. V. Society of Spiritualists meets at the Brooklyn Institute, conner Washington and Concord streets, Sundays. Lectures at 3 P. W. and 72 P. M. Mr. Charles R. Miller, President, Benamin L. French, Vice President; Fred Haslam, Serietary; Nathaniel E. Besyes, Treasurer, Children's Progressive Lyceniu meets at 195 A. M. Jacob Dayd, Conductor; W. C. Rowyti, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Pile letter, Assistant Guardian; Mrs. Rela Roeve, Musi-cal Director; Mrs. C. E. Smith, Secretary and Treasurer, CHICGGO, 14th. The First Society of Spirinalists holds regular meetings in the Third Unitarian Church, cor-mer of Lathin and Montre site ets, every Sunday at 195, A. W. and 7 4 P. M. Dr. Loni Bu Inoll, President; A. B. Taitle, Arice President; Mrs. Nettre Bushned, Treasurer; Collin-Eaton, Secretary.

Eaton, Secretary,

CLEVELAND, OTHO, Sypritualists and Liberallets' Nambay School. The Unidicit's Progressive Lyceum
meets regularly every Sambay at 12 (178), in Lyman's Halt
Charles Collier, Conductor, Mrs. Linebe Van Scotten,
Guardian: Mr. Groene Benedict, Sectetary. The public
arc cordials unvited.

Cicelistate he'd by the West Side Society every Sinday at
Damage President; L. G. Tarner, Secretary: Sinday
Smith,
Treasurer.

TNDIANAPOLIS, IND. The First Society of Truth-Sock type of dometric or a real society of Arathetect, every similar at 2 c and 7 pp. 91. J. R. Burth, President; 8 D. Burth Sociology

S. D. Rued, Secretary.

ANW YORK CITY. The solidity of Progressive spiriturals holds mesting every such as II. To set Heal of Broodwar, between Sidant Felsengers, at Property Christians Progressive Lycenium meets at 2 P. M. Charles David Plant, Conformation High, A. Vestion, Guardian Mr. S. L. Phother. Vestion that have been conductor. Within High, Recording Secretary and Transaction of Mr. Kith, Recording Secretary and Transaction of Republic Confession of the Army State of State

PHIDADELPHIA A. P. A. The Key-tone Association (Spiritualist smoother) by Sunday at P. C. A. Lyric Hall, (Spiritual) is meets every stately at P.S.P. M. at by ite Hate, ob. North, Ninth Site 1. The First Association of Spiritualists of Philadelphia

hold involving every Sunday at Fo., v. w. and 7°, 1°, 9°, 3° Hall sto Spring Gord in street. H. B. Champion, Press dent: Mr., Dr. Sunnal Mas well, Vice President; J. H. Jones, Treasurer J. P. Lamilian, Softerary. noises, Treasurer, J. P. Lamitag, Serietary.

ROCHESTER, N. Y. Spiratual meeting are held in the Academy of Micro. No. 19 State of ref. every studyy at nega, M. and 7 (P. M. May Nettine Pears, Free, permanents peaker. Meetings free, Stranger) visiting the city are sordially invited to artened.

ordially invited teacterist.

SUTTON, N. 11. Secrety holds meetings once in two
works. Chas. A. Fowler, President; dames Knowiton, Sec-SPRINGFIELD, MASS. The Proc Religion Society

SPRINGFIELD, MASS., The Proc Religion Socials (Spiritualists and Liberalists) holds meeting everts Sinch, at 25 and 75 r. M. d. S. Haut, President St. C. Chatter, at 25 and 75 r. M. d. S. Haut, President St. C. Chatter, Whee President Mrs. d. H. Cook, Mrs. L. M. Lyman, Mrs. M. A. P. Clark, Prodontial Committee; W. H. Josefan, Treasurer; F. C. Codurn, Collector.

San TRANCISCO, CAL. The First Spiritual Union Society holds a contenence and other every Sinday at 7 p. M., at Runa Brith Hall, on Eddy Str. 1, above Mason, Astonectings for bettines in the exeming. The Children Progressive Lyceum meets in the same half at 19 A. M.

Progressive Lyceum meets in the same half at 19 A. M.

RANTA BARBARA, CAL. Spiritum Meetings are held every Sinday at Came had at 1, r. M. Conduction, Mrs. Hant Secretary, Mr. Goo, Childs: Muscard Director, Mrs. Emants at vers.

SALEM, MASS. Conference of Feedines every Sinday at 17 rates Hall, conner of Essey and Liberty Altests, at 3 and 7 p. M. S. G. Hooper, President, Mrs. Emines and wearing. H. R. Inrails, Presson if, Mrs. Ellen Dickinson, Effect Vice President; Dr. L. K. Contley, 21 dot, Mrs. Mary A. Howe, Recording Secretary; Mrs. May E. Ellen Dickinson, Effect Vice President; Dr. L. K. Contley, 21 dot, Mrs. Mary A. Howe, Recording Secretary; Mrs. May E. Tillott on, Core nonding Secretary; N. E. Shedd, Treasurer, Challent's Progressive Lyceum meets at 2 a 4 p. M. at 12 det. M.

WORTENTEIR. MANS. - Meetings are held at St.
George's Half, 4st Manustreet, every sunday at 2 r. M.

Preethinkers' National Convention.

Treechinkers' National Convention.

The New York State Friechinders' A sociation heal their Third Annual Convention at Chantaequa Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association as heretotore instances the Friechinkers of the Union and of Canada to endre with them and make this a Nation of Connect to causely a transfer a directly perfected for about hair railroad traction menty every city in the United States. A tent that will state compensus has been premised, Cheaphodel facts have been engaged, and many able speakers, representing the various schools of Liberaiism, will be in attendance.

H. L. Geiller, Societary,

Annual Convention of the Connecticut Associa

tion of Spiritualists.

The Fifteenth Annual Convention of the Connection Association of Spiritualists will assemble at "Loomis Hall," New Haven, on Fifteen, Sept. 29th, at 10½ A. W., and continue in session three days. All members and triends of the Association are conflictly invited togatem.

Per order.

E. R. WHITING, Pres. Per order, L. Robinson, Sec. g.

The Northern Wisconsin Spiritual Conference Ant Novineth Wisepisin Spiritual Conference Will convene in Omro, Wis., Sept. 23th, 27th and 23th, Dr. James M., Peebles is already engaged for the occasion. Other speakers will be in attendance. All Life railest in vited to participate. Efforts are being made to seeme the attendance of a first-selass test medium. Officers for ensuing year will be elected. Ww. M. Lockwood, Press. Dr. J. C. Philliddes, Society, On. 70, Aug. 23th, 1859.

The Next Quarterly Meeling The Next Quarterly Meeting
Of the Splittmilists of Western New York will be held at
Lockport, on Saturday and Sunday, Sept. 13th and 14th,
Mrs. E. L. Walson is engaged to speak. After invited to
d. W. SPLATE,
GEORGE W. TAYLOR,
MRS. E. GRIEGORY.

Passed to Spirit-Life:

From Fitzwilliam, N. H., Aug. 25th, Ina J., daughter of Richard C. and Celindar R. Smith, aged 6 years 4 months

TO ROOK-PURCHASERS. COLLY & RIVER, Pr. Inggregarth, Aus.

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may such as Series of LAGHI forms greater by the of the offers of the house of the telefole, for an easy of five principles, the telefole, for an easy of five principles, in active telefole, for the proceeding Monday,

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 13, 1879.

PUBLICATION OFFICE AND HOOKSTORE, No. 9 Montgomery Place, corner of Province street Lower Ploor.

WHOLESALE AND IDITALL AGENTS: In Lord in Street, Les tole

THE AMERICAN NEWS COMPANY. on t 41 a Kambers Special New Yorky

COLBY & RICH. SERESHERS, AND PROPER FORS

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11:11 H	, Batta Santar	eroefil. Mara nasi	pio (table 1) Liver dicyph V		e fait a Marie
		Lieda.			

Close of Yolume Important Notice to Our Patrons.

Cour next number concludes Voltage Forty. fifth of the Bonner of Light. We carnes lly trust that all whose names are now on our books, and whose subscriptions expire on that date, will feel to give us the encouragement of a renewal, and will forward their names and accompanyparagraph will be of interest to all contemplating such as ourse

In accordance with the expressed wishes of many of our pations we have decided to SLND. THE BANNER OF LIGHT OF LIO ALL SUBSCRIEins who begin with the next volume for who may hereafter favor as with their orders At-Tunne Doce vies men Year, that throwing off have been changed as postage. The United States Government demands of us by law the precovment of our elitions as they regularly appear, therefore the stee we purpose taking reduces our timeres to \$2.55, as far as our financial to eight acre of received.

We trust the friends will be significathly concession to their reguests, and will-rive practical proof of their satisfication thereat by individual-Iv renewing for the aselves, and by the parting forth of renewed efforts to extend our subscrip-

Minds Befogged.

The Boston Advertisir is of opinion that any persons "whose minds have been beforged by stead of bringing light, opens with the confession that he is incorrectent to give the slightest. explanation of the occurrences he witnessed in Slade's presence. He subsequently suggests that they may have been "well-managed feats of legerders du." But here he is met by the testimony of Samuel Bell whini, the most celebrated prestabilitiving of Berlin, who declares before a notacy that "the phenomenal occurrences with Mr. Slade have been thoroughly investigated by him, with the minutest observation and investigation of his surroundings, including the table, and that he has not in the smallest instance found anything to be produced by means of prestidizitative manifestations, or by neechanical apparatus; and that any explanation of the exteriments which took place under the circumstances and conditions then obtairing, by any reference to prestidizitation, is absolutely impossible."

This was inconvenient testimony, coming from the "court confurer"; and so, how does Wundt try to break the force of it? Why, by politely intimating that it cannot be premised that Bellachini "bad a conception of the scientific scope of the question"; all which, translated into the verbacular, means: "The probability is that Bellachini lied."

This attempt to impugn the veracity of a man whose whole professional reputation was staked on the conviction that he was not in any way fooled or humburged by Slade, is sorry "light" for "minds befogged." It does not help them in the least to solve the mystery. It is merely a reiteration of the old cry of jugglery! that has been repeated ad nauseam ever since the year 1817, and which has been always met with a

in the case. The great bulk of Spiritualists in the United H. remarks: States are, it appears, among the plebeians, or "common people," as the Advertiser expresses it. ("An ounce of civet, good apothecary!")

The following are the admissions it makes: "Winle Spiritualism in the United States has made comparatively lew converts of men dis-tinguished for learning and scientific acquirethightshed for learning and scrimme acquire-nents, but has a large body of believers among the common people, (!) the case is different abroad. In England and in Germany the phe-nomena which are called Spiritualism have not had extended influence in the lower ranks of Society, but have much more engaged the attention of scholars and of scientific men, and some names of high distinction are among those who have professed a conviction that the manifestations produced by mediums are what they are represented to be, communications from the

chains of our phenomenouse admitted, as they must be, how many modest individuals we shall hear of who have been and Sphittallists from the start, but have never allowed the fact to be

We commend to the reading of Professor Youmans and the daily editors the article which we republish in another column from the $\operatorname{Vec}(Y_0, t) / E_{STPers}$. This fournal has always been one of the most wehement opponents of Spiritualism: but it finds nothing in the words of Professors Wundt and Youmans that is in the least degree "enlightening" to minds befor role. If there was ever a "mind befored," it is that of Professor Wundt in his attempt to bandle Spiritualism, a subject of which he evidentivianows hothing. We have instanced sevetal of his mistepresentations, and it would be easy to make out acjustly long list of them. As if despairing of his attempt to confute our facts, be finally tells his readers that even if the chained Thenomena do really occur, they must be is noted by science, since they are immoral. in their tendency! Such, then, is his animosity, that he prefers to mutilate, limit, and imprison Scheme itself rather than to have Spiritualism acknowledged! For a man in such a frame of NEW LNGLAND NEWS COMPANY, mind to entitle his manderings "Spiritualism as a Scientific Question" is preposterous. He the against the whole spirit of science in the sentiment with which he would bur out our Phety-nema (new sejentific investigation. He would assume to dictate as to what shall, and "What shall I of his explored by a fence. In his self-imposed role of conservator of buman morals he world have our phenomena, even if henmineral valid, speciesed by public opinion. Pretty well for encyclaiming to be a philosopher and man of science!

Rochester, N. H.

den Merald, for Sept. oth, contained a three-gol-preach Spiritualism! up to the present time, march matter concerns, itualism! ing which has also been given to the readers of the Bonner of Light from date to date alludes to the foculiar mature and strongly-marked the fifteen cents additional which heretofore. In the Lowell and Westford horses, and says:

Allowing this whole expections action to; now drop from the case, ..., by next and broter turn os is to connect the events and gyidence of the genuineness of Mrs. Pickering's produmiship, previous to this arrain with the gyon's and evidence of the same character, sating a sentillar important point, which have two thereby showing Let true relations to the public, and adding to accord to ber that justice for which she has been long and patiently waiting, and which now points to her full and speeds vindication from the charges of fraud which have been so mercilessly heared men her.

Hastily surveying the field of her disaster when it occurred, I then said, 'If she has any true mediumship she has it yet to show, for all of the rast is broken down and destroyed."

This language was sweeping and clean-entting, too completely so, I admit, to be unattended by words of explanation, but it is by fire that 20ld is tried. It was, however, taken care o at an early moment in a carefully prepared paper upon that subject, published in the Ban-Professor Winds' spirit mediums," will find "read Light of Aug. 31st, 1878, as follows: 'I Professor Winds' better in the Popular Science "Month's certainly emissioners." We fear our a down and destroy "its power and influence, and neighbor is ever sanguine. Winds' sletter, its anuthaneal belief in it with those not eyest witnesses of the events. Such was exactly the effect of the exposure upon the minds of those who had begun to believe the representations made of her power. At the moment of her apparent fall the number was very few who could be made to believe that she had any genuine powers, and nothing could be clearer than that, in this sense, her establishment as a medium was a thing of the future. It was language used with the intention of vividly and forcibly describing the complete overthrow which Mrs. Pickering had experienced. From a very high pinnacle of fame she suddenly fell to the point of being disgarded by the very persons who had been her warmest supporters some of whom have since said they believe she has genuine mediumistic powers; and others of the number. they do not express as much as that, are unable to account, for many things they have wit-

nessed in her presence."
After the outraze which had been perpetrated upon her at Lowell, and after learning that several persons were industriously at work to ininter this medium. I became thoroughly con-sinced that a false step had been taken in too tendily and palpably leaning to the support of the theory of fraud charged upon Mrs. Picker-ing, and attention was at once given to its investization. The movement has been slow, but it has been successful, until at length the time has arrived when unequivocal words can be written in support of the genuineness of the powers of this woman. About the first of July, 1878, Mr. this woman. About the first of July, 1878, Mr. Thomas R. Hazard visited Mrs. Pickering at Laconia, N. H., where one or more scances were held, attending which the forms readily appeared in usual costume, although it had been alleged that all her 'trappings' had been just previously destroyed at Lowell, but it will now scargely be believed that she had so replenished how took book being no immediate expectation of heigstock, having no immediate expectation of heigs called upon for a test scance. The results of those scances were then announced as being entirely satisfactory to the judgment of Mr. Haz-

The account proceeds in time-various sucrepetition of the phenomena under conditions cessful séances, etc., being cited-up to the 12th that clearly showed there could be no jugglery | of August last-she having recently spent much time in Haverhill. Of these latter sittings Mr.

at these materianzing scances, as they are usually termed, were successful and interesting, but two of them in an especial manner belong in this list of enumerated proofs of the genu-ine character of Mrs. Pickering's, mediamship, These were given to parties from Boston, and in each instance all the persons present got clear and satisfactory views of the medium while sitting in the cabinet with a form standing over her. Of these scances, there or four differed from those ordinarily given, by the suggestion and desire of the medium, who wished to show, if possible, in the clearest manner, the existence of the power independent of her presence within the cabinet. To accomplish that, she took her seat outside of the cabinet, without any curtain protection over her person, and plainly visible to all present. Under these conditions hands were shown from the cabinet, bells rung, and musical instruments played upon inside, hands

of Halle, who not long and published, in a periodical devaluation of the principal half conducted by himself, a paper expressing which then ted medium Henry Slade had expected the principal half the reality of the phenomena which then ted medium Henry Slade had expected the principal points of Human Ontogeny and Phylogeny, from the Gorman of Ernst of the principal Points of Human Ontogeny and Phylogeny, from the Gorman of Ernst of Spiritualism, disfigure its reveal hands were also expected to receive a handker-dead the principal points of the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal attended to the facts of Spiritualism, disfigure its reveal a

knowledged the existence of some unusual pow-er well worthy the attention and study of the scientific, philosophical and theological."

Deteriorating Effects of Spiritualism.

in reference to the case of Mr. Kiddle: "One of the worst results of Spiritualism is in its gazed in it, had the capacity for usefulness," The numerous cases illustrating the veracity of this assertion should have been cited by Bro. Monroe. For example there was the late Alvin Adams, for the last twenty-five years of his life. a Spiritualist. So weakened was he in consetirely crippled. It is true he continued to reguenergy, and diligence up to the last, and died very wealthy man. But then his useful-Lloyd Garrison, too, a perfect imbecile, after he embraced Spiritualism, thirty years ago. It so imorant of public affairs, so apathetic in the cause he had advocated in his youth! There stance of the blasting effects of Spiritualism. If lines of descent of organic beings. we did not think it would burt his feelings, we might point to Bro. Rich as a standing example He was what is called a "smart business man" before he took up with spiritualism. Look at Line now! Go ask the type-founders, the paper-makers, and all the trades-people with whom he has dealings, how his credit stands !-

Then there is Darius Lyman, who has charge of one of the most important bureaus in the weakening of intellectual fibre since he em-Oncoir sixth page will be found a brief note braced Spiritualism! How different from the from E.P. Hill concerning the recent manifestas, robust and vigorous understanding exhibited by tions which have eccurred in presence of Mrs. 7 the anti-spiritual conductors of the Garette! Pickering, at Haverlall, Mass. In further clucis Look at William Denton, and hear him disdition of this case, the supplement of the Ro - course. What a weakening since he began to

unmarticle from the same gentleman, to which . Then there was Senator Ben Wade, of Ohio, ing amounts at as early a point in time after concomitant of conrualistic labor-prevents our moment be turned up a Spiritualist. Nor must opens. Lis communication to our contemporary , thirty-five million, and all because he became educted in Mrs. Pickering's mediumistic cureer (mess through this permicious and diabolical Spir-

> Alfred R. Wallace, who was a great naturalist about their origin or their destiny. Many have twenty-five years ago, has lost all his "capacity | inherited, so to speak, certain notions which character of the evidence in favor of the verity; for usefulness," though his papers on natural they would much rather not have disturbed. of the materializing phenomena which he has selection, &c., are still eagerly republished by From such our learned author will naturally been trivileged to obtain at her sittings, refers the Popular Science Monthly. Those German get no sort of attention. professors, too, Ulrici, Zollner, Scheibner, Fechner, Weber, Hoffman, Ludwig-what a deca- one to the speculative mind, which is a rapidlydence from their high estate since Slade con- multiplying style of mind in these modern times. verted them to Spiritualism! We hope the But by excellent scientific authority the author's tion the will go into this important subject more treatment of it is pronounced to be "so greatly extensively, and cite the innumerable cases in advance of the intelligence and liberality of proving the "weakening effects" of Spiritualism, and the elevating, invigorating effects of it." There are other people who have an inan atritude antagonistic to it. This last it can stinctive antipathy to all investigations of this illustrate amply by pointing to its own con-character, as if they were either improper or spienous and encouraging example!

A Spiritual Editor-at-Large.

lic organizations all over the continent of North | we show them the series of embryonic forms de- | end of her mortal career. The rare privilege America are employing agents to represent in veloped from this human egg, their doubt will, the public prints their business, societary or as a rule, change into disgust." The first obreligious schemes, why should not the friends stacle to overcome therefore, is this instinctive and advocates of our glorious dispensation feel hostility to genealogical investigation. It is unan equal interest in putting the movement they profess to love in its true light before the reading public? Of course the Spiritual press wherever located is doing its best in this direction, but also of course its sphere of circulation is apt to be confined too closely within the circle of the believers in spirit return and communion. The field which needs imperatively to be worked is the secular press; here one conversant with the salient facts connected with the Spiritual Philosophy and Phenomena will find that the deepest ignorance abounds-and an ignorance which has no disposition to seek the seclusion of the closet, but boldly perambulates on the edito-Spiritualism be started before the average seenlar editor of course there are some truly honthe mooted subject, rushes into a "leader" information, or the amount of willful misreprespiritualistic Samson is needed to smite with his truth-revealing pen, and on their own ground. these journalistic Philistines, and either show their representatives, and in the very columns in which such fallacies appear—or failing of getting a hearing for his articles forwarded freely in reply, to at least demonstrate to lovers of fair play everywhere the want of a sentiment of common justice in the sanctums of the daily or weekly issues refusing to print his communica-

Why should not the Spiritualists of the United States perceive the truth of what we affirm, and perceiving, why should they not, further, employ at least one man at a living salary to watch the daily and weekly secular papers, detect such "snap-judgment" articles as may from time to time appear, and reply to them in a manner that shall defend the honor of the cause before the world? We have in the main asked this question in several previous issues, and have given publicity to divers letters from cor-All these materializing scances, as they are respondents bearing on the project, and all agreeing that the nomination of Prof. S. B. Brittan, et New York, to fill the post of Spiritualist editer-at-large, was the best that could be made; and we at present desire to emphasize all we have before said regarding the practicability of the creation of the office, and the peculiar fitness of Prof. Brittan to fill it after it has been so created. It is our opinion that he could do most effective work in advocating the claims of the Spiritual Dispensation, and could ere long, when the truly classical character of his writings came to be understood, either command equal space in the secular papers as that accorded to the enemies of Spiritualism, or could at least close these popular channels of communication spirits of those who have departed from this life. musical instruments played upon inside, hands close these popular channels of communication "Among these is Professor Hermann Urici reached out to grasp a slate, which was taken against those who now so fearlessly (because

eny and Phylogeny, from the German of Ernst Hacekel, Professor in the University of Jena, author of the "History of Creation," and other works, in two handsome volumes with 330 illustrations, is recently published by D. Appleton The wise man of the Ecologi Gazette remarks & Co., New York. This work contains 970 pages, and the price of the two volumes is five dollars. The subject herein treated is a great one, and weakening effect on men who, before they entithis work is conceded to be its great text-book. It follows in the line of Darwin's Descent of Man, which commanded an increasingly wide circle of readers and has challenged the most persistent criticism. Hacekel, the author of this book, is credited by competent authority with the possession of a larger amount of learnonence, that his capacity for usefulness was enstudents will be eager to familiarize themselves late an immense business with rare sagacity, with his views and reasonings. The problem discussed is the origin of man as it is to be viewed in the light of science; and all such as care to ness was mainly confined to the vulgar de-listen to the discussion by so competent an autails of business, and did not soar into transcendental spheres. There was the late William of evolution or not, will not fail to lend their closest attention to what the first of living biologists has to say. The two new words Onwas a piteous sight to see that man after he be- togeny and Phylogeny need explanation to the came a Spiritualist-so weakened in intellect, general reader. The former is the doctrine which treats of the embryological history of plants and animals; and the latter treats of the was George Thompson, too, another notable in history of genealogical development, or of the

The work was first published in German five years ago, and its author, who is a professor in of the truthfulness of the Garette's remark, the world-renowned University of Jena, and has long since become famous for his lectures on biological science, is a man of remarkable for him should be sent. He desires engagements gifts and rare cultivation. He was among the anywhere within easy access of Boston for Monearliest in Germany to recognize the great importance of Darwin's theories in reference to the origin of man, namely, that he gradually came up from the lower forms of animal life. The Case of Mrs. J. R. Pickering, of Treasury Department at Washington. What a It was, in fact, in the same direction with his own studies. The studious reader will find an guides are willing to lecture and reply to quesunceasing series of surprises for himself on these pages of the great German naturalist; and if he would know and reflect on what he is positively alleged to have sprung from, whether monkey or worm, he will find an opportunity to learn in these very learned volumes. In them are contained the very latest discoveries which want of space that inevitable but unwelcome, who subsided into a seventh rate politician the have been made respecting the development of man, thus forming a perfect treasury of knowlreading this notice as possible. The following giving more than a passing glance. Mr. Hill, we omit Vanderbilt, dying worth only a paltry edge on that interesting subject. If to search candidly for the truth, wherever it may lead, with a completely directed history of what has a "weakened" and lost his capacity for useful- is the sincere desire of the reader, he will find such a guide here as has not offered to take him by the hand before. It is not to be denied The list might be extended much further, that too few people care to know particularly

But the subject is a profoundly interesting the age that multitudes will care nothing about immeral. Prof. Hacckel himself observes, "If we-say that each human individual develops from an egg, the only answer of most so called Why not? While private individuals and public ducated men will be an incredulous smile; if questionably nothing more than one of the fundamental prejudices on which the structure of human knowledge has hitherto been based, and it will require a long time to wear it away. The only way to bring about a general desire to study the subject is, as another writer most happily says, for people to "apprentice themselves a long time to the study of evolution among the lower forms of life." But those who are already alive to the subject will not fail to welcome the present treatise from Haeckel on

The Evolution of Man." The author's former work, the "Natural History of Creation," was an exposition of the docrial housetop. Hardly can a question regarding trine of evolution in its widest sense, traversing the entire circle of the phenomena of biology. The present work is confined to the genealogy orable exceptions), instinctively understanding of the human race only. Yet it is not possible that his readers will read all he has to offer on to treat such a subject at all without treating those which are intimately related to it. So whose length is only paralleled by the want of that it inevitably discusses questions which concern the kingdom of life at large. It is a popusentation, of which it is the vehicle. Now a lar work, while strictly scientific. It is written with remarkable lucidity, which attractive characteristic is still further set off by the elegant wood cuts and colored plates which strew up the fallacies indulged in by these papers or its pages in profusion and heighten its interest incalculably. The distinguished author declares that there can be no such thing as resisting his unbroken array of evidence without refusing to weigh its merits, or because of preoccupation with some contesting theories and hypotheses. The earnestness with which he writes is sufficient proof of his convictions, and often becomes eloquence itself. There is no one who desires to keep himself abreast with the knowledge of biological evolution, who will consent to neglect the grand opportunity which is to be enjoyed in this latest work of the German Professor Haeckel. [For sale at this office.]

Arrival of Major Forster.

A telegram dated Sept. 4th, at Philadelphia, Pa., informs us that the veteran trance lecturer Thomas Gales Forster has gained the shores of his native land once more. We hope that when the fatigues incident to an ocean voyage shall have passed away, our brother will find himself in good health and strength, and able to recommence work for the cause which his past efforts have honored. There are many in Americaand we desire to be counted among the number -who are longing to hear his voice once more on the spiritual rostrum.

25 J. B. Sawyer, writing from Denton, Tex., Sept. 1st, says: "I wish some good trance and test medium would come to this place, as we have many liberal-minded people here who would be sure to lend a kindly ear to the ministrations of the spiritual intelligences, if such were duly presented for consideration."

E. V. Wilson's Work.

For many years Mr. Wilson has been a valiant worker for Spiritualism. As a speaker he is bold and aggressive, striking for his argument without any circumlocution or flippant sentiment. His wonderful psychometric readings have made him famous all over the country. At Lake Pleasant, we are informed, he was a power, and although warned by his friends that he was working too laboriously (considering his recent severe illness) he persisted in conducting his morning and evening services in his large tent. His "Question Meetings" were deeply interesting. He generally prefaced his evening service with a short lecture on spirit-influence or some kindred tonic, and then proceeded to read the past experiences of individuals, describe spirits, and give evidence of his marvelous gifts. The minute delineations of past events in one's career, made by Mr. Wilson, often confound the skeptic. Quite frequently, in his case, as in that of Mr. J. Frank Baxter, names of spirit-friends are given. That Bro. Wilson may be spared for a long time to labor for Spiritualism, is the desire and prayer of thousands.

In this connection we are pained to record that information reaches us under date of Sept. 6th, that Mr. E. V. Wilson is at Saratoga Spa, and quite sick again. He came to that place on Thursday evening, Sept. 4th. from Lake Pleasant, and was [and now is] the guest of C. R. Brown, Esq., a prominent Spiritualist. On Friday he (Mr. W.) was very ill, but through good nursing and the kind and ready magnetic hands of Dr. D. C. Dake, he was helped to the extent that hopes are entertained that he will, perhaps, he able to attend the Schroon Lake Camp-Meeting. We trust that Mr. Wilson may fully recover his strength, for active work is now demanded of the old pioneers to a greater extent, if possible, than ever before.

W. J. Colville

Has now returned to Boston, and still retains his office at 8 Davis street, where all letters, &c., day, Tuesday, Wednesday or Thursday evenings. He is willing to make liberal arrangements with societies or individuals for those days. Parties who wish to secure his services are requested to apply without unnecessary delay. His spirit tions either in public halls or private drawingrooms; they also conduct funeral services. His work in Boston makes it utterly impossible for him to accept engagements for Sundays or Fridays out of the city.

On Sunday next, Sept. 14th, Berkeley Hall, On Sunday next, Sept. 14th, Berkeley Hall, corner of Berkeley and Tremont streets, will be opened for spiritual meetings. This hall is centrally situated and elegantly fitted up. It will sent about eight hundred persons. W. J. Colville will deliver an inspirational discourse on "Important Duties of the Present Hour," followed by poetic improvisation. The services will commence at 10:30 A. M. Mrs. Marshall will preside at the organ.

In the evening of the same day the Boxbury

In the evening of the same day the Roxbury Society will resume their meetings in Kennedy Hall, Warren street. They have secured the services of Mr. Colville as their regular speaker. An opportunity will be afforded to investigators and others to ask questions at these meetings, which will be held every Sunday at 7:30 P. M.

Gone to her Spiritual Home.

On Thursday, Sept. 4th, 1879, Mrs. Susan T. Fisher passed to the higher life, from the residence of Mr. Alex. F. DeWitt, in Allston, Mass., at the ripe age of seventy-five years. She possessed great strength of character, and was beloved for her noble traits, genial, kind and generous disposition. For many years she was the dear friend and daily companion of the late Mrs. J. H. Conant, (so well and favorably known as the medium for the Banner of Light Free Circles,) and through her mediumship became fully convinced of the truth of spirit-communion, and remained firm in that belief to the she enjoyed of conversing with spirit-friends was a boon she highly prized. The change did not find her in doubt or uncertainty as to whither she was going, but she intuitively felt and knew that she would meet the dear ones who had preceded her in a world of spiritual realities and continued existence. Rev. Dr. Miner (her old pastor) officiated at the funeral. His address gave cheering assurances of immortality. He did not neglect to allude to the "beautiful belief" of the arisen one. A choir sang several appropriate selections. The remains were conveyed to Westboro, and deposited in the family lot, beside those of her husband.

Sunday-Keeping by Law.

The agitation on the question of Sabbath-observance, etc., seems to be persistently continued, and the church bigots in widely dissevered parts of the American continent "show up" in about the same fashion. Last week we cited the sensible protest of the Boston Transcript in regard to the Connecticut controversy on this topic; and we now call attention to the utterances of a Southern exchange of ours, Once-A-Week, published, in Austin, the capital of the lone-star State. This paper comes to us under a late date freighted with stinging paragraphsagainst a Sunday law just fashioned there-of which the following quaternion is a good specimen, and as applicable (with regard to the general drift of its items) to Connecticut, New Jersey, or elsewhere, as to Texas:

"The people very naturally want to know who is the originate of the restrictive Sunday law,"

"Is this the land of a republic? of freedom of conscience? of freedom of religion? of enlightenment? Then why this phatisale, barbaric, oppressive Sunday law?"

"The new Sunday law went into effect, and on the same holy day 150,000 people, including the sick, suffered because they could not get free. Of the masses, few have a kind thought for the author of that law,"

"The advent of the Sunday law leads the people to seri-

"The advent of the Sunday law leads the people to seriously inquire if Church and State are really one and the sime institution? or if the secular government of the whole people is suborned to the creedal government of some religious sect?"

A note from Mrs. Sarah J. Newton, under date of Ancora, N. J., Sept. 5th, informs us that her husband, A E. Newton, Esq., still languishes on a bed of sickness-his improved condition of health noted in a previous issue having given way to a relapse, whose principal feature is a type of pneumonia. We are sincerely sorry to note the unfavorable symptoms in Bro. Newton's case, and earnestly hope that his physical powers will prove sufficient in the end to overmaster this new attack; for his services were never so much needed as now by the cause for whose advancement he has devoted the greater part of his useful and honorable life.

M An interesting letter from the distinguished medium, Henry Slade, supported by statements from Drs. McLennan and Stockham of San Francisco' and all, bearing upon the remarkable cure of Dr. S., in fulfillment of a spirit prophecy, was put in type for the present issue; but at the last moment before going to press want of space makes it imperative that we defer its publication till next week.

The Sunday Laws.

DEMONSTRATION AGAINST THEIR ENFORCE-MENT.

A liberal convention, under the auspices of ent from the leading cities. Resolutions were adopted denouncing the attempts recently made by some officers, through the instigation of a few fanatics, to enforce an obsolete law repealed by consent of three generations, as wrong in principle, vicious in practice, and tending to weaken the popular respect for the law, and bring the administration of justice into disrepute. Another resolution called on the Legislature to modify the existing laws so as to secure liberty of action to all classes of citizens; another pledged the party to vote only for such men as guarantee adherence to their principles. There was a procession of societies in the afternoon numbering over 5,000 people in decorated wagons. Many houses were gaily decorated with flags and mottoes. A meeting in Union Park in the evening was addressed by prominent citizens.

Schroon Lake, N. Y.

The camp-meeting at Schroon Lake, N. Y. will commence September 10th and hold through the month. Excursion rates can be secured from New York City via Hudson River boats, and (probably) from Boston via Hoosac Tunnel. From Saratoga take the Adirondack Railroad

H. B. Storer, E. V. Wilson, C. B. Lynn, A. A. Wheeloek, Abby Burnham, Nellie Brigham, J. Frank Baxter, Mrs. Morse, Capt. II. H. Brown and other eminent lecturers will address the meeting. Every accommodation will be afforded the people. Board and lodging (in tents) \$1 per day; also accommodations in the hotel and cottages. Good music for social festivities has been secured.

This is the first attempt at a Spiritualist campmeeting in this region. Messrs. Taylor, Cheney, Mead, Faxon, and their colleagues, are intelligent and reliable gentlemen and deserve suc-

Second Society of Spiritualists of New York.

We learn from a regular correspondent that the series of meetings of this Society inaugurated Sunday, Aug. 31st, at Republican Hall, by lectures from Ed. S. Wheeler, was continued on Sunday, September 7th, with increased interest, notwithstanding an oppressive atmosphere. The prospects of the new society seem good, and while working in harmony with the first organization the managers promise a more varied programme. The lectures of Mr. Wheeler have been such as to warrant the high endorsement he took with him to New York. The advertised subjects were well chosen and treated in a thorough, original and instructive manner to general satisfaction. The close of the discourse on last Sunday evening was sublime, and listened to with almost rapt attention. The same speaker continues on the 14th inst.

The Brooklyn Spiritual Society

Has resumed its regular Sunday sessions in the large hall of the Brooklyn Institute, corner Washington and Concord streets. Mrs. R. Shepard is the regular speaker of the Society for September. The speakers already engaged for the new lecture season-besides Mrs. Shepard-are J. Frank Baxter and Dr. J. M. Peebles. The Brooklyn Society holds Sunday afternoon services at 3 o'clock; evening at 71. The Childien's Progressive Lyceum meets each Sunday morning at 10½ o'clock.

For In a letter to us bearing date of August 30th, Mr. Thomas R. Hazard gives a brief account of recent séances with a materialization medium at his house in Vaucluse, R. I. We make the following extract:

"As you are aware, one of the very best materializing "As you are aware, one of the very best materializing in the West and elsewhere, and was apparently is agent for the Banner of Light, and will take unless for some days, quite well pleased with what he had seen in listed and for safe by Collage American and Reformatory Works published the unresulted to the property of the Spiritual and Reformatory Works published and for safe by Collage American during which time my spirit-friends have manifested greater materializing power than I ever knew them to do before. We use a small wash-closet, adjoining what used to be our nursery, as a cabinet. Last Sunday night my wife came, fully developed, with all her eartily characteristics, so that it was impossible to mistake her identity; and after visiting three separate chambers In the second floor of the house, she descended a double flight of stairs into the main hall, and accompanied me to the front parlor, a distance by measurement of eighty-four feet, where she stayed perhaps two minutes, when she retraced her steps to the library door, within which stood a kerosene light, and then ascended the stairs with a graceful and elastic step, holding up with her hand the folds of her trailing dress.

All my spirit-daughters come very much in the same manner as my wife, with every earth characteristic fully developed, and take great pleasure in going with me from room to room on the second story, although neither of them have as yet ventured to descend the stairs.

We held our séance last Thursday night for the first time in the old familiar summer-house that stands some twenty rods from the front of the house. My wife and three of our daughters came as natural as life, and walked to the door of the summer-house, and gazed for some time on the front of the house as it was reflected through the trees in the bright moonlight, and also up and down several long shaded avenues that diverge directly in front of the summer-house. One of my daughters walked out on the open plazza, where she stood for some time. It would take a volume to relate what has already transpired at the séances."

The only leadership in Spiritualism, says Mind and Matter, which we will recognize, is the common sense of mankind accepts as the assurance of truth. Heretofore such facts have alone come from supermundane human intelligences, and to them alone can we look for light and guidance in spiritual things. Not to one spirit intelligence alone belongs this mission, but to all who can impart evidence of the truths of the spirit-life, from their individual experiences as spirits, whether learned or ignorant, high or low, good or bad, wise or foolish. The experiences of all are necessary to a complete understanding of what the spirit-life is, and he or she who supposes that anything short of this will suffice, is sadly mistaken. There is not a spirit in the world of spirits who cannot teach the best informed of earth's inhabitants some lessons of value, if they are not too egotistical to profit by them. When Spiritualists, generally, come to recognize this important fact, and welcome the return of all spirits, the work of human regeneration, which Spiritualism has come to accomplish, will have been begun. That regeneration must be brought about in spiritlife before it can progress to a successful result on the earth. This has been made more and more apparent ever since the phenomena of Modern Spiritualism have been going on. Why not heed and profit by that lesson, instead of striving to ignore it, as many prominent and

influential Spiritualists are seeking to do?

Special Notice.

We take pleasure in announcing to our friends and the public that we have secured the serthe Citizens' Protective Association, in favor of vices of Mr. W. J. Colville, the well-known a repeal or modification of the Sunday laws of | inspirational medium, whose spirit-guides will the State, was held in the Academy of Music, answer questions that may be propounded, oral-Newark, N. J., Sept. 8th. Delegates were pres- ly or in writing, at our Public Free Circle-Room, 81 Montgomery Place, through his instrumentality. The first scance will take place on Friday atternoon, 12th instant, at three o'clock precisely, and the Course will be continued on each subsequent Friday afternoon until further notice. Suitable Questions for answers solicited, subject to the criticism of Mr. C.'s guides.

> W. H. Powell, of Philadelphia, Pa., the celebrated medium for what are known as the 'slate-writing" phenomena, is at present located at No. 8 Davis street, Boston, and is having, we are informed, the most complete and gratifying success at his seances. The following letter from a lady correspondent shows that his powers are unabated:

To the Editor of the Banner of Light:

I would like to add my testimony to that of the many who have witnessed the phenomena occurring in presence of the wonderful slate-writing medium, W. Harry Powell, of Philadel-

I attended a very interesting and satisfactory scance, held by him at No. 8 Davis street, Boston, on September 3d. The slates used were carefully cleaned; the medium's hands were washed in soap and water, and then his coatsleeves were tied tightly around his wrists. In the course of a few moments Mr. Powell passed into a trance state, and then (in a brilliant light) commenced to write with the index finger of his right hand. After writing several messages he took hold of the finger of my brother, and wrote with it in the same manner as he did with his own—giving me a communication from my mother. I am positive the medium did not know my mother's name, neither did he know I had a mother in spirit-life. In closing I would add that Mr. Powell to my mind is most truly a wonderful medium. Mrs. A. C. Sylands, Roston, Sept. 6th. 1879. Boston, Sept. 6th, 1879.

Those who listened to the eloquent lecures delivered last fall by Dr. J. M. Peebles before the Parker Memorial Society of Spiritualists, Boston, on "Salvation," "Prayer," "The Methods of Spirit Influences," and "The Nature of Death," will be pleased, without doubt, to learn that a pamphlet has just been issued from the press of Colby & Rich, 9 Montgomery Place, which embodies these sterling orations in a revised and extended form. Read the card to this effect on our fifth page.

ET A correspondent writes: "Mrs. C. B. Bliss, the well-known materializing medium. will spend a few weeks in New York City, and give several select séances to many inquiring friends after the 11th inst. She will be the guest of Dr. and Mrs. Jehl, No. 207 East 62d street. The full form manifestations in her presence are more remarkable than ever, and the recognition of spirit-friends is a very striking manifestation in her séances."

We are pleased to note that the indications now are that Mr. Kiddle-whose connection, as Superintendent, with the New York schools has been uniformly pleasant to all parties—will be continued in his office, despite the fact that he is a Spiritualist. Should this be the case, liberty of conscience will score another victory on the island of Manhattan.

David Lellosen, of Shreveport, La., President of the Spiritualists' Association of that city, called at our office last week. He says that Mrs. Talbot, of Galveston, is the regular speaker for the Association, and that it is in a prosperous condition. The friends in Shreveport would like to welcome some good physical mediums in that vicinity.

R. Palmer Thomas, Secretary of the London (Eng.) Theosophical Society, made us a pleasant visit last week. He was about to embark for home after quite an extended tour in the West and elsewhere, and was apparently America.

There is as much need of new religious light in dealing to-day with the fresh problems of society as there was when Puritan Robinson declared that new light was yet to break forth from God's Word for the guidance of his fellow pilgrims.—Boston Sunday Herald.

All which is remarkably correct; and the 'new religious light" is Spiritualism.

We shall print next week a report (prepared specially for our columns) of the welcome extended to Mrs. Cora L. V. Richmond by the Brooklyn Spiritualists, at Everett Hall, Sunday, Aug. 17th.

M An old-time correspondent writes us from the West: "Ever is the Banner of Light welcome to our home; ever is it instinct with truth-laden with words full of charity; fraught with aspiration for the right."

Marry Bastian, materializing medium, is now at Saratoga Springs for a week's engagement, after the fulfilling of which he will return to Cascade, N. Y., which is his permanent address and home.

ET Dr. L. K. Coonley will please accept our thanks for an elegant bouquet of flowers, for our Free Circle-Room, forwarded from Connecticut.

The fine essay in this number of the Banner of Light, by Franklin Smith, entitled "Some that which comes avouched by facts that Scientific Fallacies," is worthy the closest attention of the reader.

> Read the Boston Investigator's manly protest against the scandal mongers of the day. See third page.

> Dr. Andrew Stone's fine work, "The New Gospel of Health," will be supplied by Colby & Rich, on receipt of orders for the same.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. Julia A. B. Seiver's present address is Tampa Florida.

Dr. W. L. Jack will be at his office in Haverhill, Mass., on the 22d of September.

Amanda Hathan, M. D., will locate in Boston, Mass. 485 Tremont street, about the middle of September, Address letters with stamp, care of L. A. Frederick, as above.

Mrs. Dr. A. E. Cutter has arrived in the East, and can be found for the present at 200 Chestnut street, Chelsea, Mass. She will give a free lecture for ladies only, at Broadway Hall, that city, Monday afternoon. Sept. 15th, at 3 o'clock. She will answer calls to speak on spiritual or physiological subjects—her discourses in the latter case being illustrated with fine and appropriate apparatus. Address her as above.

L. K. Coonley, M. D., is to speak in Naugatuck, Ct., Sunday evening, Sept 14th. During the following week

his address will be Bridgeport, Ct. He hopes to be at the State Convention at New Haven in the latter part of this month, and expects to be in Vineland the first of October. Would like engagements in New York or

New England after that date. R. Witherell, Chesterfield, Mass., will answer calls

to tecture on spiritual topics. Mrs. Susie Nickerson White, the widely known trance medium, having returned from her summer vacation, can now be found at her new residence, 118 West Newton street, Boston, where she will give pri-

vate sittings on application. Eliza M. Glidden Informs us that Mrs. Lizzie S. Manchester, of West Randolph, Vt., will lecture at Unity

Centre, N. H., on Sunday, the 21st of September. The address of Dr. Adelia Hull, trance and inspirational test speaker, is now 109 South Second street, Harrisburg, Penn., in care of H. Breneman.

The Closing Meeting at Shawsheen Grove

Will take place on Sunday, Sept. 13th. Cars leave Boston and Maine Railroad dépôt at nine A. M. and one P. M. We intend this meeting to be the final "good-by" gathering of old friends from all the different camp-meetings,

Ripley's Band will furnish music; Mrs. Nelson, Mrs. Maud Lord Mitchell, and Mrs. Thayer, are the mediums for the day; and Dr. I. P. Greenleaf and Dr. John H. Currier are the speakers.

Dr. A. H. Richardson, Manager.

During the year 1874, 8,555 death claims for \$23,667,923 were pald by American Life Insurance Companies: 1,895 policles for \$5,191,251 expired by limitation; 33,396 for \$92,796.824 were purchased for a cash or paid-up value; while 76,734 policies, insuring \$176,023,161, were forfeited by the non-payment of premiums for which those insured received no allowance or value for the sum accumulated from previous payments made to the companies. Hence the importance and merit of the plans of the Union Mutual Life Insurance Com-PANY, by which its policies are protected by the Maine Non-Forfeiture Law, and a definite and fair contract of insurance value in case of discontinuance,

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BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English becturer, will act as our agent, and receive subscriptions for the Bunner of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Eim Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

PHILADELPHIA AGENCY.
DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No. 808 Spring Garden street, and at all the Spiritual meetings.

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PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Branner of Light** for sale at retail each Saturday morning.

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MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich. ROCHESTER N. Y., BOOK DEPOT.
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FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A.M.

ADVERTISEMENTS.

One More Sunday Meeting AT SHAWSHEEN RIVER CROVE.

THE SPIRITUALISTS of Boston and vicinity, in comtensor of the property of th

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Ripheys Rand, of Roston, will hold Sacred Concerts in he Grove during the day.

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Salvation, Prayer,

Methods of Spirit Influences, The Nature of Death. BY J. M. PEEBLES, M. D.

The between contained in this little volume were inspirationally prepared and delivered in the city of floston near the close of 1858. As there have been many calls for them for preservation and relevence, they are now given in the present form to the public. It will be seen at a glance that their aim is to present the advance thought of spiritualism in its religious aspects. They were delivered under the inspirational influence of spirits.

The present that wave of Spiritualism is evidently toward a better religious culture and a broader charity. The iconoclastic phase of Spiritualism is subsiding. The religious nature relisserts itself. There is a call for constructors—true moster-builders.

Good near and women not only turn to Spiritualism to-day for comfort, and for a confirmation of the loope of immortality, but for a religious communion in which shall be found the exsence of godliness as well as its form. To aid such, this fittle work is sent forth with the good wishes of the author.

this little work is sent forth with the good wishes of the author.

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By this worker in (1) A print (1) Discheme, nationals are successfully fread of at their own being them, thether in clothy are away, without the measury of seeing them, thether in corfly angive direction for itse, and with continued our expendence kept up based, in the first place, upon a sentence 1944-Nosts of each case, either by chemical analysis of the meaning varies, coveras by Sanguinius chowing the condi-

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per ton.

For the purpose of creeting a new mill the Directors will sell 20,00 shares of stock at the price (for the present only) of \$2.00 per share.

Prospectuses and samples of ore at company's office.

April 19.

Message Department. Banner Correspondence.

We publish on the proceededs of Space Messages. Properly we have Baltimore, Main through the mode and rose Main Saratt A. Davis 6436.

The Allowance of the first transfer for wall before the mode of the saratters of the saratters of the saratters.

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religion." He stated that when a physician crited a patient of artisease, there was no necessity of giving anything in its place; that if all the people were to place before them their highest ideal of goodness every morning, and strive to attain it, although they would be compelled to change their ideal every day, as they advanced in growth, it would be the best God they could possibly have, and do more for them than all the Gods of the past ever did.

The meeting closed with music, and all returned home well satisfied. Mrs. M. E. French solicited subservious for the subtribute paters.

HOMBAY. From a private letter forwarded us by

MINISTER SALES AND STATES AND STA Mad Helen P. Blavatsky we take the liberty of ex-1

us through splitt manifestations. Sometimes it would almost seem as if I was alone in the enterprise, and then again it would appear as if new light had shone forth, as I would learn that some one of my neighbors had, by some circumstance or other, been brought to see that splitts could communicate with us. And while these years have been passing along, I have witnessed a city grow up around me, and spiritualism gradually expand, until now we have quite a number of mediums and a number of circles, where we get a variety of different forms of communications and manifestations—some healing the sick, others answering test questions, while others are developing in music and speaking. Meantime I have read your most excellent paper, as well as other periodicals and books on Spiritualism, from which I have learned much that tends to make life's pathway more pleasant, because the soul is raised to higher thought and action, and the sting of death is taken away by clear proof of the immortality of the soul.

could possibly have, and do more for them than all the Gods of the past ever did.

The meeting closed with music, and all returned home well satisfied. Mrs. M. E. French solicited subscriptions for the spiritual papers.

Mrs. L. E. Balley.

The Zulus appear to know their own country better than their English invaders know it, and consequently they are frequently glying the lie to the home reports that the war is at an end. It is no sign that a Zulu is whipped, that he cannot be found.—Boston Post.

Indiana. INDIANAPOLIS .- Cortland Ball writes: "Spiritaalism at the capital of the 'Hoosler' State seems to be holding its own and steadily moving on in the 'even tenor of its way." The first society of "Truth Seekers," R. of its way.' The first society of 'Truth Seckers,' R. W. Parker Tresident, are holding regular meetings at their hall, No. 50. East Market street, every Wednesday and Sunday evening. Flavy Pidgeon, a young man who is destined to become one of the most noted naterializing neediums in the world, gives public scances every Thesday evening, under strictly test conditions. Investigators are allowed to go into the cabinet and sit with the medium, holding his other needium's hands while the manifestations are taking place. The high in the scancer from is kept sufficiently bright so that any one can readily recognize their friends and see every person in the room. I have attended quite a number of the scances of that remarkable medium. Mrs. Atma Stewart of Terre Haute, Ind., and have witnessed some very wonderful manifestations through her bacdiumship, but I have never seen any that are more convincing to a person of a skeptical investigator inside of the cabinet, hands appear on the outside and shade hands are held by some skeptical investigator inside of the cabinet, hands appear on the or any person in the room; the cabinet is violently shaken and a tan is vigorously used, and such like startling manifestations are witnessed by the astonished investigator. The medium has only been sitting at intervals, for alout one year for development, Mr. C. E. Winter of Uniburg, Ind., is now located in this city. He is a materializing medium of some note. While Spiritualism, there is one thing which they should all agree upon, viz., personal liberty. Every Spiritualist, every linded, and every man and W. Parker President, are holding regular meetings at Spiritualism, factor is one thing which never should all agree upon, viz., possonal liberty. Every spiritualist, every liberalist, every infidel, and every man and woman who forks a particle of interest in having the rights of their fellow-man protected, should unlie in a demand that the gross injustice which has been perpetrated upon that champlon of liberty and opinion, D. M. Bennett, be set aside."

California.

SAN FRANCISCO.-A correspondent writes under a late date, stating that the Spiritualist Society in this city "was never more prosperous and united" than at the present time. He pays, in passing, a tribute to the kindly interest telt in the Society and the cause by J. D. Pierson, Esq., of whom he says: "Father Pierson is now over seventy years old. He was formerly President of the Spiritualist Society of this city, and it was he who presented us with the Banner of Light complete, from the first number, all nicely bound, with several hundred other volumes of valuable books. Dr. J. M. Peebles," continues the writer, "has engaged to be with us during October, November and December, and Mr. J. Frank Bayter is expected to be with in feb. with us during October, November and December, and Mr. J. Frank Baxter is expected to be with us in February next for a few months. Our annual election of officers took place recently, and Mrs. Laverna Matthews was reflected President; R. A. Robinson, Vice-President; A. W. Allen, Secretary, and J. M. Matthews, Treasurer. This is the fifth year of Mrs. Matthews's Presidency, and the fifth year of the present Secretary."

Colorado.

DENVER .- E. G. Granville writes: "Mrs. N. D. Miller, materializing medium, late of Memphis, Tenn., is now located here, where she has already awakened quite an interest in the phenomena of Spiritualism by several exhibitions of her wonderful powers, of which I will write more fully in the near future. The subject of organization has been canvassed

among the Spiritualists here for some time, and Sunday. Aug. 17th, a preliminary meeting was held and resolutions adopted to hold regular weekly meetings. I hope to be able to report to you shortly a society here in good working order, together with a Progressive Lyceum."

Nebraska.

PATRON.-Mrs. Mary B. French writes, Aug. 26th: 'In your issue of Nov. 23d, 1878, there is a message given through Alfred James, of Philadelphia, from one

years ago the 7th of last July. Instead of adopting the popular mode of expending thousands of dollars to erect a monument over the grave, in a seeluded spot, where it could be of 10 utility to the living or dead, Mrs. Merrick conceived the idea of building a half upon a public place, in the midst of a basy city, where it might not only build to mad the virtues of the dead, but furnish a delightful place of worship, and where all classes, the poor as well as the rich might assemble to listen to the gospel as taught by the holy angels. The half will be fluished and roady for use on or about the poth of September, and spartfulist lecturers who construits way are informed that they can have the free use of if to speak in."

CARBONDALE, add he Seley writes: "This is a little town of about twenty five hundred linhabitants—

Pennsylvania.

YORK.- E. B. Myers writes us under date of August 25th, speaking in high terms of praise concerning the powers of Mrs. L. A. Henry, clairvoyant healing medium, 689 Sixth Avenue, New York City.

Medicus Grapples Successfully with a Severe Case of Neuralgia.

Relying wholly upon Mayor lism as a Thera-pentic Agent.

To the Editor of the Banner of Light:

My patient was a young man of eighteen, of delicate physical organization, and predis-posed by hereditary tendency to heart disease. He had attended school during the winter, and since then had been able to perform much labor

on the farm.

I first saw him on the third day of the attack. The saw him on the third day of the attack. The pain had not been continuous; but on each succeeding day it had recurred at an earlier hour and with increasing severity and longer continuance. He was in agony, and had been so for several hours; nor was there the slightest indication of any abatement in his sufferings. Indication of any abatement in his sufferings. I at once entered upon a vigorous magnetic treatment, and in less than half an hour he was essentially relieved. Three hours later I saw him, and he had been so far relieved that he had slept quietly, but was feeling very much exhausted by the severity of the attack.

Anticipating a strong tendency to a recurrence of the pain the next day, I requested him to call on me at the hour of the expected attack, and sure enough, the symptoms were very much as they had been the previous three days. But in

they had been the previous three days. But in less than an hour the last vestige of pain had

disappeared.

Will there be a recurrence of the pain, is the important question? Judging from my limited experience in several other acute diseases, I think there will not. But suppose the pain does recur? Why, then, there must be a recurrence of the treatments. No physician of any persuasion would cease his efforts at two trials, but arouse himself to renewed exertions for his patient. Why not the magnetist do likewise?

P. S.— More than two weeks have elapsed since the first treatment, and there has been no recurrence of the pain, but a steady improvement in health and strength, so that he engages in moderate labor on the farm.

It may not be known to our readers generally that the foregoing article (as well as several others which have from time to time appeared in our columns over the signature of "Medicus," during the past year) is from the pen of an Allo pathic physician of more than thirty years' standing, and a graduate of the oldest Medical Institution in this country. For two or three years he has made Magnetism as a therapeutic agent a critical study, with the most satisfactory results, as those will notice who have read the reports of a few of the numerous cases he has treated.-ED. B. or L.]

The Work of Mr. and Mrs. Fletcher.

A lady correspondent writes us from London under a recent date, and in the course of her letter pays the following well-merited tribute to the services wrought for the good of the cause in that city by J. William Fletcher and his estimable lady-both of whom are well known in Boston (their former home), as reliable test media, and platform orators of pronounced

⁶ I have been sunning myself after a long, fatiguing sea-voyage, in this beautiful and lux-urious home of Mr. and Mrs. J. William Fletcher, who actually have made mediumship the justion among the titled and cultured of this great Eng-lish metropolis. We all have reason to feel not a little pride in this, their unqualified success, spiritual centres, and are consecrated to the

hishest and most ennobling purposes.

I think I never so fully realized that, home is
the very 'gate of heaven,' as during my visit in
their hospitable abode. Mr. Fletcher not only
gives the whole week to his mediatorial work for spirits and mortals, but lectures every Sun-day evening at Steinway Hall, under inspiration, signing tests at the close of each discourse which, are of the most positive character. think his tests the most convincing that I have ever heard given on the rostrum—they so rarely fail of being-recognized fully. On a recent Sun-day evening, he spoke on the topics naturally suggested by the work of John King as regarded the materializations, etc.—this almost ubiqui-tous spirit himself controlling; he said he was the leading spirit of a band who had made this phase of manifestation their study, and all took his name. The lecture was most instructive, and listened to with the utmost attention by the large andience assembled.

I believe the increasing interest manifest causes Mr. Fletcher to deny himself the recreation which the London fashionables take at this season, as he has just commenced a new course of lectures."

Verification of Spirit-Message.

The following note alludes to a spirit-message received through the mediumship of Mrs. Dan-

In the Banner of Light of June 28th was a message from Louisa West, Allegan, Mich. I was soon after called to visit a recently widowed sister in that place, and took the paper with me, thinking it would be an excellent test. I had no sconer mentioned the name, than my sister exchained, "Louisa West! Why, certainly I knewher! she died last spring of consumption." I then read the message, which she said was quite characteristic of the lady. She had one brother, but was in some way estranged from him, and during her sickness boarded with acquaintances, who were as kind as comparative strangers could be. A short time before her death she sent my sister, who was then also an invalid, some wild flowers, knowing that she was passionately fond of flowers.

Yours truly, C. L. Shacklock,

La Porte, Ind., Aug. 23d, 1879.

Mr. Charles Watkins, spirit medium for independent slate-writing, has quartered him-self in Alliance for a time, and will make this his headquarters for his peculiar and wonderful phase of spirit power. Mr. Watkins is undoubt-edly one of the finest mediums for ballot test, edly one of the finest mediums for ballot test, independent slate-writing and dark materializing scances in the country. Right here we will say, however, that the ballot tests and slate-writing are done in broad daylight. Strangers will go into the presence of Mr. Watkins with two new slates under their arms, put a little piece of pencil between the slates, Mr. Watkins frequently not touching the slates, and they will get lengthy, intelligent, and satisfactory communications from their friends, written by this little piece of pencil between the slates, on this little piece of pencil between the slates, or one slate, the communication containing various tests, and signed by the full name of the person writing. By this wonderful phase of spirit phenomena skeptics are nonplussed, the ridicular is silenced, and believers are delighted. Every man and woman in Alliance interested in this question, unsatisfied, should avail themselves of this opportunity and have a sitting with Mr. Watkins, who is staying with Mr. S. Bigelow.—Independent Age, Alliance, O.

[Mr. Watkins has since the publication of the above removed from Alliance to 51 Rockwell street, Cleveland, O.-Ed. B. of L.]

That deed is well done of which a man does not repent, and the reward of which he views gladly and cheerfully.—Dhammapoda.

Acw Books.

Mrs. M. A. King's Works.

The Principles of Nature, As discovered in the Development and Structure of the Universe; The Solar System, Laws and Methods of its Development; Earth, History of its Development; Expo-sition of the Spiritual Universe. Price reduced to \$1.75, postage 12 cents.

Real Life in the Spirit-Land. Being Life-Experiences, Seenes, Incidents and Condi-tions, Hustrative or Spirit-Life, and the Principles of the Spiritual Philosophy, Price 54,00, postage 10 cents.

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The Spiritual Philosophy vs. Diabolism Two Lectures. A positive and able argument against the theory of cyll spirits, and their influence in producing dis-cordant manifestations through mediums,

Price 25 cents, postage free.

What is Spiritualism? and Shall Spiritualists

Two Lectures, These discourses admirably present the fundamental principles of Spiritualism, as discerned by the author, with an argument for the organization of Spiritualists to advocate and develop them.

Price Tecents, postage free.

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God the Father, and Man the Image of God.

Two lectures, showing the principles of nature to be the only revelation of the Supreme Intelligence, and man's nature to be the original embodiment of those principles.

The Brotherhood of May, and what follows from H. In two bectures, which treat of Man the agent of the Diety

on every plane of Life, to supervise and forward nature's work; Original Number of Races of Men, and Where Ap-leared; Grades of Men a Necessity by Nature's Law of Coperation of Forces for the Maintanance of Life, etc. Price 25 cents, postage free, For sale by COLBY & RICH,

The Religion of Spiritualism.

BY EUGENE CROWELL, M.D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc. Among the prime points of consideration in this work may be mentioned:

Spiritualism is a Religion.

The Religion of Spiritualism Is a Religion.

The Religion of Spiritualism Identical with the Religion of Jesus.

Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can east the burden of our sins; it only enlightens our minds, makes clear our day, and points us to the way in which we can elevate ourselves; and if, with this knowledge, we fail to walk righteously, the greater is our condemnation.

Price Lecuts, nestage free. Price 15 cents, postage free, For sale by COLBY & RICH,

Bible Marvel Workers,

And the power which helped or made them perform Mighty Works, and inter Inspired Words; Jozefher With some Personal Traits and Characteristics of Prophets, Apostics and Jesus, or new readings of "The Miracles," BY ALLEN PITNAM, A. M., Author of "Natty, a Spirit;" "Spirit Works Real, but Not Miraculous;" "Mesmerism, Spiritualism, Witheraft and Miracle;" "Tipping his Tables," etc., etc.

Mit, PITNAM has here, in his uniformly candid and calm spirit, furnished an unusually vivid, interesting and instructive volume of about 210 pages. He here allows what he incidentally calls "The Guide-Book of Christendom" to tell the story of its origin and character, and mostly in its own words and facts. Biblieal fight cads bils way, and as he moves on he finds and points out fact after fact, view after view, meaning after meaning, attaching to dolf anniliar mental pletures and forms of Bible scones and personages which possess the charm of novelry, while they generate conviction that they are true and valuable, Cloth, \$1,25, postage 8 cents.

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RESEARCHES

Phenomena of Spiritualism.

BY WM. CROOKES, F.R.S.

BY WM, CROOKES, F. R. S.

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A other becomes the transport of the

An earnest and dispussionate discussion of principles, ideas and measures on never fail to elbit important information and to correct err deous views. For these reasons such controversies are always desirable and profitable. more especially when they involve the chicidation of grave questions concerning the life, health, liberty, progress and destiny of the human race. But when inen abandon these great themes, on which the world so needs to be enlightened, and descend to personal and angry disputes in which the evil spirit of vituperation tuns riot among the people, and we are sunmoned to witness a grim dance of naked skeletons, all who either love peace and pursue it, or seek for and honor the truth, will desire to be as far as possible from the arena of controversy, We regret to witness in certain quarters, a growing disposition to indulge in a timonious disputations in which each strives to expose the other's deformity. No occupation can be more unworthy of a Spiritualist. The world will not mistable the man who comes out of a cockpit, and the sewhert of eleaste to engage in scenes. of challenging state, for the no tedited representatives of Spin amiliana

ं रंगक्षण भाग - ज आजाः Some with me we contributer to the Trait Sect. er, who productly oneserves his manufacturities on "blewish Personalions" under the startling title of The Ir and a Promitting, dr.", Lamareneinded that his illustrious prodecessor was so an bitions, and, within, so prene to meddle with sacred things, that be incurred the displeasance of the surrence divinity. According to mythological stay be commissed a celested brightry, and by studen five warrest and quickened the forms of chiral shioned by his own bands. This hold interference with the Digitoratives of the Roman Joye excited the indignation of Juggler, who consid him to be bound to Mount Caucisus, and a vultime, wa left to prev upor his liver. Pradence may and

suggest the propalety of imposing at least sormitational restraints up at Promethous the Younger

The fact is, this Isimaelifish worth recklessly blads his blumberbass to the may depand then blates away at all things or general and hearly everybody in particular. His hand is against the dewish delicate and his ancient position "the Physical Florid", Moses, David and S. mon; Irish Jesuits and Roran Catholics, Hill ton and Corbins the New York How In and, in his sweeping denunciation, he has not the grace to even except "Cur Heaven's Father," whom he couraies by distinct inglication to a Sloux Savage! The throne of Reason must be vacant when non write such stuff. Verily, the modern Progrethens comes down from the mountain to live in a low morass and trackless jungle, where, it seems to me, any honest

Tree! So beginned find very poor picking, And so Promethers, the Younger's till lexelcises the himsest liberty, jezables of the pleasund of the superior gods. He is not even yound by any rules of reason; he may have no vulture to previous his liver, but be estiled by her some s, of oid Time deff they, indiging from the temper, of his spirit and the tone of his article. His

mind wanders, For field with mass and perplexed with error" He seems unhappy, and his prevailing aspect is a shadow of smething terrible. He is very and thery in his pilor ethean "defiances, But let us be just in our indement of the erring. Promether's Junior is somewhat confused, and his manner is restless and impetuous ; but he may be very honest, and intend to do a brave thing. To say the least, he sustains a better character than the old main. After reading his articles To be Process speck that he committed the print they resisted by his printing fire

from Laren, CPRED BY A SPIRIT.

They are mistaken who imagine that every shade that visits this mundane sphere is some poor wandering "goblin damned." There are "spirits of health" from whose benign prescence virtue goes forth to sick and sorrowing humanity. If it were not so, how could we comfort the afflicted by vindicating the ways of God to man. In the last extremity the Pagan, the Jew, the Christian and the Moslem, rest together on the Divine beneficence, which is to none so apparent as to the reverent and enlightened Spiritualist. Here is an illustration of the exercise of the healing power by a spirit whose presence was revealed to the vision of the patient. I copy from the New York Son of the 30th ultimo:

A glrl at Hopkinton, Vt., was a cripple from her birth until lately. The story of her cure, as her family tells it, is that, while at dinner, a deadly pallor and an expression of agony were observed upon her face and she complained of a sudden and terrible pain in her

If this fact, had occurred in the first century Term as follows:

1. In the reign of Rutherfold I, there was in of the Vermonters, a damsel who was lame and a cripple from her mother's womb.

2. And it came to pass at midday while she. These lectures will be resumed Sept. 21st. sat at meat, that the power of the Lord came her suffering was very great.

3. And those who were with her were deeply moved in spirit, fearing that the maiden's life was in danger.

4. And at the same hour behold the messenger of the Lord stood in the midst to comfort; her. And it came to pass that virtue went out

from him; the palsied limb received strength; and the young woman was made whole. 5. And the people were astonished; and all they

that were in the house rejoiced together with that were in the house rejoiced together with the maid, testifying with one accord that the level, and now the "dead" Indians have appeared at Washington to claim their dues, and

6. And it came to pass that Charles, one of the chief scribes of Gotham, whose surname is Dana, proclaimed the truth to the people, in the light of "the Sun which shines for all."

SHALL WE SUPPORT FRIENDS OR ENEMIES? Now is the time for those Spiritualists who; have children to educate to remember that the by Afghan troops, and every member of the company BELVIDERE SEMINARY-Misses E. L. and Belle killed, The Ameer has declared himself powerless, Bush, Principals-is a school that has peculiar and asks for British assistance.

and unequaled claims to their patronage. While New York Correspondence. the distinguished Ladies who preside over the introduction of this Institution are eminently free interests of this Institution are eminently free from all narrow views and sectarian limitations, MISCELLANEOUS COMMENTARY. Tront air nations is a small strength of the highest moral courage and social refinement, on the fair record of whose blameless lives there is neither spot nor, shadow. Add to these considerations the fact that the Belvidere Seminary bis extremely beautiful in its situation and surroundings; that the atmosphere is singularly pure and invigorating, and it must seem incredible that the just claims of this School should be overlooked.

I appeal to the tens of thousands of Spiritualists who send their sons and daughters to schools under the management of persons whose minds are warped by prejudice and embittered by sectarian feeling. Will you continue to lavish your favors on those who at once despise your principles and subvert the freedom of the young minds committed to their care? Will you still do wrong of late years? withhold your support from the one Institution that deserves it, and from the very persons; who, above all others, are most worthy of your patronage, and of the fostering care of a people. who certainly owe something to their, incorruptible fidelity to truth and their constant and patient devotion to the higher interests of humanity? Spiritualists should at least be just; toward all; but they are not required to put weatons in the hands of those who smite them, much less are they expected to leave their truest friends and most faithful servants emptyhanded and defenceless. Let people of liberal minds everywhere, and especially all Spfritualists, meditate upon this matter, and make hastecover up oif they may not wipe out-the shame of our past megligence and misconduct.

The ensuing term at the Belvidere Seminary begins on Monday, the 15th of September.

A REOR MEASURE OF SURREI ALISM. A copy of the Post Lake (Wist) Representative, edited by Messis, John and K. W. Hotchkiss, has just found its way to the writer's table. It contains a reply to an article upon Spiritualisin [by a Western paper known as Peck's Son. This little sun in the West is not very remarkable kindred occasions, and accordingly breaks forth in the for its illuminating capacity; nor does the edi- following piteous strain: torial Peck appear to be any larger than the name inglies. Healleges that a cultured daughter of Jüdge Harris, of Morris, Ill., has become insare through her belief in Spiritualism, and he thereupon devotes half a column to an attempt to mislead the public by a misrepresentation of the general facts and tendencies of Spiritualism. Our friends of the Representative were prompt in administering an antidote for Peck's poison, which renders it altogether harmss, even to the babes of the Spiritual Israel. The radiations of Bro. Peck's little luminary do het reach far eneugh to enable him to see much! besides, his point of observation is too low. He mystodind/digher, and look beyond his present: limited a come if he would behold the overshadowing heavens and comprehend the subline principles of the Spiritual Philosophys-

SIGNIFICANT SILENCE. In the Popular Science Monthly, and 'also in the spiritual contrals, HENRY KIDDLE, A. M., has had occasion to deal with his critics of late. and in a manner that will cause them to treat him with greater circumspection hereafter. The dentific magazine referred to, some time since, published a very unfair and abusive review of "Spiritual Communications," which was ren-detedespecially offensive by its personal references and supercilious tone. This called forth

a brief but pungent reply, in which Prof. Kiddle fairly throttled the sturdy Youngars. And then followed- oppig-sive silence and nothing more! S. B. Brittan. so Mast 14th Street, New York, September, 1879.

London Spiritual Notes.

To the Labor of the Blumer of Littlet.

"The Coming Era," a large, handsome volume A three-fold gord not easily broken: a happy past, a from the pen of Alexander Calder, Esq., Presis happy present, and a happy future. dent of the "British National Association of Spiritualists," is ejeating a great sensation, and is receiving the most favorable criticism from all the leading journals. It is just such books that bring thoughtful minds to contemplate the better side of human nature.

The "Order of the White Cross," a secret order, has now its lodge-room elegantly fitted up, and holds weekly sessions; it has a large number of members, and may now be said to have fully established itself. Its object is to bring those who call themselves Spiritualists into harmonious relations one with the other, in order to receive instruction from the spirit-teachers. At the last meeting a large number were initiated. The meetings are held with closed doors.

It will surprise the Spiritualists of London to read that Major Forster has held a reception and sailed for America, as there were doubtless many who would have been glad to have taken him by the hand and said God-speed. But the matter was managed so privately that very few knew of it : otherwise the meeting would have taken a more general character. But if England is to see him so soon again we shall save our strength to welcome him back.

Mrs. Florence Corner's mediumship is now stronger and firmer than ever. Two spirits, fully materialized, are seen walking about the room in good light. She is doing much for the cause.

Mr. J. J. Morse was tendered a pleasant reeption on his second visit to Edinburgh. A illseased leg simultaneously with the appearance of a large number assembled to meet him. Mr. strange, shadowy, form by her side. From that hour James Bowman, of Glasgow, presided, and alshe began to recover, and she is now comparatively | together the affair was very pleasant and profit-

Mr. J. William Fletcher was greeted by one s it might have been recorded in manner and of the largest and most fashionable audiences of the season, recently, at Steinway Hall. Among the distinguished audience were the the place that is called Hopkinton, in the land Countess of Caithness, Princess de N-, Le Comtesse de Roullee, Duke of Pomar, Sir William Topham, Kimnigale Cook, LL. D., &c.

The "Historical Controls," published in the upon her; and she cried with a loud voice, for | Medium and Daybreak, are one of the leading features of that journal, and they are exciting great interest. A new paper, the " Spiritual Pioncer," is to be started by W. H. Lambelle.

> FIDELITY. To lt is the same old story of frauds against the Indians, only with variations. Under the pretence that certain of the tribe of Potawatamies, who were fugitives in Mexico, were dead, rascally speculators represented them selves as their administrators, and secured their lands and shares of trust funds, amounting to the Government must meet them. Happily for the Indians, the Government discovered that one of the parties presenting this last claim for them was a speculator, bent on getting the lion's share of the funds, and thwarted his little scheme. Boston Herald.

The British embassy at Cabul was recently attacked

BRIEF PARAGRAPHS.

SUMMER IN THE CITY. Behold the children playing Here in the scorching heat ! Tough little Arabs straying Through the desert of the street. They dream not - more's the pity-Of forest, dell, and down; But Hope stays in the city When the world goes out of town, And these brave youngsters striving 'Gainst poverty and shame, May be the first arriving At the temple gate of Fame For rugged health attends them, And in you distant sky That Holy Power defends them Which hears the raven's cry.

And now it cometh to pass that the ex-treasurer of the Massachusetts Home Missionary Society has been arrested on a warrant charging him with embezzling 7000 or more! Why is it that so many pious people

The yellow fever is still gradually depopulating Memphis. It takes on both good and bad,

Cetewayo, the Zulu king, has got out of the way of ictoria's flying artillery.

Gen. Grant Is coming home.

Modern Pharisees grumble Bishop Haven at the head), as the ancient ones did, that men step out of the ruts of custom to do good; and the best reply is, that of Him who "made the Sabbath for man, and not man tor the Sabbath."—Receber.

The Springfield Union thinks Gen. Butler will be ur next governor.

The village of Hunterstown, Pa., had a cyclone visitor recently, which demolished the Methodist Church, badly damaged the school buildings, and unroofed a number of dwelling houses and other edifices.

The Bonner of Light and its readers are to be congratulated upon the engagement of W. J. Colville as a spiritual intermediary. Whether he gels his inspiration from the spirits or not, his off-hand solutions of knotty problems, launched at him from promisenous audiences of anxious inquirers, are remarkable for lucidity and strength. Firston Herald.

The New York Exercise Express can keep silence no longer on the subject of the much-indulged-in Pharis de monologues in vogue in church meetings, and on

> "Out upon the prairies Indians there are Who never saw a Bible Or heard a deacon's prayer. How mong in this city
> Who daily hear the prayer
> Of some well-meaning brother
> Ency the Indians there!"

It is wonderful how silent a man can be when he knows his cause is just, and how bolsterous he beomes when he knows he is in the wrong

Cuba, so long as it remains in the hands of Spain, will be the hot-bed of yellow fever seed, from which the people of the United States will suffer worse in the future than now.

The marriage of the King of Spain will not be soluntited until Dec. next, it is said, by which time "his majesty" hopes all opposition will cool.

Men who most think Use printer's ink.

Zion's Herold remarks that "Christ was born in a manger, but Pentecost came in the midst of the court of the golden temple." What will Pentecost say to

Do good and be good, and, despite all that is said about this world's Ingratitude, some one will love you and greet your coming, Bro. Murray.

Don't hig Sorrow; for if you do you'll get nettled

Soon the verdant-coated melon Will have disappeared; And the oyster shell enerusted; With a little pepper dusted And in gravy all adjusted From huge bowls of church-fair soup Will be speared.—[Denison Heyald,

Whenever new relations are made with any one, it becomes necessary to lay in an ample supply of pardon of indulgence, and of kindness.

They wanted ten men in Gomorrali,
Or Sodom, when Lot tarried there,
To saye the two towns from the horror
Of terrible death and despair.
Ten men, who were clean, could deliver
The plains of the sins they had done:
If the angels had searched in Fall River,
They have stolen the wages of labor,
They have stolen the wages of labor,
They have tolbed the seant homes of the poor,
They have rotblessly plundered their neighbor
And the stranger who came to their door.
Their sins are sufficient to shiver Their sins are sufficient to shiver
The mills that their millionaires built:

the mins and the minorance of the rest in pray the good Lord that Fall River be not held to account for their guilt.

—[C., in New York Sun.

The Freeville Liberal Lyceum Association of Freeville, N. Y., dedicated, Sunday, Aug. 10th, a commod! ous and attractive hall for its purposes. The hall was built by stockholders at \$5 a share, and is nearly paid for. The exercises referred to drew an audience of about five hundred persons. Addresses were delivered by Prof. J. R. Buchanan of New York, Professors Anthony and J. E. Oliver of Cornell University and others.

If one-man conquers in battle a thousand times a thousand men, and if another conquers himself, he is the greatest conqueror.—Dhammapoda.

Down on the pave he quickly fell. What he then said I will not tell. What made him thus so ugly feel, He'd stepped upon an orange peel.

THE HOWARD ATHEN.EUM, says the Herald, opened for the season on Monday night last to a thoroughly delighted audience. The orchestra and circle were filled to their fullest capacity, while every point in the lobby and in both galleries, from which a view of any part of the stage could be obtained, was occupied. The performances gave great satisfaction. So much enthuslasm has not been witnessed before in any city theatre for years. As the Herald expresses it, there was "a constant fusiliade of applause" from overture to fall of curtain. The same bill will be given every evening during the present week, and on Saturday af

It is quite natural that we should have "striking miners." There would be no coal if they did n't strike.

It has been a long time since we have seen the re lations of lawyer and client more succinetly stated than in the following item:

"Two Meriden men are in trouble over the owner-ship of a ladder, says the Danbury News, and are tak-ing steps for a lawsuit. The result of this will be that one lawyer will get the sides, and the other lawyer will get the rounds, leaving the holes for the littgants."

People no longer take their pleasures sadly, because they have ceased to be nurtured-with few exceptions -amid the dismal teaching that it is wrong to be found at places of amusement, and that it is a grave crime to be cheerful on Sunday. Read the poem on this topic, third page.

When summer with her bloom has gone, And autumn winds sound in the wood, The sportsman winds his mellow horn-Then takes a horn in solitude! The son of Prof. Stearns, of Harvard College, com-

mitted suicide in a Philadelphia hotel on the 7th Inst. The Old World sent "Uncle Sam" \$8,000,000 last week. Our people ought to be good-natured under such circumstances.

Robinson's Epitome of Literature, published in Philadelphia, has been purchased by the Literary World. Boston, and will hereafter be merged in that journal.

Spiritualist Meetings in Boston.

AMORY HALL,—Children's Progressive Lycema No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock, The public cordially invited, D. N. Ford, Conductor,

TVANHOE HALL,—Children's Progressive Lyceum No. 2 meets in this hall, No. 16 Main stre t, Charlestown District, every Sunday at 10% A. M. J. B. Hatch, Conduc-

for,

BERKELEY HALL,—Service every Sunday at 10¹

3. M. in this hall, 4 Berkeley street, corner of Tremont
street. W. J. Colville delivers an inspirational discourse,
followed by an original poem.

""" Obstance Society hold their

HENNEDY HALL.—The Roxbury Society hold their meetings in this hall. Warren street, every Sunday at 7½ P. M. W. J., Colville bectures and answers questions under influence of his spirit guides. EAGLE HALL, "Spirit guides.

EAGLE HALL, "Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 105 A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

ng postaca,

"PYTHIAN HALL, -The People's Spiritual Meeting
(formerly held at Eagle Hall) Is removed to Pythian Hall,
166 Tremont Street, Services every Sunday morning and
afternoon, Good mediums and speakers always present.

Amory Hall .-- Nothing could be more cheering to our hearts than the full attendance and very creditable exercises by the children of the Lyceum, and the complimentary remarks of our friends. Surely our cause is becoming more and more popular to the masses. We feel that the attendance of seventy-live children in the

and more popular to the masses. We feel that the attendance of seventy-live children in the groups on the first Sunday of the Lyceum year (as we had to-day), is indeed cause sufficient for great rejoicing. We shall continue to work on in the noble cause. All we need is the encouragement by your presence and means, good friends, and we are sure of success. Keep the ball rolling, and let Lyceums increase. The more institutions for progressive improvement we have, the more happiness and prosperity.

The exercises to-day were as follows: Overture, Singing, Responses and Banner March: Song, "Bright Golden Hours," Nellie Themas, Mr. Woodbury and Mr. Fairbanks, piano accompaniment by Miss Bell, who kindly assisted; recitations, "The Archer," Jennie Smith; "The Heart's Charity," Jennie Bicknell; song, "First and Last Love," Mr. Woodbury: recitation, "Tom," May Waters: reading, "A Little Child Shall Lead Them," Helen M. Dill: song, "The Octoroon," Mr. Fairbanks. Very flattering and encouraging remarks were also offered by Dr. Richardson, Dr. Currier, Prof. Milleson and Maggie Folsom. The meeting closed with singing and Target March.

WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, 1
Boston, Sept. 7th, 1879.

Iranhor Hall.—The Children's Progressive Ly-

Iranhov Hall.—The Children's Progressive Lyceum No. 2 held its opening service on Sunday, Sept. 7th, under very favorable auspices. This Lyceum has secured Ivanhoe Hall, formerly Washington Hall, where for many years the Spiritualists of Charlestown have held a Lyceum, as also meetings. It is located directly upon Main street, and is very convenient not only for the citizens of Charlestown District but also for those who may wish to visit us from the city proper.

Arrangements will be made at an early day whereby afternoon and evening meetings will be held for the convenience of the public.

pe held for the convenience of the public.

The list of officers for the present season is as follows: Conductor, J. B. Hatch: Assistant do., Frank Rand: Guardian, Mrs. May Biggs; Assistant do., Hattie Sheldon: Secretary, B. F. Butrick: Treasurer, S. Hilliard; Guards, Messrs. Brown, Whitney, Butrick, and Hilliard; Musical Director, Miss Lizzie Dawkins: Assistant do., Miss Cora Hastings, with a full corps of efficient leaders.

The Lyceum is now well established, and is destined to do much good in the District, as the utmost harmony prevails. At the opening, on destined to do finder good in the District, as the utmost harmony prevails. At the opening, on Sunday, the exercises were as follows: Overture by the orchestra, under the direction of Miss Dawkins (who by the way is an excellent violinist); Silver Chain Recitals, led by the Guardian: Banner March, after which the Conductor welcomed the friends to the old home of the Lyceum, urging all to harmonize, and never to allow a sentiment of discord to entertheir ranks. By following this course, the Lyceum will be a success. The following pupils joined in the exercises: Recitations, Addie St. Clair, Gracie Burroughs, Ida Brown, Arthur Rand, Albert Rand; Duet, Bertie Hall and Lillie Wells; Calisthenics, led by Miss Ella Carr and Master Frank Rand. At this point Mr. Chas, Abbot, formerly connected with the old Charlestown Lyceum, was called upon, who responded with an appropriate speech, concluding with a song, which was well received by the audience. Assistant Conductor Rand, Mrs. Hattie E. Wilson and others, followed with words of encouragement. Mrs. Hattie Shelden growntal a course at the conduers, followed with words of encouragement. Mrs. Hattie Sheldon executed a song, at the conclusion of which the exercises of the morning closed with the Target March.
We would again improve the opportunity of inviting all to join our ranks.

J. B. HATCH, Conductor.

Eagle Hall, 616 Washington street.—Our meetings at this hall on Sunday last were unusually interesting, and there seems to be an increased interest on each succeeding Sunday, the hall being crowded throughout the day. The morn ing and afternoon exercises consisted of short, interesting and practical speeches by Mr. C. M. A. Twitchell, Prof. M. Milleson, Mrs. Waterhouse, Dr. B. F. Richardson and others, and many very convincing tests through the mediumship of Mrs. M. W. Leslie, Mrs. A. Pennell, B. F. Richardson (the blind medium), Mrs. Smith

and Mr. Corliss.
The evening's entertainment consisted of a well-written and argumentative original essay by Mrs. A. W. Wildes, containing much sound reasoning. The effort was well delivered. Short but unusually interesting speeches were also unade by Mrs. Waterhouse, and Mrs. Abbie N Burnham, who were inspired in an unusual degree. A very feeling recitation was presented by Miss B. A. Hinckley, and several excellent tests were given by Mrs. Nellie Nelson, Mr.

Brown and others.

The address by Mrs. Burnham, the essay by Mrs. Wildes, and the reading by Miss Hinckley were unusually well received, and called forth much applause from the large, attentive and interested audience. The meetings will be continued.

Pythian Hall.-The meeting last Sundaymorn ing was an occasion of interest, and all present expressed their satisfaction at the good results which came of it. Dr. Charles Court opened the services with an invocation: a poem entitled "Love," from Poems of the Inner Life, was "Love," from Poems of the Inner Life, was read by the chairman, after which some fruit was passed to the audience, and all were invited to partake in token of "Friendship, Love and Harmony." A conference then ensued which was participated in by Messrs. Hall, Sanderson, E. Brown, of New York, Mrs. Ricker. Drs. Court and Todd, and others.

The medium? experience weeting in the

The mediums' experience meeting in the afternoon was opened by Mr. Bickford with quite an enthusiastic address, followed by interesting experiences from Dr. S. A. Wheelock, Messrs. Furnald, Sanderson, Rhoades, E. Brown and Mrs. Jackson. The meetings were interesting through the day, the utmost harmony

prevailing.

Next Sunday the usual healing and developing meeting will be held in the morning; and a continuation of mediums' experiences in the F. W. J. afternoon.

Spiritualism in Worcester. To the Editor of the Banner of Light :

The Worcester, Mass., Association of Spiritualists held its quarterly meeting on Sunday, Sept. 7th, and elected officers as follows: President, John A. Lowe; Vice-President, Chas. A. Blake; Secretary, Woodbury C. Smith; Cor. Sec., F. H. G. Morse; Treasurer, Mrs. M. A. Howes; Managing Committee, Mrs. M. A. Howes, Mrs. L. M. Underwood, Mrs. K. R. Stiles, Mrs. D. M. Lowe, Mrs. S. Maynard, F. H. G. Morse, W. C. Smith, D. T. Brown, C. A. Blake, A. P. Howes.

The Association is now entering upon its fifth month, and its members feel confident that before another four months have passed the people of this city will have the pleasure of listening to some of the best speakers in the field, and will begin to realize how many of their neighbors are walting favorable opportunities for more thorough investigation of this much talked about Spiritual Dispensation.

It is the earnest desire of our Association to so conduct all our affairs as to merit the confidence and support of all who cherish the love of religious liberty and year, provided a marked paper is forwarded to this office.

the right to worship God according to the dictates of conscience. We hope all favoring these views will come forward and join us in our efforts to procure the best talent that can be had to set before the people the true basis and principles of Spiritualism, and the vast importance of its thorough study in the elevation of F. H. G. MORSE, Cor. Sec. mankind.

Worcester, Mass., Sept. 8th, 1879.

Reply to Mr. R. C. Flower.

To the Editor of the Banner of Light:

I notice a letter in the last Banner from R. C. Flower, of this place, which is so unjust and untruthful, that I consider it my duty, in the interest of truth and common justice, to reply, and correct, as far as I can, the false impression made about one of our most worthy citizens. Mr. Flower in this case is influenced by anger and malice or he never would have written thus. He says:

cun, the raise juppression made about one of our most worthy clitzens. Mr. Flower in this case is influenced by anger and malice or he never would have written thus. He says:

"Mr. A. W. Coates, who now owns a controlling interest in the Independent Publishing Company, Is a very narrow, sectarian bigot."

A statement could hardly be further from the truth. Mr. Coates is a liberal, high-minded gentleman who has the confidence of everybody in town, (Mr. Flower's support, besides numerous donations and perquisites. He is an avowed Spiritualist, though he knows it to be greatly to his discredit with many of his freends, relatives and business acquaintances. His regular sales in his business this year have exceeded sixty five thousand dollars. When Mr. Flower induced him and a few others into starting a paper to give himself notoriety as cellior, Mr. Coates took one-fifth of the stock, and has been president of the company ever since its organization, and also chairman of the board of officers of the church of which Mr. Flower was pastor. Mr. Flower was so anxious to cell ta paper libat he volunteered to do it for nothing, assuring them that he could very soon get five thousand subscribers and make it pay them well. He did edit it, or pretended to, nearly two years, and it never cached one thousand subscribers, and many of them were constantly complating of the weakness and inability of the editorial management, and threatening to stop the paper as soon as their subscription expired. The paper ran behind, so that Mr. Coates, as President of the Company, was obliged to advance over São of his individual means during the last four months to keep it running. His only way to save the paper was to get rid of Mr. Flower, who had fastened hinself like a lecting hom it, and change the management of the paper, which he succeeded in accomplishing by buying the stock of the old Board. At the regular Annual Meeting of the stockholders in August a new Board of Directors was elected, who by a manimous vote dischangly conduct. "An

Chirstians. Fours for the truth. S. BHELDW, Chon'n State Central Com. of Spiritualists of Ohio.

P. S.—I append herewith a statement of a few prominent elitzens, not one of whom belongs to the same church that Mr. Coates does, and several of them bitter partisans in politics and opposed to Mr. Coates:

"The undersigned are personally acquainted with Mr. A. W. Coates, and regard him as a gentleman of intelligence, integrily and high social position. Being a progressive man and liberally helined in religious matters, he is not in sympathy with the prevailing belief, yet he has the confidence of the community as an honest man. He has been for many years at the head of a very important and successful manufacturing establishment, and has an extensive business acquaintance, and has the confidence and good will of all with whom he deads, so far as we know.

SASHORN & GRAY, Bunkers.

JOHN ATWELL, President First National Bank.
JOHN ATWELL, President First National Bank.

LOHALES KAY, M. D., Physician.

S. SHIMES, Agent P. T. W. & C. R., R.;

[Having published Mr. Flower's statement, it is but jus-

(Having published Mr. Flower's statement, it is but justice on our part to print the reply of Mr. Bigelow. This closes the controversy—at least so far as this paper is con-cerned,—ED. B. OF L.]

To American Spiritualists.

As the subject of prayer is one in which Spiritualists are, deeply interested, and which is of much importance to the growth of religious sentiment, we corollally ance to the growth of religious semiment, we cordinary commend to the attention of American Spiritualists the wise and lucid explanation of the value of prayer in the address of Dr. Buchanan, delivered at the Alli-ance Convention, August 30, 1879.

SAM'L WATSON, J. M. PEBLES, A. J. FIBHBACK, A. W. COATES.

Alliance, Ohio, Aug. 31st, 1879. Sour stomach, sick headache and dizziness, Hop Bitters cure with a few doses.

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