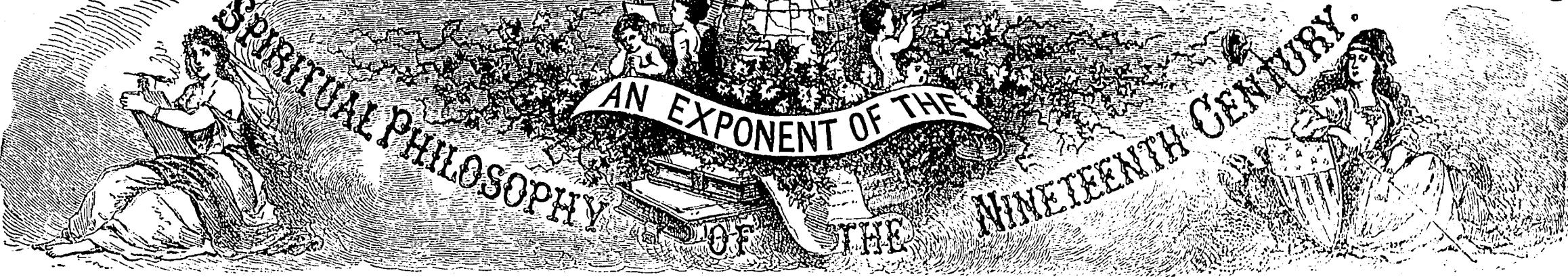


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light.  
BY G. L. DITSON, M. D.

(Continued from last week.)  
BELGIUM.

*Le Messager*, of Liege (1st and 15th August), continues to cite the "Extraordinary Case of Miss Fancher"; has a valuable article on "Mediums" and another on "Our Poor Selves"; but what little space I have I must give to other matter—"The Sibyl," for instance. A carriage stopped at 31 Penthièvre street, and two persons ascended to apartments and rang the bell. "Donna Estafano?" said one, as the door was opened by a lady with rich lace about her neck and diamonds and pearls in her hair. "Welcome, Duke de B—, and you, Mons. de F—," said the lady, who intuitively knew her visitors, and who for two hours sat with her in consultation. "There is no hope, then, of our schemes, according to your prediction," said the Duke, "and the Republic is to be firmly established." "Do not doubt it," said the lady.

A few years before this, in 1832, the sibyl was summoned to a small palace in Labrynyer street. She entered a rather obscure chamber, where a lady was seated, thickly veiled. The latter by a gesture called her to her side and extended her hand. "Oh!" exclaimed Donna E., "that hand holds a sceptre!" "That hand is indiscreet," replied the Empress, "but tell me of the future." "Your power will end in a frightful cataclysm," was the reply. "You will cause many a mother's eyes to shed tears, and your son, the object of all your tenderness, will die young, far from you, a violent death."

Last April a gentleman, thoroughly muffled, presented himself at 31 Penthièvre. Hardly had he entered before the divineress said: "I wait upon you, my Prince; but why this trouble to disguise yourself?" "How do you know me?" he asked, "no one knew of my coming." "That is my profession," was the reply. After a long talk, the Prince said: "Shall I reign?" "Prince, do not force me to reply." "Yes, yes," said he. "Well, if you order me, I must say you will not reign." "Then shall I soon be dead?" "Prince," she responded, "the future is in the hands of God; but go to no fête within three months." On the 6th of last June Prince O. went to the *grande fête* at the opera, contracted a cold from which he died in six days.

Four or five pages of the *Messenger* are taken up with "The Apparitions among the Catholics." Quoting from a work, "*Merveilles divines dans les âmes du purgatoire*," by Père G. Rossignoli, on pages 68, 69, 70 we read:

"It is amply attested that many times the spirits of the departed have made frightful noises in houses, upset the furniture, and done other like things. At Ferrare, one of the finest palaces of the village was unoccupied because haunted. A bold young student sought a room there, convinced of the folly of such a belief. Near midnight he heard the clanking of chains, his door opened, and he saw a frightful image, bearing chains on feet and hands. It approached and took a seat at the young man's side, who was now trembling with fear, but pursuing his studies. 'What do you seek?' said the spectre. 'I seek a sentence that is indispensable to me in my thesis to-morrow,' was the reply. 'It is not in that book,' said the phantom. 'I see on the table Bartle; on such a page you will find what you require.' It is not necessary to say that the young man left the spirit entirely unmolested. At the earliest dawn the spectre left, his chains again resounding as he departed. The young man followed his visitor to a sort of cave under the dwelling, where it vanished. People were summoned, and, digging at the place, found a skeleton, which, after having been removed and placed in consecrated ground, freed the old palace from any further trouble. Though incredible almost, the writer says, 'see *Justice divine*,' by the celebrated Gerres. We recall also what Pliny relates. Suetonius has several such in his '*Deuze Cesars*,' notably in his 'Life of Caligula.'"

On pages 185-6 the venerable priest, Père Wimmer, states as follows: 'At the Abbey St. Vincent, near Latrobe, a novice saw appear a nun, in the complete costume of the choir. This apparition returned every day from the 18th of September to 19th of November, 1859. The novice interrogated the spirit, who replied that it had suffered for seventy-seven years for having omitted some obligations, and sought relief through the prayers of the novice. The nun's request being complied with, the spirit disappeared. During its visits it stated that of 'the five priests which had died at our abbey, not one had yet ascended to heaven, but were all in purgatory.' From page 323 to 326 we find that the souls in purgatory have come forth more than once to protect their loved ones against

imminent danger, to defend against enemies, console in affliction, cure maladies. At Dole in France-Comté, in 1620, a woman had an artery cut by the bad management of a doctor, and was likely to succumb to it, when there entered her chamber a girl dressed in white, very modest, and asked the invalid if she would accept her services. The former was glad to avail herself of the offer. She was carefully tended, and marvelous indeed! discovered that as the stranger touched the maimed arm she felt herself healed. She now regarded with more attention the unknown one, who suddenly disappeared, saying 'I will return.' The news of all this spread rapidly through the village. In the evening the stranger was again there and said to the sufferer: 'Know, my dear niece, that I am your aunt, Leonarde Collin, who departed this life seventeen years since. The Lord permits me to come to you under the guidance of my angel and to put myself at your service for forty days.' But, replied the niece, 'how can it be my aunt, whom I remember as an old, cross, fretful creature, while you are full of gentleness and patience?' 'My child,' said Leonarde, 'this is not the old body that was put in the sepulchre, but another miraculous form; and as to my character, ah! my child, seventeen years of purgatory is a good teacher of patience and kindness.'"

Pages 48 to 51 give the following: "A spirit appeared to a good minister who was then preaching in England, but as he doubted the apparition the latter said to him, 'I will give you a sign by which you will be assured of its verity. To-day there has passed from this life the able servant of God, John of Nivelles, canon of Liege.' As soon as the spectre had departed, the minister wrote to Liege and ascertained that at the exact time announced the venerable John had left his mortal garb for the world of spirits."

The length of my review will prevent my doing justice to the magazines that remain to be noticed; but I will endeavor to return to them in my next.

### MEXICO.

*La Instrucción Espritista*, of Mexico, so ably edited by Don Refugio J. Gonzales, is in hand, and is fresh and attractive in its every feature. Its first article is from the pen of the poetess, Lady Soler. In it she compliments the United States for its many liberal institutions, and deplores the backwardness of Spain in these matters. The child of a brother who is a Liberalist, she says, has been educated in a Catholic Seminary; but the father expresses the belief that when old enough his son will become a Spiritualist. The lady, however, shows how difficult it will be to tear up by the roots doctrines thus implanted; shows the vast resources and wiles of the priesthood to hold what they obtain and win others. I have within a few days, she adds, seen three hundred children, handsomely dressed, adorned with flowers, and carrying banners, parading the streets; and this to attract and secure.

The above is followed by a noble letter from Viscount Solanot on Spiritualism in Spain, its struggles against ignorance, conceit, bigotry, while its teachings are elevating, ennobling, and the proofs of its veritableness within the reach of all. The testimonials in favor of the Marietta phenomena are overwhelming. The editor refers also to the same subject, speaking in high terms of the Spanish periodicals devoted to Spiritualism—of those in particular published at Barcelona, Lerida, Alicante.

"What the Invisibles do," by Lady Soler: "The Miss Fancher Phenomena"; a comparison of the Rites of the Church"; a review of a new book written by Sr. Nicolas Pizarro and highly commended; and some extracts from foreign journals, complete the present number of *The Instrucción*.

### SOUTH AMERICA.

The *Revista Espritista*, of Montevideo, for July, gratuitously published and edited by the able writer Sr. J. de Espada, invites attention, first, by "Two Words," which are, enlarged in number, given to a consideration of the non-enthusiasm in Montevideo on the subject of Spiritualism arising from too much rationalism and the waiting for spontaneous phenomena; then, by "Works with Love," also from the editor's pen; "Dissertation by the Angel Guardian"; a lengthy reply to Sr. Monterola's attack on our faith, by Lady Soler; and a few minor articles. Lady Soler says to Sr. Monterola, that since he has declared that the Spiritualistic doctrines are the work of the devil, it is well he has closed the controversy, for he has so debased himself as to call Spiritualists, thieves, hypocrites, impious, etc., manifesting the impatience of ordinary humanity, and not the dignity, soft, persuasive, tolerant, of a minister of Christ. "There is nothing better than moderation," says Cleobulo. . . . And as Sr. M. laments that he had not been born at a later age, Lady S. regrets it too; for she says that in this period of steam and wonderful progress, her opponent would bring everything to correspond to the institutions of past ages. Lady S. then goes on to say that since April, 1877, when Kardec's "Book of the Spirits" was published, there have issued from the periodical press ninety-two Spiritualistic journals: in English thirty; in Spanish twenty-seven; in French twenty; six in Italian; three in Portuguese; four in German; one in Dutch, and one in Greek. And further Sr. M. should remember what was said in the Senate in 1876, by Sr. Canovas del Castillo, that if they pretended to bring before the tribunals all those who professed doctrines adverse to Catholicism, it would be necessary to pursue (or persecute) some in nearly all the modern sciences.

The *Constancia*, of Buenos Ayres, for June, has sixty-one columns of fine print, which would more than fill the *Banner of Light*. Now, where to begin to make selections from so much that is good and enticing in all its pages, is perplexing. First, I find a notice of the sudden, yet most peaceful death, in Chivilcoy, of the worthy man, the model of goodness and charity, Rafael Mariel y Moya. Following are the "Chemistry of Odic Force and Magnetism"; "The Force of Will," by Phylmarion; the "Angel," by Lady

Soler, and a lengthy poem by the same enlightened authoress; extracts from Calagnat; lengthy extracts from the *Banner*, and many minor items, such as one cannot afford to pass over. Here I see that "the 20th of March has been a *fiat* day in commemoration of the 'spiritualization of Swedenborg,' while the same day throughout North America has been fixed upon and celebrated as the anniversary of Modern Spiritualism—a curious coincidence;" also, "It appears that all the clergy of all sects have become alarmed at the growth of Spiritualism." The society at Buenos Ayres, called "Constancia," is fortunate in having found an excellent medium, a young girl only thirteen years of age, who so personates death scenes, of one who was drowned for instance, that the departed are recognized by their friends. A private letter from Montevideo states that in a séance of a few friends, startling manifestations have occurred; and the hope is expressed that ere long strangers can be admitted, and hence much more good done.

### ITALY.

The *Annali Dello Spiritualismo*, of Turin, continues its translation of Viscount Solanot's "Catholicism Before the Time of Christ." In the present chapter, the early days of Cristina are portrayed, his retirement from the world, &c. It is here said that "Christina had not come into the world to found a new religion, but solely to purge the old of its frivolities and its impurity. . . . At the time of his death, the morals of the people were greatly elevated." S. D. Clavairoz, in an article entitled "Is Spiritualism a science or a religion?" says that "generally Spiritualism is considered the antithesis of Materialism." Another gives a more specific definition: "Spiritualism is a system of philosophy which establishes the existence of *esseri diversi* (a divided nature) of the body, the *esseri* being that which we term spirit." . . . "But from this, does it necessarily follow that it is a science? . . . No; Spiritualism should be considered solely as a belief, a creed, *una credenza*." Following this are the views of a writer in "The Protestant Church," with much respecting what "the Roman Church has to say on the subject of philosophy," which it makes the servant of theology. . . . considering reason the daughter of philosophy. . . . "But scholastic philosophy (writes Luther to Lange) ought to be extirpated root and branch with scholastic theology and what is canonical"; Luther deeming Aristotle as the Devil himself. . . . The *Annali* continues its account also of the wonderful burning of effects in the Mayor's house in Zafarrana: On the 15th March, the family returned to their home. On the 17th, the mother having purchased a quantity of cotton, which, though wet by the previous day's rain, was consumed before her eyes. Here is also a brief notice of the reform that is taking place in India under the influence of the new society termed the Arya-Somaj.

"La Chaine Magnétique" has but just reached me, and will be further noticed in next review.

### FOR THE BANNER OF LIGHT.

#### LOVE, THE GREAT MOTIVE POWER.

BY WALTER ROYNTON.

My mind will sometimes soar to stellar spheres,  
Aloft, serene, upon a starry beam,  
See the immortal surging waves of years—  
Their ebb and flow in more than mortal dream.

Sometimes vague shadows move before my view,  
Cast on the screen, dividing earth from heaven;  
Where shadows are there must be substance, too;  
Such are projections of the future given.

A world of light breaks on my view again;  
I stand on the immortal shore and scan  
The sea of life, its rolling billows trace,  
The past and future destiny of man.

The air is all serene; the great expanse  
In silence glows, and sparkling suns are seen;  
No voice or speech salutes my spirit trace;  
There's language, though, in all the starry sheen.

Alone I wander worlds of space around:  
Unconscious am of fear, for God is there!  
Nor wish again to tread on mortal ground,  
Content with the diviner, sweeter air.

There sums, the great and central thought of all,  
Do flame and move by energy divine;  
Love is their essence, orbs obey their call;  
Love makes them glow and to supremely shine.

Those silent orbs proclaim a power divine;  
Their bulks immense increase our wonder, too;  
Their motion and velocity combine  
To inspire the soul and holier thoughts renew.

Love will renew the soul, and ever burn  
Th' encumbering dross, and warm the heart anew:  
"Love moves the worlds" 'tis yet for us to learn;  
Love will increase the power of truth in you!

The wise, like constellations, e'er shall shine  
In love's bright firmament; we may declare  
Those that do labor others to refine  
Shall be as suns in future glories there.

Nothing is void of motion or of life,  
Even the hard rocks on mountain or on main  
The elements do wear with constant strife—  
They change to dust, becoming earth again.

Love is the greatest theme the ear hath heard:  
The greatest thought that God to man doth bring:  
The sweetest song, the bright remedial word,  
The highest note that seraphs ever sing.

Oh, love divine, how sweet is thy control!  
Who feel thy beam how feel the true and good;  
It vivifies each passion of the soul;  
The great elixir 'tis, and drink and food.

"All animated or insensate things  
On earth—mid the blue vault where orbs do roll"—  
From rim to centre one great anthem rings:  
"Love is the cause and prompter of the whole!"  
Rockford, Ill.

The world was created at four o'clock in the afternoon of the 18th of September, 5883 years ago, according to the Jewish calendar. Thursday, the 18th ult., was celebrated as the anniversary by the people of that race throughout the world.

## Free Thought.

### IS ANYTHING SETTLED?

EXCEPT AS TO THE SINGLE FACT OF SPIRIT COMMUNION, HARDLY ANYTHING. A REPLY TO A. E. NEWTON.

BY FRIDDERICK L. COOK.

To the Editor of the Banner of Light:

I am not averse to friendly discussion when the single object is to arrive at truth. I was pleased to notice in the *Banner* of July 26th that our esteemed brother, A. E. Newton, had devoted considerable space to a review of some of my "rational" fragments. I settled myself to the pursuit in the full conviction that I was about to enjoy a treat. I arose from it keenly disappointed.

I am not unfamiliar with the current literature of our movement. What is worth a thoughtful man's attention is easily perused at even a busy man's leisure. Glancing over the whole field, I have for a long time regarded Bro. Newton as one of the ablest among writers on the subject of Spiritualism. His is not what I should call an eminently original mind, but it is in its best sense a critical one—without strong bias, free from malice, and gifted with breadth and penetration.

Having formed this estimate of Bro. Newton, I expected to find him fully abreast of the argument he essayed to review. Knowing what my reviewer has done in the past, I refused to accept this as the best he has to offer on the subject. In justice to himself I want him to try again—*grasp a higher standpoint*.

Whether I have seen much or little, denunciations or otherwise, of spirit phenomena, I am constrained to say that the argument and "facts" with which Bro. Newton seeks to turn my position, have been very threadbare since many a year. It is because the questions involved are generally regarded as "settled," that I have responded to them. Until a few years ago, if there was one thing more than another regarded as settled, it was the belief in a personal devil. Evil, so-called, could be accounted for in no other way. The world generally is happily outgrowing his Satanic Majesty, but Spiritualists, curiously enough, clinging tenaciously to the idea; though instead of one—I have always admired Christians for their extreme modesty—they have devils infinitely multiplied.

As for those Spiritualists who are satisfied with the theory of "evil spirits," "psychological influences," and kindred explanations, to account for seeming aberrations, so far as I am concerned, they are welcome to their conclusion. I would not rob them of their diaksas if I could. On the other hand, I am gratified to discover that there are hundreds, ay, thousands, who are no more willing to accept the conclusion of an unphilosophical interpretation than I am, and it is in the hope of adding these to a clearer light that I have addressed myself to certain problems through the columns of the *Banner*.

### WHAT IS SPIRITUALISM?

Spiritualism, as related to the human family, is not a single and independent fact. In its fullness it is related to all time and to all peoples. In a word, it is the Alpha and Omega of religion. It is Fethism, it is Buddhism, it is Christianity, it is the most refined and sublimated Transcendentalism. All religions have a common origin; all have a spiritual source. Now between these religions there is a world-wide difference. Why?

We are now face to face with the problem over the solution of which men have cut each other's throats from the moment that the religious spark was first kindled. And all because each took for granted that what he believed was "settled." With those who hold that all religions are the work of man, I have no issue at this time. I am addressing myself solely to Spiritualists, whose field of vision, by reason of their spiritual experiences, should be clarified and enlarged.

If all religions have a spiritual source and yet differ, to what is that difference due? Is it to conflicts of opinion in the spirit-world, or to differences here, to which, for our own welfare, the spiritual must in a measure adapt itself?

My reviewer thinks I am wrong in saying that "Spiritual truths are not allied to our experience." What spiritual truth is? A spiritual truth is what Kant calls *disabling on sich*—it is *permanence*. While clothed about with flesh, both to things of this world and the next, we are forced to content ourselves with apprehending phenomena. Between real substance and the shadow there is a world-wide chasm, bridged only by Comparison.

Some day comparative psychology—using the word in its broadest sense—through such aids as Spiritualism may lend, will open a great volume in elucidation of spirit methods. It will then be seen that under a wise law of adaptation, the world has been making progress through spiritual influences from time immemorial, and the central fact will appear, that the *sermily evil* has led to the greatest good; and that at bottom there is absolutely nothing trivial or demagogical in the intercourse of spirits with mortals. Each act, be it never so *noire*, serves to further the sublime purpose. One advances the cause, the other retards it, and between them a perfect equilibrium is maintained. It is to be denuded, make the most of it.

### ABOUT "TRUTH."

Man is the sum of his discipline—nothing besides that is worth considering. If we accept Spiritualism we must also accept its logical consequences. An enlarged view of life—life as related to the totality of existence—is forced upon us. We cannot put this new wine in old bottles. It is because of the attempt to do this that we have so many explosions. Bro. Newton says there are many worthy Spiritualists who are honestly seeking the truth. I never saw a man who was not—*his truth*. Truth, in the abstract, will ever be the sublime unknown. In this world we are forced to content ourselves with related or adapted truth.

When we say that we are ready for *any truth* that can be given us we speak the language of ignorance. I believe I possess more than an average share of what may be called moral and intellectual courage, but I say devoutly, save me from truth! I am not prepared to receive. It is poison deadlier than the opium tree. First discipline, then may follow what will.

The study of spirit methods, from a right point of view, is most absorbing and exalting. In principle it is adjustment: in operation it is expressed by action and reaction.

How does this law of adaptation work? We say spirits differ. Rather let us say "mortals differ." Will a good spirit lie? It certainly will, if thereby it may avert a greater evil.

Spiritualism is not child's play. It is the most stupendous fact and power in the universe. Why did it not come a century before? Why? Because it could not adapt itself! Had it forced its way in spite of the prejudices of millions of lives, even now the sublime "over-soul" is compelled to feel its way, carefully, cautiously, step by step. When in contemplative mo-

ments I enter, mentally, into the letters of this work, as I look back and see what has been accomplished and how it has been accomplished, when I reflect how much there is yet to be done, and how sublimely and patiently it is doing, I bow my head in reverent awe, and my soul glows with the fact that it has been permitted an earth existence at so momentous a period.

For a year or two past I have devoted considerable study to spirit-methods of adaptation as applied to teaching the doctrine of reincarnation or re-embodiment. I am aware that it makes some of the brethren both at the mouth to merely mention this subject, but well, let them truth. Only a year ago I was emphatically in antagonism to it myself. Since that time a most interesting process of adaptation has been going forward in my mind, and I had hitherto more and more moving into a state of adjustment with it. I find the same process at work in the minds of others. But of this more anon.

### "EVIL SPIRITS."

When a soul arrives from the great beyond through the medium of mortal birth, we tell the children the doctor brought it. Do we lie? Would honest, loving parents prevaricate to their trusting offspring? Impossible! The idea is Je-mit! Out upon it!

We have how the spirit law of adaptation brought to our very doors. He is piled upon life, prevarication is added to prevarication; but little by little the veil is lifted, and at last the physical aspect of birth's mystery is revealed to the adolescent understanding, sometimes the revelation comes mildly, and with a shock. At other times the way is paved gradually by the force of thought of parents. It is often an anxious moment when a mother's judgment prompts her to admit an unsupporting daughter to the secret of prevarication. While we withhold certain truths from children in deference to an educated sense of shame, the spirit-world wisely withholds from us knowledge that would offend our ignorance. Truth, that does not come as intellectual developments, truths that are thrust upon us unprepared, are truth with the direct in-chief.

Having become convinced that absolute knowledge as to the sources of life could never be arrived at by mortal, I resorted to the comparative method in determining probabilities. Turning to the spirit world I found its opinion *unanimously* divided. Many spirits, through leading psychics said "reincarnation is true"; others said as emphatically, "it is false." What was I to make of this contradiction? I might have let myself out of the dilemma with ease by adopting the theory of "lying spirits," and jumping either on the one side of the question or the other, according to the dictates of my "common sense." I could have done even better, and adopted the "psychological influence" theory which has spread of late to such extent that it practically covers all phenomena—providing they do not happen as we think they ought to happen.

We have from innumerable demonstrations that spirit-vision is subtle beyond our comprehension. We have seen that the human body is an open book to the disembodied. And is it not making a strange exception to assume that they are unable to observe the operations of the life-germ, and note the processes by which spirit is born on earth?

### THE DISSEMINATION OF SPIRITS

On many essential points, in their communications, is open to several explanations.

One is worthily lying. This theory is much in favor, as it solves nearly all spiritual problems, without going to the trouble of looking for something more *poetical*, though, I confess, a trifle more involved.

Another explanation is that the dissemination is due to differences in spiritual environment or states. This explanation has also many adherents, and there is a notion extant that it is currently philosophical.

Finally, there is an explanation that the difference is a mere subterfuge to further human *self-development*. This view has at present but a limited endorsement, and labors under the disadvantage of being "highly poetic."

There are two aspects of Spiritualism. One is physical, the other mental. These are those who believe the whole problem lies within the domain of science, and that we are to look for solutions to this quarter only. Others there are who are led to believe, from their observations of the *gods* of the movement, that science is to play but an insignificant part in it, and that the study of the laws of mind, science, if you will, in so far as psychology, independent of physiology, is science—is the true source of light.

I firmly believe that spirit-wisdom has so planned and arranged the New Dispensation that we shall do somewhat ourselves. Spiritualism may be compared to a mine. There is gold and there is dross. Why the dross? Why not a mine of pure gold, since it is in the power of the spirit-world to give it?

It is the process of separation that alone makes development. It is the labor involved that builds. Without differences we should never learn to discriminate. It is to that sweetens the bread and assists the digestion.

The things we most value are those it has cost us most to acquire. Nature exacts frightful compensations. The spirit-world is scarcely less inexorable. It is at the bottom of every conflict in mundane Spiritualism. Each side is told, "You are right." Oh, these lying spirits! By-and-by, out of these conflicts beautiful and lasting lessons will flow.

A way is now waging over "conditions" and the proper treatment of mediums. Both sides find earnest backers among the invisibles. "Through fight to light," says the German proverb.

Reincarnation is another bone of contention. "Seek, and ye shall find."

Good and evil seem to be contending for the mastery in this movement. Seers see Bhakka-lands. Between Jesus in and out of the flesh close bonds of sympathy are observed by the more astute. And demons great and demons small go prowling about, literally seeking whom they may devour.

Add to these factors such "mysterious psychological influences" or "unknown laws," a large dose of "common sense" and then throw in a few handcuffs and other traps with which to guard against or perpetrate "tricks," and you have Spiritualism as it is "settled."

One would suppose from the tone and expressions of my reviewer that my "peculiar" views find no support among communicating spirits. While I am indisposed to base any argument on the statements of spirits, and will not do so now, I may be excused for a reference to their utterances, inasmuch as my position is challenged from that point of view.

Several years ago, when certain conclusions, after laborious induction, had taken definite shape in my mind, I reduced them to the form of propositions and submitted them for judgment to the controls of Mrs. Richmond. They met with unqualified endorsement.

### THESE PROPOSITIONS

Were as follows:

1. That the phenomena of Modern Spiritualism are essentially identical with the so-called miracles of past ages.
2. That the phenomena, then as now, are the result of a wise and orderly plan, governed and conditioned by the moral and intellectual status of the recipients.
3. That communications from the spirit-world are



## Spiritual Phenomena.

*Invercargill, New Zealand, Aug. 14th, 1879.*



Bro. Dunton is well known in the West. His lectures are earnest, practical and philosophical, appealing to the reason and the higher nature, and inciting to a pure life. He described numerous spirits during the meeting, and healed the sick, besides lecturing. He pro-

Who can do without the one grand idea of spiritual intelligence? Without it man plods as a machine or grovels as a worm. Spiritual life and light and inspiration are man's revelation of manhood. Without them his forces tend

I repeat the same, and take up the refrain, a  
urge it upon mediums to follow Christ in respo  
to furnishing "signs," or submitting to self-ab  
ing and mortifying conditions, just to grati  
the morbid unbelief of anybody.

has gone to his little ones in heaven—rosesbuds which do not blossom here. S. NEWCOMB

[Ordinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, two cents for each additional line is required, payable in advance. A line of agate type averages ten words.]

...to his little ones in heaven—roses which  
... S. NEWCOMB



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The following books are for sale at the  
Banner of Light Bookstore, No. 10  
Montgomery Street, Boston, at the  
following prices:  
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Moral Reformers.**  
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## Banner of Light.

BOSTON, SATURDAY, OCTOBER 4, 1879.  
PUBLICATION OFFICE AND BOOKSTORE,  
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following prices:  
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Moral Reformers.**

### Christian? Treatment for Unbelievers.

At a meeting of the Boston Association of Spiritualists, held on Sunday evening, Sept. 29th, W. H. Davidson, of New York, delivered a paper on the above subject. The paper was well received, and the following is a summary of its contents: The speaker began by stating that he was not a Christian, but that he was a Spiritualist. He then proceeded to state that he had been asked to deliver a paper on the above subject, and that he had accepted the challenge. He then proceeded to state that he had been asked to deliver a paper on the above subject, and that he had accepted the challenge. He then proceeded to state that he had been asked to deliver a paper on the above subject, and that he had accepted the challenge.

These are the words of a man who is not a Christian, but who is a Spiritualist. He then proceeded to state that he had been asked to deliver a paper on the above subject, and that he had accepted the challenge. He then proceeded to state that he had been asked to deliver a paper on the above subject, and that he had accepted the challenge. He then proceeded to state that he had been asked to deliver a paper on the above subject, and that he had accepted the challenge.

This eminently "Christian" writer and defender of society declares that "the press has a special duty to discharge in this respect; it is that it give these 'Infidels' and their sayings a severe letting alone." He does not expect it yet of the secular press, but he does of the religious press. He advises the latter to not even take the trouble to denounce and condemn them. He wants it to show out the truly "Christian" temper of unspokeable scorn and contempt. Then again on reflection, he is not so sure that professing Christians lead such "lives of special purity and virtue" as they ought. "We find," he observes, "that people are often mistaken as to where the greatest dangers to Christianity lie. We have become so accustomed to think that the acts and gay-

inss and writings of those who are directly opposed to Christianity are its greatest enemies, that we often fail to look for any other danger, when the greatest danger may be at our own door. We are now in a position, I think, to say that Christianity is in more danger from its friends than from its enemies. It is in danger from its friends, because they are so often mistaken as to where the greatest dangers to Christianity lie. We have become so accustomed to think that the acts and gay-

### The Subscription Price

The subscription price of the Banner of Light is \$1.00 per annum in advance. The price is the same for all subscribers, whether they are in the city or in the country. The price is the same for all subscribers, whether they are in the city or in the country. The price is the same for all subscribers, whether they are in the city or in the country.

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### Natural Selection.

The Darwinian theory of the origin of life, as set forth by Mr. Darwin in his book "The Origin of Species," is a theory which has been widely discussed and debated. It is a theory which has been widely discussed and debated. It is a theory which has been widely discussed and debated.

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### The Crusade against Israel.

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### The Nursery.

The October number of that exquisite magazine for children, "The Nursery," is the most attractive in its pictures and its letter-press that we have ever seen. This work is published by John L. Shorey, 26 Bromfield Street, Boston, at \$1.00 a year, postage free. The October number gives full particulars of the premiums to canvassers, etc., in some thirty pages of extra matter. There is never anything of a narrow or sectarian character in the Nursery; it breathes the purest sentiments of love and confidence toward the Supreme Mind, and of kindness to all created things, human or animal. No trashy poetry, no silly stories, no sensational stuff of any kind insinuates itself into its pages. It is a pure and clean supplement to the school studies of children. Indeed, it has been introduced by thousands into the public schools of Boston, and Superintendent Elliot says of it: "Nothing has made a greater change in the appearance of the schools than these attractive little papers. Their pictures, stories and verses have interested children to a degree not before visible, and whatever interests them interests those who are training them."

A correspondent of the Daily Advertiser of Auburn, N. Y., writes to that paper Sept. 28th: "Ex-Sheriff John T. Knapp, of Cato, N. Y., has erected at his own expense in that village, near the railroad depot, a storehouse 75x20 feet, with a projection of 20x12 feet. In the second story of this structure he has finished a fine hall, painted and papered, and having a seating capacity of about four hundred persons. This hall was yesterday set apart, consecrated or dedicated to the promulgation of truth, whether scientific, moral or religious. Mr. Knapp is a Liberal and a Spiritualist, and has prepared a place where such views can be expressed freely and without fear of molestation. This is the first hall of the kind in Cayuga County, and it is hoped that many others will soon be erected to meet the demand of earnest seekers for truth."

Rev. J. H. Harter, Mrs. Cornelia Gardner, of Rochester, Miss Jennie B. Hagan, of South Royalton, Vt., Mrs. J. H. Harter and others, joined with a good choir in making the dedicatory services of interest.

On Sunday evening, Sept. 29th, W. H. Davidson held a well-attended and highly successful séance for slate-writing at his residence, 8 Davis Street, Boston. In the course of this sitting he added a new safeguard for the benefit of the skeptical, by allowing his month to be closely covered by a handkerchief. Writing was produced on the slate nevertheless, and without any effect being witnessable because of the bandage. He will visit Lawrence on Thursday, Oct. 24, and be at Haverhill, Friday, 3d.

James S. Dodge's recent store, 98 Tremont Street, corner Montgomery Place, and nearly opposite Tremont House, Boston, Mass., is the place to get fancy goods and many useful household items and ornaments at a reasonable charge. His choice stock is not wholly confined in its line to the "recent" plan, as articles may be purchased of him at various prices. He is a pronounced Spiritualist, and never fears to stand by his belief under all circumstances. Give him a business call, reader, and you will not regret it.

We are informed that on the evening of Thursday, Sept. 25th, Mrs. Thayer commenced her séances for the present season at her residence, 8 Davis Street, Boston. The floral manifestations are reported to have been highly satisfactory to those in attendance, and the evening was made additionally interesting by a successful sitting by W. H. Davidson, for slate-writing, and the answering of questions and the improvisation of a poem by W. J. Colville.

W. Irving Bishop, at last accounts, had successfully "pulled the wool" over the visual organs of the Perthshire (Scotland) magnates, his Glasgow performances being seemingly forgotten and has received at their hands the title in full meeting of Arch-Bishop—which we judge persons more fully acquainted with him will translate as the arch or false pretense of promises which the arch is unable to fulfill.

Dr. A. H. Richardson, magnetic physician, having returned from his out-of-door labors, may be found at his office, No. 38 Monument Avenue, Charlestown District, ready to assist all who need the vitalizing power of the spirit. No medicines administered. The best of references presented of cures performed. See card in another column.

One of our deepest thinkers writes us under a recent date: "I have no great faith in committees or organizations of any kind. 'Let every tub stand on its own bottom,' is a good motto for Spiritualism. Our spirit friends are now so firmly entrenched in the hearts of faithful workers on earth, that the doom of the enemies of truth I think is sealed."

Dr. J. C. King, magnetic healer, Mount Tabor, Rutland Co., Vt., is spoken of highly as to his mediumistic gifts, and many reliable witnesses, once sick, now cured, we are informed, stand ready to bear testimony to the good work he has been privileged to accomplish in their behalf.

Our old friend and correspondent, M. B. Craven, Esq., of Richboro, Pa., will please accept thanks for a fine cabinet photograph of his genial features. The picture arrived "all right," and has been added to our collection of Spiritualistic notables.

The celebrated ("C. C. Braddon," who is now lecturing in Canada, in company with Annie Eva Fay, is, we are informed, the notorious H. Melville Fay, against whom we have repeatedly warned our readers.

On our first page will be found Part One of an article from the pen of Fred. F. Cook, Esq., of Chicago, to which the reader's attention is called. The concluding portion of the essay will appear in our next issue.

A People's Reform Convention will be held, it is announced, in Science Hall, 718 Washington Street, Boston, Sunday and Monday, Oct. 5th and 6th, to assert Free Speech and Civil Rights.

William Tebb, Esq., so we are informed, has presented a bound volume of his PSYCHOLOGICAL REVIEW (Quarterly) to the Public Library of Boston.

"Saratoga Notes," by Dumont C. Dake, M. D.—put in type for this issue—will be printed next week.

The Fifteenth Annual Convention of the Connecticut Spiritualists began at Loomis' Temple of Music in New Haven, Ct., Sept. 26th.

John Wetherbee will next week present a few thoughts suggested by Prof. Wundt's letter.











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**James' Cough Pills** are put up in bottles, and are sugar-coated, and should be kept out from the air as much as possible.

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This Pill is especially adapted to *bilious females*, and *...*

he found highly useful in that very troublesome group, commonly called Nettle-Rash, and Blotched or Pin-point Eruptions, in Vitiligo or Giddiness; in Jaundice and in the different kinds of Dropsy; Pain of the Head or Side; and the very troublesome drowsiness common in the putting on of Nervous Diseases, as Epilepsy or Falling Sickness, St. Vitus's Dance and Hypochondriacs, Green Sickness, Hysteria, Ague, the Breast, Swelled Limbs, &c. and will cure the most

**James's Cathartic or Purifying Pills**  
For the cure of all Fevers, as Intermittent, Remittent, &c.

Ikantamatory, Biliousness and Typhoid; also the symptoms of Fever and Ague, as Chills, Fever, Lake Fever, Dumb Ague, &c. It is a stupor Indication of the Eye or Ear, and Sore Eyes in general; Quinsey and common Sore Throat; Inflammation of the Liver, Spleen, Kidneys, or Bladder, and likewise of Rheumatism. These Pills should be used in all cases of Bilious Derangement, for Sick Headache, Acidity and Pain of the Stomach, Want of Appetite and Indigestion of Food.

Heart, and all diseases of *Impurity of the Blood*,  
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 Sect. 2. Nature Misapplied.

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- Zeel, 3. Shadows of Modern Spiritualism.
- Zeel, 4. Psychology.
- Zeel, 5. Spirit.
- Zeel, 6. Spirit: What Is It? and its Ultimate.
- Zeel, 7. Occult Forces in Spirit Spheres Illustrated.
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 Sect. 12. - Classification of Grades and Condition of Souls  
 Spirit Spheres.  
 Sect. 13. - Facts *versus* Theories, and the True Ethics  
 Guidance.

The author says, in the preface to this work: "I have endeavored to observe simplicity and straightforwardness in the narration of these things, and to avoid all vagueness and hypothesis."  
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This work is divided into two volumes, one treating exclusively of the relations of modern sciences to ancient thought, and the other of the ancient world-religions and their offshoots in various ages. The theogonies, myth-symbology, rites, emblems and theologies of past and present generations are all passed in review. The analysis of the myths of India, Babylonia, Egypt, Greece, Rome, Phœnia, Mexico, and the Germanic peoples, are extremely

In the Second Volume the various views of scientists respecting the universal ether, the imponderable known as unknown forces and their correlations, cosmogony, geology, astrology, chemical action, alchemy, &c., are treated, criticized and compared. The relations of man to universe, including his control over its phenomena,

Two volumes, royal 8vo, about 400 pages, handsome printed cloth, extra, \$7.50.  
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## THE LYCEUM GUIDE:

BARRETT and EMMA TUTTLE. The Musical Department by JAMES G. CLARK.

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\_\_\_\_\_



It is well known that among the phases of spiritual phenomena penetrable bodies, or rather bodies supposed to be such when it is impossible to find the cause of motion within the domain of physics, such as the existence of sensitive plants, insist that there must be concealed physical forces. Professor Wheat assumes that Dr. Magde had by having a great number of magnets about his person, the absurdity of this presumption must be sufficiently patent to any ordinary observer. Undoubtedly some power that acted in the needle in his presence moved the table, chairs and other objects. Let us how this scientific hypothesis will appear in its application to the moving of ponderable bodies. A magnet draws such other bodies to itself, *consequenter*, are subject to the law of its attraction; it does not, at the same time, send them spinning to opposite direction. It never gives to the objects, neither a rotary motion around the centrifugal point of attraction, an undulatory, zigzag or other uneven movement. But in the spiritual circle ponderable objects as readily move from as toward the medium; indeed, they move in all possible directions. The absurdity of the hypothetical assumption of magnets concealed in "the coat sleeves of the medium," or where, will be still more manifest if we consider that the body attracted by a magnet can only move in a direct, line along the plane between the cen-

ecological laws are in constant operation, but their effects are endlessly diversified. We never have two storms in all respects alike. The white-crowned sparrow of summer day, though when the sun pours a flood of light that bathes the heavens in golden and purple glories, are never the same two days in the year. The momentary aspects are fleeting as the shadow of a dream, so evanescent that while we yet gaze at the aerial forms they vanish never to return.

As natural science is founded on natural objects, its relations to time, space and each other, and to every varying phenomenon of their existence, it follows of necessity that outside of the several branches of mathematics the scientist must inevitably meet with a similar variety of objects, phenomena and results in all his investigations. Exactly the same results in him to be obtained in any two experiments, for the reason that it may be out of our power to reproduce precisely the same conditions. To obtain the more difficult results in chemistry requires at once a profound knowledge of its principles, the utmost care in their application, and the most skillful manipulation. The same person may occupy, as nearly as possible, the same position before the camera while he has one hundred photographic negatives taken, and yet no two pictures will be precisely alike. The truth is, conditions which may not be recognizable by the ordinary observer as changing momentarily. The passing emotions of the mind continually modify the expression of the countenance.

Very respectfully,  
 MRS. SILVIA B. CABELL,  
*No. 223d street, N. E., Washington, D. C.*

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Sunday, Sept. 21st, was the forty-seventh anniversary of the death of Sir Walter Scott—the greatest of novelists and romancers leaving this world on the 21st of September, 1832.

The man who invented the gas metre achieved the nearest approach to perpetual motion that we will ever see.—*Philadelphia Bulletin*.

**And** Publishers who insert the above Prospectus in the respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT a year, provided a marked paper is forwarded to this office.