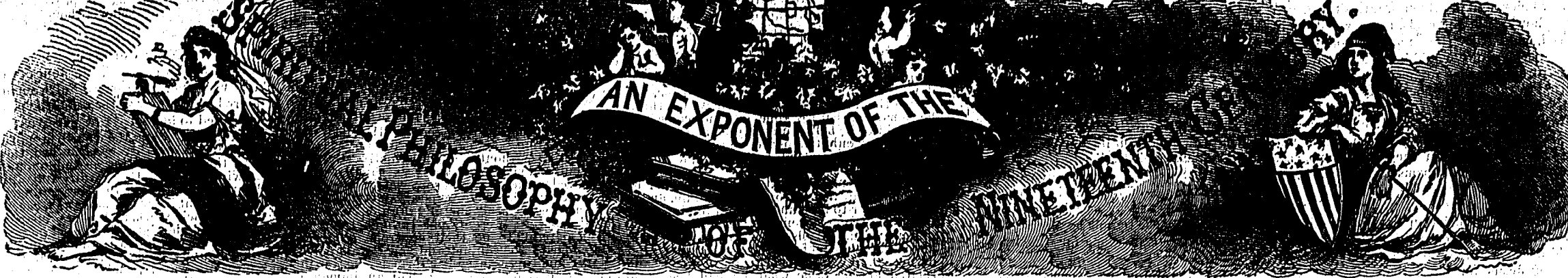


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The Spiritual Rostrum.

(Reported for the Banner of Light.)

Theology and Science in their Relation to Spiritualism.

A Lecture Delivered before the First Society, Buffalo, N. Y., by
WILLARD J. HULL.

MY subject-matter is "Theology and Science in their Relation to Spiritualism." Not that Spiritualism *per se* is in any manner distinctive as regards its relation to Science. In its broadest and completest sense Spiritualism comprehends all science, because it deals more fully and intelligently than any other department of human inquiry with the subtle, imponderable forces of the universe and the unseen, all-powerful qualities of man's being, of those forces which constitute the ego, that which takes cognizance of all phenomena, all laws, all effects, so far as law and effect can be grasped, analyzed and distributed. For to man belongs the achievement of all effort; to himself the debt is owed. But what is man? Material science declares him to be composed of certain condensed forms of matter and gases, every one of which exists about him in the imponderable elements of the universe, oxygen, hydrogen, nitrogen, carbon, phosphorus, calcium, potassium, etc., his powers of mind and body being at the apex of nature and evolution. Intelligence and thought, the products of molecular changes in the brain, have no existence apart from cranial organization. Consequently death, which destroys the one, blots out the other. Now you perceive that material science, in reaching the limit of its analysis, dogmatizes upon the ultimate destiny of the human race with the same persistency as theology, and for no better reason.

The science of Spiritualism declares and teaches that all life is immutable and eternal, and proves the declaration by philosophy and phenomena which appeal to the physical senses. We know some things certainly, but there is a good deal we do not know, and the science which declares that the absolute has been attained, and from its dictum no alternative exists, is doomed to the fossilism that awaits the theology which declares the same thing. Mankind has no use for any science or religion that limits the field of inquiry. It has been said, "the undevout astronomer is mad," and astronomy is classed among the exact sciences. So it is, relatively speaking. With what consummate skill the laws governing the motions of the heavenly bodies are computed and their results given to mankind. Yet Galileo suffered untold torture at the hands of the church for declaring the fundamental truth of astronomy as known by every school-boy to-day; and material science declares in effect that the minds which conceived the splendors of the true astronomy, Galileo, Hyparchus, Copernicus, Tycho Brahe, Kepler and Newton are to-day naught but memories in the minds of their posterity. Astronomy, we say, is an exact science, but no astronomer knows how the light and heat of the sun are kept up, or even the exact form of the moon, and no finite brain can conceive the size and shape of the universe. Speculation enters largely into the sublimity of astronomy. But man aspires; the astronomer gazes into the unfathomable depths of infinitude, his trained eye catching glimpses of wondrous beauty, and amid the wheeling, circling planets of the solar system he perceives the matchless wisdom of almighty power; and he aspires to a knowledge of the myriads of problems upon which in his earth-bound condition he can only speculate, while modern science, which proves the law of correspondence, denies the completeness of that law by rejecting immortality. Hence the man or woman who loves to think that sometime in the course of eternity he or she may know absolutely that which is now but dimly perceived, is or should be of all beings the most miserable, because no hope is held out that that aspiration may ever find fulfillment. This is the exact position of material science to-day regarding the subject of human destiny.

There is, however, thank heaven, something in man which transcends the creeds of science, mocks at the barriers of dogmatic theology, pierces the veil that hides the sunlight and in-

tuitively grasps that which reason does not and cannot analyze. History is full of illustrations of this character, and no man or woman whose spiritual faculties are attuned to the beautiful and harmonious in the universe of mind and matter need fear to walk therein, or doubt the grand procession that keeps them company. The plaudits of friends and the sneers of foes are alike the winds that merely ruffle the surface of the deep.

Science demonstrates all truths whose analysis does not carry investigation beyond certain prescribed boundaries; but when it enters the realm of causation, it does not demonstrate, it only speculates and dogmatizes. The greatest advance in the various sciences of our generation is the clearer and more general recognition that the power of analysis is extremely limited and the field of investigation infinite. In other words, the aim of the enlightened scientist should be investigation rather than distribution. The present status of science is in a great measure the result of the study of specialties. I maintain that it is a most egregious mistake for any man or set of men to assume knowledge of a thing in its entirety by simply studying and perfecting themselves in certain of its parts. It is as unreasonable as the assumption that a man is a shoemaker because he operates a machine which pegs on the soles of a boot and does nothing else.

And yet many of the standards set up by modern science have no better foundation than assumption, and the evil is found in the elaborations of specialties in lieu of generalities. The true scientist is he who takes the universe for a field. Such a one is in no danger of becoming a dogmatist. Not but that many fields of special inquiry are blessings, and productive of much good; but the mischief lies in the fact that men whose every effort is bent on perfection of special theories derive authority and are quoted, extolled and patronized by lesser lights whose theories have no special weight without these authorities to bolster them up, and in time they too gain a prestige hard to overcome. Many of the greatest evils Spiritualism has to combat were clearly foreshadowed when the New Dispensation first essayed the task of regeneration: The Church on one hand, full of superstition, hide-bound and utterly impervious to the higher thought of the day; a pseudo-science on the other hand, whose tendency was toward annihilation, brought about through and by a rejection set in against theology. Into this breach Modern Spiritualism made its way to bring into harmony and adjustment these two great wings of modern thought, and seal for all future time the bond of universal, immortal brotherhood.

Science and Theology alike halted, and with smiles of derision from the one and scowls of hatred from the other awaited the onslaught. It was the simple declaration that the end of science and theology, the sum of Nature's divine plan, is in the unfoldment and perfection of man. For as man unfolds his own powers, in that same ratio he learns of the magnitude and the wondrous diversity of law and the effects thereof everywhere about him. And while he is accumulating this knowledge, he unlearns some things which have seemed to him in his mental childhood the embodiment of truth. For truth is always gauged by the mentality of man to receive it. And the chief thing that he unlearned was the supposition that all truth was incorporated in church doctrine. But he made the mistake right here of thinking that because he had found that the church did not contain all the truth, therefore it contained no truth, and he must swing to the other extreme of the pendulum of thought, and in Materialism find the consolation which he had previously conceived reposed only in credulism. And even here he is unsatisfied. The pious of the human spirit carry it far above and beyond the wall of Materialism. No intellect is so dark but that its light, however dimly it may shine, pierces the blackness of the tomb. The grave cannot, never did, hold the intellect of man. So we say that from the mists and dreams of theology and from the blatant boasts of Materialism the thinker at last finds that golden mean which always rests 'twixt each extreme.

Gradually the truth dawns upon him that the basis of progress and growth is effort. There is no such thing as expiation in nature, and no creature anywhere from the protoplasm to the archangel receives anything it does not earn. There is no life without labor, and no royal road to intellectual eminence. Look about you and see the condition of the slothful. Carry your investigation into every form of life, and you find that those forms survive that are fit to survive. It is a natural truth everywhere illustrated. Mighty epochs of time elapse in the growth and development of the various forms of life, and through all the periods of birth and decay the law that operates upon the species which survive is that which calls for the greatest effort. Nature bestows no bounty for the burden of existence—not at all. You will find that the struggle for existence begins with the dawn of consciousness, is instinctive, all-absorbing, and never overcomes. Man is in no wise exempt from the law, and he who fulfills his mission in life, whatever be his social, moral or religious status, must do it by his own efforts. There are no drones in the hive of human development. The wayside of life is strewn with the wreckage of those who have attempted to clog the wheels of the car of Progress.

The significance of the great law of labor is seen throughout the universe so far as man is able to penetrate.

Carry the analysis into all the operations of human life, into all branches of philosophy,

into all problems of political economy. The distress of humanity is the result, not of nature's dereliction in her provisions for man's subsistence, but the result of man's selfishness and the laws he has drafted to bind his fellows. So, wherever you see families and communities starving for the necessities of life, look about you and see the lavish abundance of nature's supply, and we say that each individual could gain a fair subsistence were the nations of the earth to rise in their might and make that achievement possible and practicable. It is "man's inhumanity to man" that causes countless thousands to mourn.

But some one says, Suppose the individual fails in his efforts and goes through life, it may be, deprived of those means of enjoyment and happiness which he was willing to secure, but could not get the opportunity of securing. Ah! my friend, there is a law of recompense infinite in its provisions, though often disregarded by the unthoughtful, and the life-experiences of man are but a single stroke of its mighty pendulum. The divine fruition of every human life is housed in the beneficence of the law of compensation. And when the shackles of mortality are lifted from the weary spirit and he enters upon the highway of eternal progression, the motives of life revealed in the light of the absolute constitute the wealth of the spirit, and he finds his compensation for every rude blast and terror of mortal life. Thus Spiritualism speaks to man the true science of life. Material science cannot afford to disregard the voice of the spirit.

Spiritualism teaches that the imponderable, the unseen, is the real, and that every change in the wondrous kaleidoscope of matter is merely the visible representation of spirit-forms. There is more for science to accomplish than the demonstration that bodies fall toward the centre of the earth because they obey the law of gravitation. It is the province of true science to uncover the secret of this force. There is infinitely more in the law of attraction than the beautiful harmony with which the celestial spheres obey its power. It is for science to reveal the secret of this force. Electricity is a force that in a great measure governs the universe, but no scientist can tell what electricity is; yet in the bigness of his conceit he denies its potency in a field beyond his ken. In the reduction of matter to its primal state through all the changes and the various forms it undergoes, science at last reaches a limit beyond which its analysis cannot go, because it has arrived at the dividing line between matter and spirit. But spiritual science carries on the analysis to its final ultimate, and from the point where material science says "stop," declares there is no reason for halting and resolves all matter back into its primordial state, which, in contradistinction to the dogma of science, is not matter, but spirit. Thus is revealed the fact that all objective phenomena, as well as the works of man's genius, are the materializations of subjective forms which exist and always have existed in the world of spirit.

The idea of every work of art exists as a spiritual reality, and only finds its material elaboration through the receptive spirit of man. The plan and detail of the grand and beautiful designs in architecture are all laid out and proportioned in the brain of the architect long before their beauty and grace become objective to the eye. The beautiful painting which thrills and enchants the senses is simply a material expression, wrought out, perhaps, through months of energetic labor, of an idea, an interior conception in the mind of the artist. Go into the machine-shop, and note as you pass along the varied and intricate parts of mechanism which to your inexperienced eye have no significance; you see the wheels, shafts, bars and pins undergoing the process of completion. But, as you proceed, by-and-by you come upon the wonderful locomotive complete in all its parts, a veritable breathing thing of life, awaiting only the touch of the master-builder to set it in motion. Yet the locomotive is a creation of the engineer and draughtsman long before there is a stroke of work performed in its production as we see it. And should the locomotive be destroyed the idea lives. If the picture be destroyed the idea is not destroyed, but under suitable conditions may again be materialized upon the canvas. So with the building and plans thereof: if they were to be obliterated, still the brain through which their former expression passed exists. And if not, if the brain of the architect is cold in death, the architect lives, and may, under proper circumstances, portray his thought through the brain of another, and again we see rising from its ashes the reproduction of the noble edifice.

"Stop!" says the physiologist. "Where is your authority for that statement? Where is the evidence that mind can act independent of material organization? How do you assume that intelligence and thought transcend molecular action?"

It would indeed, my friend, be a gigantic assumption if there was nothing more tangible than physiology to sustain it. But, thank God and the angels of light, there has been vouchsafed to man a science that establishes the truth that the mind can and does exist and act without the elements of the physical brain. The facts of Spiritualism have been knocking at the doors of material science for more than forty years, yet no heed is given. The facts of psychography are to-day proving to mankind the existence of an occult intelligence transcending the realm of physiology and demonstrating the immortality of the soul. And this is but one of the lines that have reached down through the fogs of earth-life to lift humanity into a clearer atmosphere. But science and theology, as with a common impulse, have

for forty years joined forces against that which in their blindness has appeared a common enemy, and sought by every means to crush out the grandest truth ever vouchsafed to benighted man.

Science declares the phenomena of Spiritualism are delusions, but in that declaration it belies its own function while it repudiates the testimony and insults the intelligence of millions of people. We say that the law governing the production of independent slate-writing is a legitimate field for scientific investigation, and of vastly greater importance to humanity than any other problem. It is of more importance to know that if a man die he shall live again, than to theorize upon the physical constitution of a comet whose orbit brings it no nearer to earth than a thousand millions of miles. Yet science will devote months of research and thousands of dollars to this purpose, while newspapers will herald its discoveries and theories far and wide, and at the same time fail to print a well-authenticated instance of spirit-return without garbling it to a degree that renders it worthless.

Thousands upon thousands of intelligent men and women have become convinced, many of them against their will, in the face of every preconceived notion, of the verity of spiritual phenomena and the grandeur of spiritual philosophy. What is to be done? Remember, good scientists are like good cooks and good farmers, persons who have profited by experience and experiments. The cook and the farmer may not understand the chemistry involved in the processes of cooking food or raising crops, but arrive at correct conclusions from a careful comparison of results. No scientist can do more than this. It is no more proof that a man is a scientist because he clothes his dissertations with the characters of a dead language, than that a minister is a saint because he does the same thing. Neither of them succeeds in anything except befogging their auditors.

Now the facts of psychography prove it to be an exact science because in its practice certain causes always produce the same results—the prime requisites being an unprejudiced mind and a desire to know the truth. The man who looks aloft upon the grandeur of the heavens, or with the microscope gazes upon the atomic particles of organic life, will hardly question this stipulation.

But right here let me say that no science *per se* is of any avail in determining questions outside of its legitimate field. This ought to be, and is among scientists themselves, a well understood fact. There is science in breaking a horse, or lassoing a bull; there is science in pugilism, but the methods employed in these sciences cannot be depended upon to produce satisfactory results in the séance room. I throw this out as merely suggestive to those who deem it highly scientific to visit a medium with minds as hard as sledge-hammers, and afterward denounce Spiritualism because they were not taken up bodily into the company of archangels, or because a ladder was not let down for them to climb up on themselves. I tell you, my friends, it is the insufferable egotism of the man, not the problems involved, which debars him from a knowledge of spirit communion.

But to return. In the investigation of the phenomena of independent slate-writing we are brought into contact and relationship with a law occult in its nature, which, if not true, is the first natural law man has learned of that deceives, swindles and lies to him. Now let me give you an instance of my own experience with this force. Briefly the facts are these: I procured two new slates, wrapped them in a paper, and visited a sensitive whose powers I was well informed of, but who knew nothing of or about me. I had been in his presence less than five minutes when I was told to take the slates I had brought, and which had not left my sight for a moment, and hold them out at arm's length, the statement being made that my mother was there and wished to communicate with me in that manner. I did so, sitting at least five feet from the medium, who neither handled nor touched the slates, and in five seconds was told the message was completed. Upon opening the slates I found upon the inner surface of one of them a communication covering the entire side thereof; every word was characteristic. The message was signed with my mother's full name, and as near as I can remember, in her own handwriting. I use this as an illustration of the fact I wish to impress upon you, which is, that if this was not the truth, and I did not receive a message from my angel mother—if the manifestation was not what it purported to be—then I stood face to face with a law of Nature which deceived and lied to me.

I tell you this matter, if not adjusted on the side of Modern Spiritualism and its claims, strikes at the very root of all human love and justice. Was I hoodwinked and cajoled by some expert prestidigitator? Can it be demonstrated by any deductive science known to the nineteenth century that the thousands who have tested or who are testing this subject are deluded? And if the law does exist, as is admitted, but the communications are evil and spurious, as is claimed, then is it not a most heinous and blasphemous crime to thus play upon the holiest impulses of the human heart? And would a just and beneficent Deity permit it to be done?

These are the questions Spiritualists are to-day asking both science and theology to answer. Theology, by the very nature of its existence, hampered by creeds and systems of faith and laws whose provisions are immutable and unalterable, is incapacitated to answer. Science, by conforming to its function, which

demand a fair and impartial inquiry into any and all questions of human welfare, can answer, but in the fear that by substantiating the claims of Spiritualism it will be compelled to repudiate its own theories, it refuses to investigate.

The Spiritualist, therefore, has a right to maintain and declare that the problem of death and the future life has been solved. I make that claim for myself, and I am satisfied that no change through which I may pass will rob me of a single faculty that has taught me the truth of immortality. Therefore I shall live, you shall live; and do you contemplate what that word life and that immortal estate mean to you? To me the consciousness of immortality is a most amazing contemplation. It tells me that the life cast in earthly conditions is the first step in the school of eternal progression; that I must not anticipate any rise in the scale, but work out each problem as it is given me to learn; the knowledge thus attained bringing to me the consciousness that that was the coveted prize which in my ignorance I would have grasped without an effort. From the summit of every mental attainment the view becomes broadened and lengthened, the lines of spiritual unfoldment vastly more diffused and bearing to me the tidings of greater fields of exploration, loftier attainment and grander conceptions.

Immortality is infinitely more than a knowledge of the continuity of life, and it does not follow that a person is a Spiritualist in the broad meaning of the term simply because that person knows spirit-communion to be a fact. Neither is he a Spiritualist who, having received the assurance of immortality, fails to make his influence felt in the community. Let it be borne in mind that there are Spiritualists and Spiritualists. The movement is encumbered to-day with a fossilism in its own ranks that has a more retarding influence upon its onward march, stifling its progress and acceptance, than all the prejudice and calumny it encounters with its opponents, either in science or theology; and I hold that the confession of its being unpopular is tantamount to a weak vertebra in the person who makes it, because the seed of every accomplishment that can bless humanity is buried in the ground-work of its philosophy, and the worker in that vineyard is he who does something toward bringing those seeds to a full fruition.

It lies within the power of Spiritualists themselves to make their Spiritualism popular and speed it to acceptance. No other system the world ever saw has made the same progress during the same time. Then why should it not be respected throughout the civilized world? I answer, because Spiritualists do not command that respect.

There is a time in the affairs of men when retrospection becomes essential, and a comparison of results necessary in order to formulate plans for the future, when the mad whirl of strife and excitement must be left behind and the mind retire to the solitudes where contemplation is possible. "When the mariner has been tossed for many days in thick weather upon an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and before we float further upon the waves of this great subject, refer to the point from which we departed, that we may at least be able to form some conjecture as to where we now are." There is great significance in this thought of Webster when applied to almost any question of public welfare, either in political economy, ethics, philosophy or religion, that agitates the public mind. How far have we as a people been driven from the true course by the grasping, selfish proclivities of the human heart? What does this thought mean for us as advocates of Modern Spiritualism? It means that we pause and look about us, examine our surroundings and go back to first principles. We have got to take a look at the record and see what has been accomplished. We claim as Spiritualists to stand in the vanguard of human emancipation, education and progress. Do we maintain that position? Are we worthy to hold it, and will posterity eulogize or rebuke us? This is the problem which confronts us as we take our latitude and try to ascertain our true position on the sea of human destiny.

Intelligent Spiritualists during the forty-one years in which Modern Spiritualism has flooded this land with testimony indubitable and irrefutable of immortality and spirit-return, have failed to educate the press even to a point where simple courtesy, to say nothing of justice, may be expected from it. The press reflects public opinion. There are egotistical journalists who will tell you that, it molds opinion. That is a false assumption. It is simply a mirror; and when I say that Spiritualists have failed to educate the press, it is tantamount to saying that the masses have not been taught the significance of one of the fundamental principles of the Declaration of Independence, to wit—a decent respect for the opinions of mankind. Spiritualists as a class have shut themselves up for forty-one years, and to-day the majority of them delight in folding their arms complacently and waiting supinely for the angels to descend into the streets, masquerade before the ignorant rabble and trail their immortal robes in the dust of earth, performing the work that rightfully belongs to those who invoke their presence. "Oh! yes, the dear spirits will take care of it; the cause is in their keeping and they will not see it fail." Pseudo-Spiritualists have sat around forty-one years waiting for this consummation. I tell you, my friends, it will not do! Spirits are not in that kind of business;

that is not their mission. If it were it would fall, because marvel-hunters are never philosophers, and if an angel appeared on your streets to-day robed in all the gorgeous panoply of heaven, it would excite no other feeling than wonder, and in fifteen minutes the crowd would howl for more angels, more wondrously attired, and if they were not forthcoming, the whole performance would be denounced as an imposture, the police summoned and the angel hustled to the station-house. The mob would then hoot and walk on.

Of course all this is due to the ignorance of the masses, and are Spiritualists on the correct line of education when they tacitly request spirits to distinguish themselves in this manner?

On the same grounds and under similar circumstances the Christian Saviour would receive the same treatment. The Christian world has looked and longed for another advent of Jesus for more than eighteen centuries. Suppose he were to appear on your streets to-day clad in the habiliments of Calvary, reaching out to succor the sick, dropping here and there words of peace, and teaching from the door-way of some poor widow the Fatherhood of God and the brotherhood of man! What would be his reception by the Erie Co. Board of Medical Censors? What would such a man as your Police Justice think of the pretences of an individual who claimed to be Jesus Christ? This: "You are charged with doctoring without a license. The penalty is \$200 or ninety days. Have you anything to say?" Not having the \$200, the alternative of ninety days would have to be met. The newspapers next day would bristle with accounts of the exposure of another "half-brained crank and impostor" who had received his just deserts, and would preach short sermons on the moral obloquy of the people, and in a day or two the wonder would die out.

About this time the jail opens and a murderer, who counts his victims by the number of his fingers, walks forth, supported on one side by a priest and on the other by a deputy sheriff, and duly takes his place on the scaffold. This culprit has been a hardened sinner for thirty years. He has kept up his bravado to within three minutes of his execution, but in those three minutes he has been transformed from a fiend to a seraph. Earth now is too mean to be the dwelling-place for such as he, "purified in the blood of the Lamb." So they proceed to kill him. Not for him are the fires of hell where dwell his victims. Oh, no! The ecclesiastical cad! sounds the judgment, and by the time the rope ceases twisting, the sanctified hands his passport to St. Peter, who gives him a harp, and away he goes to shout psalms of joy and glory at the right hand of the Infinite God. And the newspapers next day tell you what a beautiful corpse it was, and how dignified the priest looked, what the culprit ate for breakfast, the fit of his clothes and the color of his cravat; how many times his pulse beat after the "dull thud," and finally that he died a most righteous death, meriting every pain he suffered, for his crimes were heinous and his taking off a blessing to society.

Spiritualism is made the vehicle for morbid curiosity, and for this reason Spiritualists are responsible for the ignorance of society as regards its claims and its truth. And it will continue to disrepute just so long as intelligent Spiritualists hang back in the propagation of its higher branches and philosophical dissemination.

Is it not a cause for astonishment that Spiritualists, who, of all people, are the first to recognize the immutability of law and order, should be the last to apply those principles in the promulgation of their philosophy? Instead of that they are, as a body, the mere scotch and jetsam on the sea of politics, science and religion. Spiritualism lives and thrives in the souls of millions, but its great mission in the field of sociology and government is thwarted by the indifference and carelessness of its adherents. It is, indeed, high time for enlightened Spiritualists to show the quality of their fibre and give to the world a practical reason for the hope that is in them. If the facts as collected during the past forty-one years, and distributed through a literature numbering hundreds of volumes, are delusions and feats of legerdemain, we want to know it, and we want the world to know it. To be sure, when I ask my wayfarer to convince me of the error of my position, he only makes a face at me. When I turn to science for an explanation, I am laughed at. When I ask theology to prove that I am wrong, it damns me. Then I say that if Spiritualists who have passed through the furnace of moral and spiritual regeneration would formulate their laws and facts and present them in a scientific manner through the curriculum of universities, colleges and schools, they would in five years hush every foul epithet from priest and layman, drown criticism, and bring the world into line with true philosophy and intelligent thought. If they do not make this move, the experiences of the past will be repeated, and the changes will continue to ring upon the conclave of "fraudulent mediums," and the "duplicité of Spiritualists."

This, my friends, is a practical age, and he who succeeds must be practical. What the world demands and what no system on this planet can supply, except Spiritualism, is a natural philosophy which answers the problem of a future life. Let it be presented naturally and it will not be a great while ere a Spiritualist can walk the streets without being pointed out as a sort of intellectual imbecile, and his religion a farce.

I fully understand that it is a work of self-regeneration. The true Spiritualist studies himself; and he learns that within man is contained the cause of every existing evil of society, and the remedy therefor. While he learns to respect creeds less, he learns to love humanity more.

The enemies of Spiritualism are never weary of asking us what good it does, what it amounts to even if it is true? Where are your temples, your churches, your colleges? Where are your foreign missions in the work of propagating your Spiritualism among the heathen? Where are your eleemosynary institutions for alleviating the burdens of poverty and reclaiming the unfortunate? What have you got to show to the world that your Spiritualism is of any practical value?

These interrogatories are best answered by pointing out some things we do not possess. In the first place, we have not erected any extravagant churches, the value of which is represented either in mortgages or the fished earnings of the poor. We have not reared any monuments to the dead, whose shafts pierce the sky while their bases are covered with lies. We do not send missionaries to convert the heathen of other nations while our own land is reeking with heathenism and slavery as ap-

palling as that which curses any other land on earth. Visit any great centre of population in this Christian country and that fact is proven. We do not see the efficacy of any eleemosynary system based on the customs and theories of a society which compels ten thousand women in a single city to gain a subsistence directly or indirectly at the price of dishonor. We have not built any State-prisons; we have never strangled a human being, and don't own an almshouse in the world. These are all Christian institutions, and the legitimate outgrowth of a system of society which prides itself on its lineage, and delights in denouncing Spiritualism.

The true Spiritualist, however, while he has not built temples of brick and stone, he has performed a noble and practical work in setting about cleaning the temple he already occupies, and making it a fit place for the indwelling spirit.

"The body is not vile. Men make it so by harboring vices in its tenement."

To redeem the body is the first duty of the spirit. No correct expression of the spirit can be made through a defiled physical organism.

To harmonize the duality of man's nature, the spiritual and the physical, then, is the basis of true unfoldment. The Christian scheme is to reconcile Jesus Christ and God the Father, while it denies that reconciliation between God and Man. This is the mistake of the ages. It is this doctrine (and its corollaries) that drives the unthinking into atheism, and so long as it is preached and taught in the churches, just so long will there be atheists and materialists. And it remains for the harmonial thinker to teach the fact that no human ingenuity can prove constrained relations between a finite creature and an infinite God, hence there is nothing to reconcile; that the office of a mediator, if such a thing were possible in nature, should be to reconcile man to himself and to his fellows, not to a power he cannot comprehend any further than the love of his own nature rises superior to his hatred and ignorance. To teach man that his immortality is a divine right coexistent with his being, the very essence of life, and not an estate thrust upon him by credulists: To tell him to look for nothing in the future life but the harvest of deeds and thoughts of this life, and that his happiness in the after-life is commensurate with the use he has made of his powers in the earthly sphere.

This is the work of the true reformer. This is the doctrine of Spiritualism, in contradistinction to the agnosticism of science, which rejects immortality not because it cannot prove the fact, but because theology fails to demonstrate it. What a relief, then, to turn from discussion and look within and behold the justification of Reason.

Spiritualism, after all, friends, comes to those who are ready for it. You cannot force its growth any more successfully than you can anything else in nature. It is a plant that thrives best in the open air. Its hothouse production is a weak imposition undeserving the name.

I hold it an inestimable privilege to be a Spiritualist, and count no legacy that could possibly befall me to equal in value the priceless gift of an untrammelled mind. I thank heaven and my angel-parents for that legacy. I wish that each one within the sound of my voice could say that. Let those who can say it thank the guardians of light, who have each and every human life in keeping, for the opportunities they have, meagre though they may be, of learning at the shrine of true wisdom.

Every doubt of the Past was a womb in which was fostered a child of liberty; and Spiritualism above all else owes its existence and power to-day to the doubts and interrogatories of mankind. Show me the man or woman who doubts the popular standards of thought, and I will show you the material for a Spiritualist. Are we, then, in full recognition and realization of the position we occupy in the world of thought, intellect and progress? Do we foster and cultivate the higher qualities of our manhood and womanhood? Are we worthy to be counted among the beacon-lights upon the mount of human destiny? We point with pride and admiration to the heroes of the past and to the sages and thinkers of the present. Do we seek to emulate them? We glory in the knowledge of spirit-communion. Do we perform our full share in guiding others in the path to that truth?

We sing psalms of joy and gratitude at the downfall of creeds and the death of a barbarous Jehovah. Do we strive as earnestly as we might in heralding to humanity the oncoming light of truth that shall take the place of creeds?

Ah! my friends, there is work to do. Man has yet to learn that his true place is in nature, not artificiality; in simplicity, not in egotism; in contriteness of heart, not in arrogance and outward display. There is in nature the balm for every ill that besets man. Let him turn to her; let him go back and take up the threads of life and begin anew, secure in his foundation, taking his life-lines from rock and tree and stream and plain and mountain, from every cloud that hides the sunlight, from every beam that paints the gorgeous sky at eventide; from old ocean and placid mere, from lake and bay and wooded dell and roaring cataract; from the bird that plumes its flight into the ether atmosphere or the fanged serpent as it strikes its prey—all, all have their part performed for the instruction and gratification of man. Let man but learn this, and his first great step in the unending pathway of eternal unfoldment has been taken. How beautiful to him, then, becomes the thought of the poet:

"Lo, whatever is at hand
Is full meet for the demand;
Nature oftentimes giveth best
When she seemeth charest.
She hath shapen shower and sun
To the need of every one;
Summer bland and winter drear,
Dimpled pool and frozen mere—
All thou lackest she hath still,
Near thy finding and thy fill.
Yield her fullest faith, and she
Will show thee how to live."

Loveless word and ill fair
She attendeth here and there—
Kindly to the weed as to
The lorn lily teared with dew;
Each to her hath use as dear
As the other, when they clear
Thy cloyed senses, thou mayst see
Haply all the mystery.
Thou shalt see the lily get
Its divinest blossom; yet
Shall the weeds of no less
With the song-bird's gleefulness
Thou art poor, or thou art rich—
Never lightest matter whole;
All the glad gold of the noon,
All the silver of the moon,
She doth lavish on thee, while
Thou withholdst any smile
Of thy gratitude to her.
Baser used than sunset
Shame be on thee, and thou seek
Not her pardon, with hot cheek
And bowed head and brimming eyes,
At her merciful 'Arise!'

Banner Correspondence.

Massachusetts.

BOSTON.—A. S. Hayward writes: "Sunday, Feb. 24th, I was in Needham, Mass., professionally, and conversing with one of the prominent citizens, who is agnostic as to a future life, he related that his father died eight years ago, on the 10th of June. In the morning of the day his children gathered at his bedside, and seeing them and knowing why they were there, he remarked that his time had not come, and that while the bells were ringing at sunset his departure would take place. True to his prophetic words, his spirit took its flight at sunrise."

March 25th a prominent musical teacher by mere accident met a prophetic medium, an entire stranger to him, and she said to him many things; but one statement she made amused him more than all else; it was that he would have a fall from a bicycle or something of that nature. The gentleman returned home and related at the table what he had been told before some twelve persons or more, all of whom laughed and quite heartily had been previously ridden. This last prophecy had been previously said until April 3d, when he came to the table limping and saying that he had just returned from the park, where he and a prominent minister of Boston (naming him) had been indulging in bicycle-riding, and while on the machine for the first time, there was an accident, in which he fell and injured himself badly.

The man said that as soon as he commenced to talk the speech passed to his mind; but he remembered that he was told he would be dangerously injured, hence hope came to him.

Last June a lady from Cambridge attended a seance at the BANNER OF LIGHT Free Circle Room. While there, a medium, a stranger, came to her and said: "I saw on your lap a casket, covered with white cloth and beautiful flowers (describing them), also that there is to be a fire near where you reside, but it will do you no harm. This is a beautiful young lady connected with the family passed to the spirit-life, and precisely such a casket and flowers were seen at her funeral."

The lady did not dare to mention about the fire, as there was an unoccupied house on one side of their home, and she knew there would be great anxiety by the family if they knew of the prophecy; and in this state of mind she was returning to her home, when a fire was seen by her in the next house, the other side of the street. She went into the house where she resided and informed the family that she had been told of the fire and that it would do them no harm, therefore there was no need of removing the furniture, etc. The fire was extinguished, and there was no damage to them or their house."

BOSTON.—Abbott Walker writes as follows, the thoughts he embodies having been suggested to his mind by the essay of Jacob Edson given in our columns August 31st: "Man is his own savior, his own redeemer. He is his own judge and his own lawgiver. He is his own king and his own heaven is a state, not a place, and is to be found on earth by the harmonization of the internal with the external man. It is purely an individual work, and can only be accomplished by persistent endeavor to overcome the animal or selfish man. In proportion as this is done will love and wisdom—the divine light or God within—be manifested. Man, therefore, works out his own salvation, in contradistinction to being saved by the life of any man, however great. As he lives the life does he not become a relative Christ?"

No man can rightly judge another. Man is his own judge, and all days are judgment days. The more enlightened now speak of Jesus the Christ, instead of Jesus Christ. Some use the term Christ to embody the principles of love and wisdom. Yet many must unfold in love and wisdom, and found a heavenly state in the ages before the Nazarene was born. Answer a child to read the best modern inspiration only, and be taught to strive for a pure life, even although (were it possible) it never understood the word Christ, would it not find the kingdom?"

Was not Pope's idea of Deity grand and comprehensive:

"All are but parts of one stupendous whole,
Whose body never dies, and God the soul?"

Shall we ever see more of God than as we view him in his works, the highest manifestation being man? Is not the highest internal revelation of God to man within his own soul? And the highest external revelation through his corporal nature? Does not one form his own God, and will not his God enlarge as his comprehension unfolds and he grows more godlike?"

The extract heading these lines is from the "Healing of the Nations." I value that book, especially the second volume, more than all other books of inspiration, past or present, though not as authority; for, there is no authority outside of one's soul."

LAKE PLEASANT.—Lyman C. Howe wrote from this place the close of the camp: "Thoughts and feelings kindle on the spiritual altar. Camp-meetings are vital centres where souls meet to evolve. Agitation educates, under the quickenings of spiritual energy, and the wealth of life warms and expands each willing soul. At Lake Pleasant there are many factors working in the problem of life. Mediumship has many phases and many degrees of excellence. The mental naturally leads as mind, and the platform of the seer is one of power, without which all such gatherings would necessarily dissolve and the elements scatter. The conferences are lively and often full of interest and instruction. Among those who kindled thoughts at these were Mrs. Clara Banks, Mrs. Twine, Abby Burnham, Mrs. Knight and others whose names I cannot recall, and these distinguished ladies made the displays of masculine genius pale before their vivid revelations of intellectual superiority."

Dr. de Plongeon and his accomplished companion were centres of attraction. They have spent fourteen years exploring ancient ruins in Yucatan, and had stereoscopic views of many of the wonders they have brought to light. They report sixty cities in Yucatan alone with unmistakable evidence of an antiquity greater than that of ancient Egypt. Some of these cities are five to eight miles in diameter. The walls of many of the great stone palaces are nine feet thick. The carvings that adorn these huge temples are marvels of design and elaborate workmanship. Dr. de Plongeon assured me that he deciphered the record of an awful cataclysm in the Atlantic, which sank a nation of millions of people, giving the minutest details of the event, the day and hour in which it occurred, and the locality of the 'lost Atlantis.' The presentation of these views, with Madame de Plongeon's lectures thereon, gave the visitors at Lake Pleasant an opportunity that may occur but once in a lifetime, to obtain which cost them fourteen years of labor and all their fortune (fifty thousand dollars), which we could see and study for thirty-five cents an hour. The able lectures by Judge Dailey, Mrs. Spence, Sarah A. Byrnes, A. E. Tisdale covered much ground and inspired much thought.

The memory of the two weeks I was at Lake Pleasant holds many bright pictures, and the social and mental awakenings warm and fruitful as they breathe through the tender silence from the spheres of kindred souls.

Men of action often command attention when their success depends upon the silent influence of an inspiring companion whose name is seldom mentioned. Dr. Beals is a successful President and influential representative of Spiritualism; but the quiet influence and gentle graces of his helpmeet are the

'balm in Gilead'—attracting and resting all who approach her, and sustaining the Doctor in his life's work.

The spiritual peacefulness that sheds its light

as from an unseen world was tenderly visible

in the serene countenance of Mrs. S. B. Nichols,

of Brooklyn, whose unassuming spirit seeks

companionship with one whose influence is

sadly missed at the cottage, and whose cheering

voice is heard no more in the merry-making

at camp."

ONSEN BAY.—Mrs. M. S. Wood writes:

"At a seance recently with Mrs. Moss of New

York, where the cabinet was only a curtain put

up across the corner of the room, with solid walls

behind and no possible chance for any person

to enter it without being distinctly seen by

the fourteen sitters, as many as thirty forms

appeared, some large and some small, as unlike

the medium in their general appearance as

human forms are generally unlike. Several

mediums were present, and Indians came to

them claiming to be their controls. A form

called me to the cabinet and said, 'I am Aunt

Mary,' and represented her form as she was in

her possible childhood days. She had an immense

tumor in the bowels, and otherwise was much

emaciated. I said, 'You have not made your-

self up to be quite as tall as you used to be.'

'Wait a moment,' she said; and while I was

looking at her she grew up to her natural

height, then took my hands and put them over

her emaciated face. The medium has a round,

fleshy face. The daughter of Mrs. Wallace of

New York, who had light blue eyes and

light hair, came out, and called for the full

light a lamp to be turned upon her, which

was done, and she disappeared before our eyes

in the light, talking until her head was only a

few inches from the floor. Mrs. Moss is a large,

fleshy woman, with dark hair and very dark

bazel eyes. Mr. and Mrs. Greenough of Eng-

land had friends come to them whom they

knew, and so did many present; but it is not

so much the object to describe the entire

seance as to assure the readers that there was

no possible chance for deception on the part of

the medium, and that no confederates could

have entered the room without coming through

solid walls or closed doors and windows, and to

give our testimony in favor of the perfect in-

tegrity of Mrs. Moss as the medium in this

seance.

She invites test conditions, only asking that

her sitters maintain a harmonious feeling and

conduct themselves with propriety. At one

time she stood outside the cabinet and a form

came out, and stood on the floor at her side, and

materialized in the same manner. The phe-

nomenon of materialization is as old as history,

and will sometime be numbered among the

sciences.

The following persons were present at this

seance, and gladly gave their names in testi-

mony of its genuineness, namely: Mrs. Jennie

F. Rogers, Mr. C. D. Greenough, Mrs. Green-

ough, Mrs. Francis Jenkins, Mrs. Jenkins, Mrs.

Feasley, Mrs. Kay, Mrs. Campbell, Mr. Albert

Scott, Mrs. E. Grosvenor, Mrs. C. Grinnell,

Mrs. M. E. Newcomb, Mr. C. N. Wood, Mrs. M.

S. Wood."

Pennsylvania.

PITTSBURGH.—George W. Kates writes:

"My wife and self commenced our new season

of labor at this place Sunday, Aug. 25th, when

we were greeted by large audiences, composed

largely of warm-hearted people who are among

the choicest of our personal friends. The

members of the Pittsburgh Society always in-

spire and encourage us, as no doubt they do all

speakers or mediums who appear before them.

The social element is strictly, and that with

cement any society. The influence of this So-

cieté as a legal body, under its lately-obtained

charter, has already increased good results

and public recognition.

This Society has within its ranks those who

mean to and have the ability to achieve lasting

results for the good of humanity, and to serve

the cause of truth to which exarcentated spirits

are devoted.

During the summer months conference meet-

ings have been held each Sunday, under the

leadership of Mr. Wm. Fleming, at which Mrs.

Ella M. Stevens and Mr. Lindsay have respec-

tively lectured and given tests. They have so

effectively served as mediums that resolutions

of thanks to each were passed at the last Sun-

day meeting. On Aug. 29th the Society had a

day of recreation in the woods, where merri-

ment ruled supreme. It was an enjoyable oc-

casional. A beautiful gold badge was presented

to Mrs. Stevens by the Society, as an evidence

of their esteem and gratitude for her medi-

cal gifts, and devoted labors. It is very grateful

for a local society to thus appreciate home

talent and encourage its workers to continued

devotion.

Bro. W. L. Hughes and family have enter-

tained us with a hospitality cheerful to our

hearts, indicating that mediums have friends

to whom they can turn for creature comforts

that shall allay the smart of little material

things. Bro. Hughes has continued

the Lyceum meetings all summer; he is a

successful conductor thereof, and generally

useful as a worker. May the blessings of the

spirit ever abide with the generous people of

Pittsburgh, and may each visiting medium

meet with that sympathy and support which

shall enthrust them to willing continuance of

service to the world of spirits."

ALLEGHENY.—A correspondent writes,

Sept. 1st: "Frank T. Ripley, the platform test-

medium, delivered the opening lectures and

gave tests for the First Society of Spiritualists

of this city. Large audiences were present,

and Mr. Ripley's tests were all recognized. Of

this new society Mr. E. W. White is President;

J. E. Sieg, Vice-President; Mr. Cregeur, Treas-

urer, and Mr. Kohn, Secretary. Mr. Ripley

is engaged for September and October, and he

will accept engagements in Pennsylvania or

Ohio for November."

CONNECTICUT.

NEW HAVEN.—E. P. Goodsell writes:

"Among the objections urged against the

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(10 Spruce street), where advertising contracts may be made
for it in **New York**.

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When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

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Another Volume.

Each new volume of THE BANNER is like a birthday, saving only that it occurs as an event twice as often. On its appearance a series of reflections most naturally arises in which are included both individual and universal sympathies. We are at liberty, therefore, to indulge in reminiscences and to forecast the largest results on such an occasion.

The current issue of THE BANNER is the first one of Volume 66. That, it will be at once admitted, is a ripe age for a paper to attain—which was inaugurated by spirit-world workers in conjunction with mortals who had become fully conscious of direct spirit-return—when it is considered how great was the opposition it met with at the hands of theological bigots of all shades of opinion. It covers an entire human generation's existence. It will have to be conceded that such a fact, placed to the credit of a modern publication, is one of peculiar significance. It is at least a satisfying proof that it represents and responds to a stage of human thought that is surely in process of becoming supreme.

This is the one lesson which is distinctly punctuated by the arrival of this paper at its thirty-third year.

Not only has the heavenly light that forty-one years ago broke on the human mind with its emancipating power expanded into the blaze of midday, but it has silently, and for the most part unconsciously, worked its way into the strongholds of creed and custom until they are become so largely illuminated with its influence as to have been forced into an insensible change of character.

Since Modern Spiritualism dawned on the world to open to the human spirit a wider knowledge and consequently a larger belief, the hard shell of ecclesiastical tyranny has been very perceptibly softened everywhere, and the hard clamps of orthodoxy have been greatly relaxed. The governing principle of toleration has gone higher into the ascendant. Respect for the views and opinions of others has visibly begun to supersede the ignorant assumptions of dogmatism and bigotry. The sentiment of human fraternity has gained a footing from which it can never be displaced.

This, in fact, has only been the tendency of all progress for the past three or four centuries. It has of course had its epochs of movement and its eras of retardation. The pendulum has in that long term of time swung backward as well as forward. The tide has receded even while it advanced. But the events which rise like mountain peaks above the plain of human progress, and constitute the only real facts and features of human history, have kept on their resistless march through the long spaces of time; and the world's record consists only of those eventful achievements which mark the development of the human faculties and the expansion of human character under varying circumstances and changing conditions. The outcome of all is the elevation of man, the emancipation and enlargement of the human spirit. For this alone are empires established and overthrown, and thrones set up only to totter and decay. For this a wider and deeper knowledge of nature is attainable, and science becomes the handmaid and servant of the spirit.

The one supreme condition of human advancement is universal toleration. That at once becomes the death of tyranny in all its degrees and forms. With that spirit ruling in the affairs of men, all those obstacles to progress and expansion are removed against which so much of their energy has been directed, thus delaying the march of humanity onward to its destiny. To achieve this result, nay, only to come in sight of the firmly-grounded hope of universal toleration, has occupied the life of humanity many centuries. But it is within the boundaries of the expanding horizon at last. When it shall be the one beneficent condition of man's existence in communities and states, a millennial era will have opened to the human race, for which all history has been but a preparation; hesitating, faltering, broken, disconnected, perhaps, to the superficial view, but moving on down the lengthening vistas of time with an irresistible tread, flinging its prophecies to the right and the left on the way, and keeping silence like that of fate with the inevitable sequel ahead.

For, except from this millennial period of universal toleration no such result could flow to humanity as an expanding knowledge resting on reason as its foundation, and raising a fabric of belief as its crowning superstructure. This is the real and unquestioned spirituality toward which we all tend. It obviously can never be reached while one class is shutting up the minds of the rest in the dungeons of authority and tradition, or while the latter are chained down by the fetters of fear and superstition. It is the utter and entire release of reason that will alone break these fetters and throw open these prison doors, and it is only unqualified toleration that will give to reason the full enjoyment of its liberty. Then succeeds untrammelled inquiry; to this succeeds knowledge; and to knowledge belief. The sequence is in a divinely instituted order, and therefore cannot be disturbed. That larger and higher and truer knowledge which Spiritualism thus introduces to humanity is but the prophecy and precursor of a larger and better belief.

If this paper which the reader is holding in his hand shall have been called to perform any part of the service, however humble, in hastening this long-desired introduction of a larger knowledge on which to build an expanded belief, it will be satisfied if it has committed a minimum of mistakes while striving for a maximum of good. To err is human; to pass by errors that are sure to be sooner or later absorbed and forgotten in the triumph of development and growth, is a symptom of that divine spirit of toleration whose possession should be strenuously coveted by the human race. But where that spirit has once penetrated it is sure to beget a cordial desire to extend cooperation. The work done by THE BANNER in its allotted sphere and place would have been far less than it is, both in amount and quality, if this cooperative spirit had not manifested itself on every side as it has, to the furtherance and completion of a common end. It sincerely solicits now a continuance of that spirit until a knowledge of unending life illuminates all human souls within its reach.

The Question of Reform.

"We, the people of the United States," begins the preamble to our immortal Declaration. "Women are 'people' surely," said Isabella Beecher Hooker, at last year's international council of women in Washington, "and desire, as much as men, to say the least, to establish justice and to insure domestic tranquility"; and she assured her hearers that they will never insure domestic tranquility in the days to come unless women were allowed to vote, who pay taxes and share the burdens of society. The four Articles of the Constitution, where the word "people" is used, can be shown to have intentionally included women in its provisions. The claim is put forward that the Constitution originally gave no right to vote to any man or woman, but it simply secured to every man and woman his or her original, natural right to govern himself or herself, except so far as he or she delegates this to others for purposes of social order. And the Amendments, following the spirit of the Constitution, declare that all persons are citizens, and recognize the citizens' right to vote.

Mrs. Hooker based her claim of woman's right to the ballot on these two grounds: first, that questions of legislation to-day are largely questions of morals, and men alone are incompetent to deal with the morals of a community, however wise and just they may be, and however honest in their desire to promote the general welfare; second, that there can be no true manhood nor true womanhood when men rule and women merely obey. Therefore, it is the plain duty of every woman to desire to vote, and of every man to remove the obstacles in her way. The philosophical historian says: "The turn of thought of women, their habits of mind, their conversation, insensibly extending over the whole surface of society, and frequently penetrating its intimate structure, have, more than all other things put together, tended to raise us from the dust in which we are too prone to grovel."

Herein is stated the plain terms of one of the needed and the inevitable reforms of our time. Mr. John Hooker, the husband of the foregoing speaker, and a well-known lawyer of Hartford, in an address made by him on the same occasion and subject, argued with united force and precision that the work of upbuilding is a work of reform, the true builder being a reformer. He would overthrow only what is a usurpation, and reestablish a dethroned right, or a right resting on clear but disregarded principles of right. The true reformer is never satisfied with mere expedients and make-shifts. He goes to work to remove the cause of wrong and evil. He considers not merely conditions but theories. He seeks to apply fundamental principles. A compromise with vice merely postpones an inevitable struggle with it.

The true reformer builds upon the basis of old ideas, but the superstructure is of new ideas, or ideas that have been overlooked or lost, and are practically new to the age. And upon our discoveries and inventions a later age will build a like superstructure of its own. This is true evolution. The spirit is ever new and progressive, and leaves the letter far behind. Paul told us to "serve in the newness of the spirit, and not in the oldness of the letter." The world of religious thought moves, though it still revolves and ever will revolve around the great central source of all light.

There is a great duty incumbent on sober and intelligent men, said Mr. Hooker, to fraternize with and guide, instead of standing aloof from, that less intelligent and often too impatient, and therefore too hasty and impetuous, spirit of reform which almost always shows itself in connection with true reforms. It is extravagant and often fanatical, but it is well-meaning and needs to be guided without being discouraged or suppressed. New ideas, especially on moral and religious subjects, find

at the outset their most determined antagonists in the church and among really good men. That is mainly because the church rests on old ideas. Its people have been brought up on them. They consider them to be everlasting truths, and that they embrace all truth. New truths come with a great disrepute. They encounter a strong, and sometimes a bitter, prejudice; but God makes his truths to stand upon their own foundation, not on the patronage of the church or society. There is a great final good to which the world is tending, and its progress we can aid by our endeavors.

Christian Materialism.

The comments made on the late Horace Seaver, the editor of *The Investigator* for over fifty years, are suggestive of many reflections. Since it is visibly becoming the habit of that section of the public press which plumes itself on being Christian in its character to treat so-called Infidels with increasing respect, in place of indulging in the taunts and animadversions of a time not so very far back as to be forgotten, the query arises—in many minds whether the professed Christianity of the day, taken in the largest and loosest sense of the word, is not far more inclined to accommodate itself to infidelity and materialism than to unite its belief with spirituality and accept in all sincerity the established knowledge of a continuous state of existence. It looks very much like it, at any rate. No other theory will explain the present attitude of so many of the accepted and reliable agents of recognized orthodoxy. And this theory certainly does.

As the *Haverhill Gazette* penetratingly observes:

"The opinion of Mr. Seaver was that the present is the whole of life; that beyond the present there is no conscious existence. It was that opinion which gave him his distinction as the representative of a theory which he had embraced after careful thought and investigation. It was his boldness in thought and expression that gave him distinction. In his boldness there was really a certain kinship in these views with a very large number of nominal Christian believers, whose common expression is: 'Well, we all wish to live as long as we can; this life is the only one we know anything about, and we all desire to stay here as long as possible.' Really, such a view of life and destiny is very *materialistic*, and is also a *fatal* example of infidelity, upon which it manifests itself."

This is none too emphatic statement of the situation. It plainly indicates the drift and tendency of unassisted and unilluminated Christian orthodoxy. Its trend is inevitably and undeniably toward that phase and measure of materialism which regards only the present life and professes not to be too much concerned about the next one. The natural inquiry would be, why do the voluminously reiterated teachings of Christianity, as it is professed, tend to such an unexpected termination? Why, indeed, comes the ready answer, but for the fact that they are based on a faith that presumes to transcend knowledge, that is extolled by its zealots as spurning all the aids and verifications of sight, and that consequently degenerates, through the blind trust that is its twin, into enslaving and destroying superstition?

What is needed, then? What is the deficiency to be supplied? What alone is capable of deflecting this unmistakable tendency of modern Christianity toward Materialism in the direction of a spirituality that is able to appeal for a confirmation of its living power, continuous after death, to an increasing host of living witnesses?

And where is such confirmation to be sought for but in the rapidly multiplying proofs of a continuous hereafter which are furnished by Spiritualism? It is a question that plainly points to its only satisfying answer. In the providence of an all-wise and benevolent Creator, humanity is supplied with the gratification of its deepest, its insatiable needs, just when it betrays a desire to have it provided. Not until the right time comes does the infinite wisdom of the All-Father bring to the opening spiritual sight of his children those revelations for which they eagerly wait, and which they can consistently bear.

Spiritualism in India.

In the early part of last July a lecture was delivered by Baboo K. Chakravarti before the Calcutta Psycho-Religious Society, of which he is Secretary, in which he traced the various phases of Spiritualism, or rather of spirit-worship, in India from the earliest Vedic age to the age of the Tantras, or the age in which Spiritualism, almost as understood at present, was sedulously cultivated—an age in which the lamp of Hindu intellect burned with supernatural lustre. The task, though self-imposed, was by no means a light one, especially as no competent writer had taken it up before him, and as the materials to be worked upon were so widely scattered, the idea of raising a superstructure out of them was to him fraught with misgivings.

The earliest religious books of the Hindus are the four Vedas. They are considered by them to be the words uttered by the Creator himself, and are in their estimation as sacred and infallible as the Koran or the Bible in the estimation of the Mohammedans or the Christians. The Vedas enjoined the worship of a Supreme Being and the presiding deities or spirits of the five elements. "Thus it is seen," says the lecturer, "that the idea of the existence of separate spirits, besides the Highest and the Purest, was not only entertained, but worshiped; and that the existence of spirits, whether of men or of orders, at present only known to us by names, was seriously believed by the scientific men of the time. It was believed also that under peculiar circumstances the character and the general mode of life of an individual could be materially altered for good or evil by a spirit."

He gives a list of seven forms of disease held to be caused and cured by the two classes of spirits mentioned, the various kinds of *yogas* employed to obtain the aid of spirits, and describes the age of *Durshana*, the six schools of its philosophers, and their doctrines. From that he passes to the age of *Purana*, which was the dawn of the religious history and polite literature of the Hindus. He finally reaches the age of *Tantras*. "This," he says, "was the age of Spiritualism—a word to be understood almost in the sense in which it is known at present in the West; for all the elements comprising Modern Spiritualism were not only understood and investigated, but were carried to a high degree of success. We find in the *Tantras* directions for forming circles, for invoking high and low spirits, for autograph writings, and showing spirit-forms, etc., in a mirror, and also directions for fascinating and hypnotizing individuals. These all used to be done in a manner peculiar to India."

After remarking at considerable length upon

the various methods employed for communing with spirits, he says:

"There is not a subject now known in Europe and America in connection with Spiritualism which was not known before in India. She gave to Egypt, Greece, Arabia and China, all the spiritual wealth they wanted. She had men of gigantic intellect, who drew their impressions and inspirations direct from Nature, from courses of events which probably have now ceased to operate like many phases of disease, which have at present completely died out, and new ones have sprung up in their places, and it would be very weak logic to hold that they all wallowed in darkness, and at the same time built a system of intelligent worship to cheat themselves—a system that outlived many a social and political revolution."

The lecture, which was a highly scholarly production, was, we are informed, listened to throughout with the closest attention, closed as follows:

"Most of you, gentlemen, have no doubt read and heard much of Modern Spiritualism, and of the phenomena constituting it. It is a growth of the nineteenth century—a century of enlightenment and civilization—yet it is the most derided of all subjects, being another name for villany. But amidst public denunciations and private upbraidings; amidst the general contempt of the press and the scientists, the magic car moves on. Men in the first ranks of literature, science and philosophy mightily stood against it, yet men of equal position and calibre saw glimpses of truth that led them to push their inquiries on. The Churchmen denounced it as humbug and satanism, and yet the Churchmen admired the new-born infant, and engaged themselves in right earnest to foster its growth. The medical men, who more than all others hurled their dire anathemas at its devoted head, were the foremost to elucidate many points of interest unknown to the public. Thus amidst severe opposition and some approbation, amidst contumely and regard, amidst fury and forgiveness, the magic car moves on. The Spiritualists see the merciful hands of Providence in the movement, which has gained followers not by hundreds or thousands, but by millions; and the day is not distant when a spiritual Columbus will explore the hitherto unexplored land, and amidst tears and *Te Deums* of joy, land his trusty, weak and weather-beaten comrades to proclaim the glories of the far-off region, now dimly seen by few, and hoped for and trusted by many."

Baboo Chakravarti's lecture was published in full in the *Calcutta Statesman*, and in *The Indian Mirror*, last July, to which papers we are indebted for the information and extracts given above.

The Two Doctors—Talmage and Tucker.

For more than a score of years Dr. H. A. Tucker, one of the trustees of Dr. Talmage's church in Brooklyn, has had his summer residence at Cottage City, formerly known as "Oak Bluffs," and originally the popular camping ground of the Methodists. He has during all this time been known as a Spiritualist, and it has been equally well known that he was what is commonly termed a *healing medium*.

Eleanor Kirk, the vivacious correspondent of the *Cape Ann Advertiser*, places the "sensational" preacher and the Spiritualist henchman of his Brooklyn tabernacle in rather close juxtaposition, and in a light that, while not harming the physician, is far from being creditable to the minister, who has in his library a sermon against Spiritualism which he seems to hold in reserve for use when nothing else offers by which he can produce a sensation—a contingency that has already been twice met by it and is likely to be again. Says the correspondent referred to:

"Dr. Tucker has the honor to be a physician who prescribes for his patients—and according to testimony, with much success—under an influence which, to say the least, does not seem in harmony with avowed principle, or rather the cast-iron regulation of the Presbyterian church. What Dr. Tucker calls himself, I do not know, but he goes into sleep or trances, and in this state diagnoses diseases. Dr. Talmage, who has gone for all the Spiritualists and all the mediums with all the power of his unparalleled rhetorical eloquence, and all the force of his very accessible logic, has been obliged to endorse Dr. Tucker by admitting his perfect honesty in this matter of occult influence, and by this admission, to put it mildly, has laid himself liable to the charge of very serious inconsistency; for logically, if there is one man who receives directions for the treatment of diseases out of the body, it is quite possible there may be others equally favored. I'll wager my best bonnet, that when this good-natured, popular and jolly minister finished the delivery of the sermon that consigned all the believers in and all the practitioners of the occult to everlasting perdition, and looked down and saw the placid countenance of his head trustee, he felt a little shabby and a good deal sorry; but nobody will ever make me believe that the trustee was at all disturbed."

Dr. Tucker pursues the even tenor of his way, regardless of what false charges may be made against what he knows, by a long series of observations and personal experience, to be a truth. He has ever been faithful to his convictions. Whether his pastor has been, is certainly questionable in view of his intimate relationship to Dr. Tucker, and knowing, as he must know, of the good he has accomplished as an avowed Spiritualist.

Harvest Moon Festival at Onset.

The approaching Harvest Moon Festival at Onset, Saturday, Sept. 28th, promises to be an occasion of much interest, and the prospect is that it will be more largely attended than any previous one. The exercises of the day will be similar to those that have attended it in the past, and in the evening there will be a social dance. Sunday, forenoon and afternoon, a spiritual and intellectual feast will be supplied by inspirational speakers and various gifted mediums, chiefly under the influence of their Indian spirit guides and attendants, all of whom look forward to the annual recurrence of the day as one of great rejoicing over the work they have been privileged to accomplish for the benefit of the pale-faces, thereby obeying the command to return good for evil.

Hon. Sidney Dean at the last year's festival spoke in the highest terms of the lessons to be learned at and the good influence diffused from it, not only in its immediate locality, but in far-away communities, and has expressed his intention of always being present when engagements in other places did not prevent him from doing so. Col. Wm. D. Crockett, President of Onset Bay Association, enthusiastically does what he can to make the occasion a successful one, harmonious in all its appointments, and productive of good results to those who attend.

Arrangements have been made whereby railroad tickets to and from Onset may be obtained at the following rates: Boston, \$1.50; Brookton, \$1.00; Middleboro', 60 cts.; Bowdoin, \$1.00; Fall River, \$1.00; Taunton, 85 cts.; Fairhaven, 70 cts.; Providence, \$1.50. These may be obtained Saturday, Sept. 28th. Parties purchasing them can return the same day or the next Monday. No trains go to Onset or return on Sunday.

We are to have thirty-one new steel war vessels when the whole armament is completed, and some of them are already afloat.

What is Coming.

At our Public Free Circle at this office, June 4th (which was reported on our sixth page Sept. 7th), the Controlling Spirit, in reply to a question concerning Clairvoyance, by Mrs. M. E. Morrell of New York, made the following significant remarks through the mediumship of Mrs. Longley:

"We believe an instrument will be constructed in years to come, so wonderful that by gazing into its polished depths you will be able to see the reflection of scenes that have taken place thousands of miles away. Does this seem absurd to you, friends? Well, the very thought that by placing a little instrument at your ear in the privacy of your own apartment, you may clearly hear the conversation of a friend twenty-five, fifty or a hundred miles distant, a quarter of a century ago would have seemed just as absurd as does the statement we make to you to-day."

In the *Boston Journal of Saturday, Aug. 31st*, is printed an editorial entitled, "Mr. Edison and His Inventions," the concluding paragraph of which reads as follows:

"Mr. Edison confirmed the report that he has nearly perfected an invention which will allow a man in Wall street, for instance, to telephone to a friend in Central Park and to see the friend at the same time. He has already succeeded in reproducing images at a distance of a thousand feet. It would, he thought, be ridiculous to dream of seeing any one between New York and Paris. 'The round form of the earth, if there were no other difficulty in the way, would make this impossible.' Mr. Edison says he has given a great deal of thought to the problem of aerial navigation, and he adds that the chief development of electricity will come only when we have found a more economical manner of producing it."

The interview with Mr. Edison, referred to by *The Journal*, in which the above statement was given, was held with certain reporters in Paris very recently. Here we may see the beginning of that invention for the extension of our sight, which the spirit in our Circle-Room, in June last, expressed himself upon; and as Mr. Edison is a medium of the most marked ability, we have no doubt that the spiritual scientists who are interested in this line of work will be able to accomplish their plans through his agency.

It is currently reported that M. Courton, a chemist, produced recently, at the sitting of the French Academy of Sciences, a sealed envelope containing a description of an apparatus by means of which objects may be seen at vast distances, the vibrations of light being transmitted through a wire.

God in All.

One of the striking statements in a recent discourse of Bishop Newman is, "that the time must come when science shall advance, and the people will be educated to know that what we call force will be recognized as the law of the divine ruler; and when that better state of humanity shall come, you and I will not be afraid to state that gravitation is God." That is to say, an attribute, a quality, a power of God, but not the whole of Him. The Bishop laid down the proposition that the world is governed either by chance, or fate, or law. By chance men mean either ignorance of the laws which underlie the phenomena, or that things happen without a cause. Some men profess to think that the supreme will has given forth its expression by fate. But the Bishop confessed to a preference to chance rather than fate. He preferred to bow before an imaginary fact rather than before one who exerts so tyrannical a power over him.

After chance and fate as suppositions, then comes law, which is the expression of the legislative will. To suppose that God instituted nature, and that he cannot act beyond that now is to suppose that he acted once, and once for all, and that he has retired from nature now. It is a great truth, said the preacher, that the Almighty deals in extremities. The story of the world proves that history is made up of progressions and retrogressions, like the advance of the tide. Revolution is a divine ordination. It always occurs within the law of limitations. Society is ordained to outstrip its existing resources, and then to go through a period of reconstruction.

He is a stupid student of history, said Bishop Newman, who cannot read in the present signs of the times that a crisis is coming on this republic for the preservation of the future integrity of American citizenship. Old men may not live to see it, but young men should remember when that crisis comes that "at evening time it shall be light. God deals in minorities just as he deals in extremities. It is a sad fact that when parties in politics come to have a majority they become corrupted. When the final hour has come to those who have always feared death, there have been a great many who said that all was light."

Missionarying in China.

According to the report brought home by Lieut. Wood, of the United States Navy, now connected with the Coast and Geodetic Survey, who made a trip to China and Corea in 1884 on board the *Trenton*, the missionaries sent out to those populous countries are making ridiculously small progress in the work of converting the multitudinous heathen of those parts. He states that their efforts have been absolutely without any result except to hold them up to the ridicule of the natives. He openly expresses his belief that there is not to be found a Chinese convert to Christianity of sound mind to-day within the entire extent of China.

The converts about whom so much talk is made in this country, and especially about the missionary headquarters, he says, are merely the menials employed by the missionaries, and who are perfectly willing to become professed converts for the extravagant wages of four dollars a month. But as soon as they are discharged they leave their professions with their service. As for the missionaries themselves, they have little or nothing to do with the natives. Many of their meetings are in English, the missionaries themselves being the only evidence of them. Such a thing was never heard of as a nobleman of Corea or a mandarin of China acknowledging the Christian faith.

The missionaries, says Lieut. Wood, are looked upon very much as the Salvation Army is with us, only with a much greater intensity. The Bible is translated for the natives in a lingo that stands in the same relation to the mandarin tongue, or classical language of the country, which is the official language, than an obscure negro dialect of Louisiana stands in to classical English. It is only in this classical language that the precepts of Confucius are given to the people. When the missionaries located in Foo Chow, they learned the language of that locality, and of course could use no other, either in speech or in making a translation. A distance of fifty miles in China makes all the difference in the lingo, but the tongue of the mandarin is that which is alone used and revered by the educated.

The Public Circle Meetings

Hold on Tuesday and Friday afternoons of each week at the BANNER OF LIGHT BUILDING, will be resumed on the 17th and 20th of the present month by Mrs. M. T. Longley and Mrs. B. F. Smith respectively. These meetings, it should be remembered, are free to all.

Society for Psychic Culture.

We are in receipt of a letter from Dunedin, New Zealand, dated Aug. 8th, 1880, which explains itself. The writer says:

It may be of some interest to the readers of your paper, Mr. Editor, to know that an association styled "The Society for Psychic Culture" commenced its operations in Dunedin on 3d of July, 1880. At the present we have fifty members upon the roll, and there is every probability of that number being considerably augmented in the course of the next year. Among the members we have an excellent trance medium, Mr. Wm. Rough, whose tests have been noticed in the Australian Harbinger; and besides this gentleman we have five other developed mediums, while there are some others in a partially developed state. The Society is in possession of a good-sized séance room, which has been tastefully decorated with appropriate pictures, etc. In connection with the Society there are four "developing" circles, meeting one evening a week; and on every Sunday evening each member is allowed to bring one friend with him to witness the proceedings. An inner circle is then formed for the protection of the sensitives. It has been resolved to nurse the Society carefully for a few years to come, and when strong enough in members and in power, the public will be admitted to the Sunday meetings. There are a great many Spiritualists in Dunedin, and of late much interest is taken in the movement. The Cause is gaining ground here, and the Society is in excellent hands—brothers and sisters, who are working hard for its welfare in every way.

I am, dear sir, yours fraternally,
GEORGE WATT.

The methods of research employed by the above Society are in marked contrast with those of the English and American organizations ostensibly engaged in the same work. The latter have been in existence a greater number of years than the former has months, yet the New Zealand Society has accomplished far more in the ascertainment and development of psychic knowledge in that brief time than those of England and America in their extended period. This has been because proper conditions, such as are in accordance with the wishes of the invisible workers, and imperatively required for success, have been willingly supplied. They have set about their task with honesty of purpose, and have cooperated with the spirits in their efforts, instead of hampering them at every step, seeking to thwart them in their plans and experiments, and strangling them with red tape. Not until our Societies pattern after the New Zealand Researchers will they meet with anything else than it was reported at the last meeting of the Boston Society to have met with—"Poor Luck."

A Farewell Note.

BROOKLYN, N. Y., Aug. 26th, 1880.
Dear Brother Colby—Just a line to thank you for parcel of THE BANNER (current) containing lecture, and for all your many previous kind attentions and favors; also to bid you good-by and Godspeed. May your great work for our Cause endear you to the hearts of our people, and bring to you a justly merited recognition among our best and staunchest upholders and defenders, in my sincere prayer.

With a thousand thanks and good wishes, in which the good wife and daughter join me, believe me as ever, sincerely and fraternally thine, J. J. MORSE.
P. S.—Good-by to all THE BANNER'S hosts of readers, and God bless them all.

Bro. Morse has been a very efficient worker in the Cause of Modern Spiritualism in this country. Twice has he visited these shores in that capacity. He returns to his native country with the well-wishes of all American Spiritualists, and many good people who are not acknowledged believers. Mr. Morse has wrought an immense amount of good here, as he has sown broadcast the divine seed of truth gathered from the spirit-world workers. We do hope our English friends will keep him fully engaged in the good work, and we have faith to believe they will. All honest mediums are martyrs at best, and should be cared for in the tenderest manner possible.

Bro. Morse is our special agent in London, and we hope he will be in a position to secure many new subscribers to THE BANNER, where it is already well appreciated, and also extend his influence to the liberals of the European Continent in the same direction.

Slate-Writing in New South Wales.

Latest advices from the antipodes report Fred. Evans at Sydney, where he had held many séances and astonished their attendants with remarkable instances of writing between closed slates, and confounded skeptics with phenomena that completely demolished all their pet theories of fraud and collusion.

A correspondent of *The Cooma Express*, after relating his own very satisfactory experience with Mr. Evans, says:

"My wife also had a sitting with Mr. Evans on Tuesday morning, June 18th, at eleven o'clock. She took with her a book slate (pocket size) containing six slate partitions. Prior to her leaving home the slate was cleaned by me, and a crumb of pencil placed between each partition, after which it was secured with cord. Each of these partitions contains a message in different handwriting (one in colors). On two single slates she also obtained writing, and recognizes that of her deceased sister, that of the sister's husband, also that of her father. In addition to this, Mr. Evans clairvoyantly described with remarkable and surprising accuracy several of her deceased relatives."

Lookout Mountain, Tenn.

Bro. George A. Fuller writes from the above location, Aug. 31st:
"On behalf of the Camp-Meeting Association I wish to thank you for the many courtesies extended by you to us during our season. My wish is that THE BANNER may meet with even a wider circulation in the South than it now has."
This is just what we very much desire; and our friends, we hope, will aid in carrying out Bro. Fuller's suggestion.

The Boston Spiritual Temple Society

Will, on Sunday, Oct. 6th, commence its eighth lecture season, in Berkeley Hall, corner of Tremont and Berkeley streets. Speaker for October, Mrs. Nellie J. T. Brigham, to be followed by Mrs. R. S. Little for the month of November.

No. 8 of the series of articles from the pen of Dr. F. L. H. WILLIS—entitled "Greece and Rome"—has been received, and will appear in THE BANNER as soon as our space permits.

Dr. J. C. Street, of No. 53 Boylston street, Boston, has returned home, after fulfilling a very successful engagement at Cassadaga Lake, N. Y.

Phenomenal Photography.

Prof. Willoughby, who has resided on the Alaskan coast for many years, a short time ago visited "Muir's Glacier" and took a shot at it with his camera. He was startled by a most remarkable result. It was the phantom of a great city, with rows of high warehouses, factories with high chimneys, stately residences and elegant church spires. Various were the conjectures as to the locality from which the shadow was evolved. Victoria, Seattle, Portland and San Francisco were all suggested, but none met the requirements.

At last a French-Canadian recognized the Windsor Hotel, the dome of the new Catholic Cathedral near the hotel, and Notre Dame, with Mount Royal in the distance. The mysterious city was the phantom of Montreal, nearly four thousand miles away.

It is stated that the professor has had a large number of his pictures made, and they are the wonder of the day in that section.

A. B. Richmond and the Seybert Commission.

In a favorable notice of the Hon. A. B. Richmond's lately appearing "Addendum," the *Harbinger of Light* (Melbourne, Australia) of August last says:

"It is in the main an arrangement of the Seybert Commission, whose examination of Spiritualism was a farce carried through to secure the magnificent donation of the late Henry Seybert, who, in leaving thirty thousand dollars for the establishment of a Chair of Moral and Intellectual Philosophy, specially stipulated that they should carefully examine the Phenomena of Spiritualism. If the Commissioners were at all sensitive, Mr. Richmond's criticisms would shame them into a reasonable fulfillment of their duties; but it was pretty evident from the tone of their report, and the analysis of it which was published by the American Spiritual Alliance, that the majority of them had made up their minds beforehand, and did not intend a philosophical examination of the subject; so having complied with the form and got the money, it is not likely they will trouble themselves about the matter."

The Progressive Lyceum in Australia.

The Melbourne Spiritualistic Lyceum held a social gathering on the evening of July 10th. The proceedings were opened by Mrs. Rice, the Conductor. The first speaker was Mr. W. H. Terry, editor and publisher of *The Harbinger*. He gave some sound and wholesome advice which it would be well for Spiritualists the world over to wisely heed, when he said that "it is incumbent on those who have proved the basic fact of spirit-intercourse to endeavor to live up to the standard of spiritual ethics, else were their knowledge useless or worse, for 'those who know the law and break it shall be beaten with many stripes,' or, in other words, those who know what it is right and proper to do, yet fail to do it, will sooner or later have cause to regret their shunning." Songs and recitations by members and friends of the Lyceum were interspersed among the general exercises.

Woman Suffrage.

Each of the constitutions of the five new States in one form or another recognizes the right of women to the suffrage. North Dakota, South Dakota, Idaho and Washington have each granted school suffrage to adults of that sex; Montana gives them the right to vote on local questions provided they are taxpayers, while Washington and South Dakota will submit the question of unrestricted woman suffrage to the voters.

Whether a coincidence or something more, the sudden stopping of a clock from no apparent cause, at the moment of the decease of a person related or known to the owner of it, has many times occurred and been commented upon. A telegram special from Laporte, Ind., of August 19th, announced that during the previous week a Mrs. Simon had been entertaining a young lady friend from Indianapolis. At sharp three o'clock the three clocks in the house stopped simultaneously. They all had been wound up the previous day, and were in excellent running order. Mrs. Simon, noticing the strange coincidence, was seized with a belief that she would soon hear bad news. About a half hour later a telegram from Indianapolis announced the sudden death of the visiting young lady's father at Indianapolis at precisely the same hour and minute the hands on the clocks recorded.

A reunion of abolitionists under the auspices of the Wendell Phillips Hall Association, the Colored National League and the Wendell Phillips Club, will be held in Tremont Temple, Boston, Sept. 22d, to celebrate the anniversary of the issuing of the Emancipation Proclamation. Two years ago last July there met in this city, at the residence of Nathaniel E. Chase, Mr. Chase, S. C. Fay, Dr. Salome Merritt, Miss H. R. Shattuck, E. M. White and Warner Johnson, the purpose being to erect a Hall as a monument to the memory of WENDELL PHILLIPS, the Hall to be conducted so as to be self-supporting, and ever to be used for the furtherance of free speech among men. We now learn that such a Hall will be built, and that a call for funds has been already made with a good prospect of success.

Eleanor Kirk, writing of Onset and of the many who are investigating Spiritualism with an honest desire to learn its truths, notwithstanding what Mrs. Grundy or any other captious meddler with their opinions may say, remarks: "When I asked a Baptist clergyman how he could afford to set himself to such a task, his answer was: 'How can a clergyman of any denomination afford not to investigate these claims?' The gentleman added that his people were generally with him in the work, and that the greatest inducement for perseverance in the matter was to be found in the fact that not a few of the most intelligent members of his church were inoculated with the spiritualistic belief."

Mr. J. M. Young (clerk of the Lake Pleasant Association) has a remonstrance petition, obtained at headquarters at Lake Pleasant, of more than twelve feet in length, against the proposed action for a restrictive law by the Massachusetts Medical Society. The good work goes on among not only the Spiritualists, but other liberal-minded citizens of this State. Remember, friends, that "eternal vigilance is the price of liberty."

We had the pleasure of witnessing the other evening the occultation of Jupiter by the moon. The total eclipse occurred at ten o'clock, Jupiter reappearing at 11:30.

An essay by Mr. Hudson Tuttle, of Berlin Heights, Ohio, entitled "Who ARE THE QUAKERS?" will appear in the next issue of THE BANNER.

Mrs. Richmond in Boston.

According to the previous announcement in THE BANNER, Mrs. Richmond, the well-known trance-speaking medium, of Chicago, Ill., lectured on Sunday afternoon last in the First Spiritual Temple, this city, corner Exeter and Newbury streets, to a very large and appreciative audience, the subject discussed being "Spirits in Prison," previous to which questions by the audience were answered very satisfactorily by the guide of the medium. We shall print the lecture in full in the next issue of THE BANNER.

Read carefully the grand lecture of Willard J. Hull, Esq., which we publish the present week on our first page, titled "Theology and Science in their Relations to Spiritualism." His pointed advice to a certain class of Spiritualists will be a matter of comment, pro and con., doubtless, for some time to come.

The First Society of Spiritualists of New York City reopen Adelphi Hall, Seventh Avenue and Fifty-second street, for Sunday services, on the 15th inst. The regular speakers engaged are Mrs. Nellie J. T. Brigham and Miss Jennie B. Hagan, alternately each month.

By reference to his card in another column, it will be seen that Mr. J. Wm. Fletcher, trance and medical medium, will be in Boston, at 16 Somerset street, Fridays and Saturdays. The Independent Lecture Bureau is at the same address.

A New Work by Mr. Colville.

Mr. W. J. Colville will shortly place in our hands for publication, the MS. of his new work, "THEOSOPHY, A STUDY OF MAN AND THE UNIVERSE." It will extend to about 400 pages, and in style of binding, etc., will closely resemble his translation of Kardec's "Genesès." The retail price will be \$1.50. Subscribers who send us \$1.10 immediately will have this valuable work mailed to their address as soon as it leaves the press.

Due notice will be given in the columns of THE BANNER from time to time as to how the work progresses, and when it will be issued.

The following is a synopsis of its contents: Theosophy, or the Wisdom-Religion, what is it and how did it originate?

A critical study of all the great religions of the world, their points of unity and difference.

Spiritual Anthropology, a study of man here and hereafter.

Spiritualism in all countries and ages; the identity of Spiritualism with the truth in all religions.

Practical Theosophy, or spiritual knowledge applied to government, industry, health and social life.

Reviews of all important works treating on Theosophy, Spiritual Science, etc., etc.

Practical directions and advice for the cultivation of the intuitive instinct, and the prevention and cure of moral, mental and physical discord.

This work is especially intended for busy people and investigators, and will be a fearless, non-partisan review of this great subject, entirely unbiased by the peculiar notions of any particular school.

"Heaven Revealed."

There has recently been published, under the above name, a collection of spirit messages, received for the most part by independent slate-writing. In Washington, D. C., which, though addressed to one individual, are adapted to the spiritual aspirations of multitudes who have been bereaved by the departure within the veil of their nearest and dearest friends. The introduction states that the slate messages were obtained in broad daylight, Mr. P. L. O. A. Keeler being the medium. The account given of the conditions under which they were produced, which is very clear and explicit, disarms criticism of any disposition to prove them otherwise than genuine. Their personal nature, being from a wife in spirit-life to her husband on earth, caused the latter to question the propriety of publishing them; but he became reconciled, he says, to doing so, "by the reflection that if the writings of Abelard, Petrarch and Jean Jacques Rousseau have found favor with the world, these purer messages from the higher life should be more welcome, for they bring with them a loftier teaching for humanity."

Magnetic Treatment is rapidly coming to be regarded as the highest method of treating diseases, the old-fashioned chemical system having long since been proved to be worse than mere experiment, and in general contrary to the wiser economy of the forces of nature. Here, there, and everywhere, we hear and read of cases of cure by vital magnetism, which are accounted marvelous, and oftentimes miraculous, by those who are ignorant of the laws of life as discovered through the agencies of the spirit. Magnetic healers are now to be found on every hand. We have recently read of the remarkable success of one in San Antonio, Texas—Dr. Fanning—the testimonials of whose efficiency are strong enough and direct enough to convince the most obtuse unbeliever of the truth that in magnetic power, as stored up in the human system, lies the great secret called by the regular doctors *vis medicatrix nature*.

The Poughkeepsie Eagle of the 4th instant, in speaking of the new road from Hopewell to Poughkeepsie, says a meeting was held by prominent men, naming them, at "the office of the Massachusetts Railroad." The report of the meeting above alluded to is as follows:

An Executive Committee was appointed with full power and authority to contract for building the road from Hopewell Junction to Poughkeepsie. Edward L. Dwyer, of New York, was elected President, and Geo. S. Bowen manager of the company. Mr. Bowen has an indomitable will, and the perseverance to push business to a successful issue. He is considered one of the most progressive men of this age. Success to him.

THE THEOSOPHIST, for August, contains twelve pages "About the Kabbalah," by Dr. Henry Pratt. An article upon "Self-Knowledge and Self-Culture," and "A Study of Symbolism," follow. A paper upon "Some Dark Corners of Modern Science" is a timely presentation of a cruelty practiced by the medical fraternity as useless as it is cruel, and "not only the most revolting, but also the most insidiously dangerous to public morality—Vivisection." In "Psychic Notes" and in the "Supplement," it is shown that a belief in witchcraft still prevails in India, largely so in obscure parts. Madras: The Proprietors. Boston: For sale by Colby & Rich.

BUCHANAN'S JOURNAL OF MAN.—The leading article in this month's issue gives the Editor's views of "What the Enlightened Demand of the Medical Profession." This is followed by the New York Sun's favorable remarks upon Alfred R. Wallace's new work on Evolution, a book which we have already fully noticed, and which we again commend to our readers. The remaining contents of the Journal, chiefly selections, include articles upon "The Cooperation of the Invisible World," "The Power of Hypnotism," "Concuring Women," and "Home Influence on Heredity." For sale at this office.

Mrs. Effie Moss, the well-known medium for materializations, has (after spending the summer at Onset, where she made many friends) returned to her home in New York, where she will hold séances on Sunday and Thursday evenings and Friday afternoons. She proposes forming two private séances, and those desiring to become members should make their applications at once.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

We earnestly request our correspondents not to send us their matter in pencil. We have already used up too much of our valuable time correcting such MSS., and make this statement for the purpose of inducing the friends to write with pen and ink, instead of pencil.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Mr. Geo. W. Walrod, trance-speaker from Great Britain, is now located in the Montreal District (Canada). He will be prepared to give trance-lectures on the Spiritual Philosophy during the fall and winter. He lectured under spirit-control at the Religio-Philosophical Temple, a very attractive audience on Sunday evening the 1st of September. Address box 1884, Montreal.

Mrs. E. Cutler, test medium and psychometric reader, can be engaged for societies on reasonable terms; and for those who are unable to pay speakers or mediums will go for simply expenses. Address 1025 Spring Garden street, Philadelphia, Pa.

A. E. Tisdale desires engagement for second Sunday in December, 1880; also for the third Sunday in January, 1881, and for the second, third, fourth and fifth Sundays in March; also for the months of April, May and June. He may be addressed at Merrick, Mass.

A. W. B. Rothermel, M. D., having left camp at Lily Dale, after a successful season, is now on his way to St. Paul and Minneapolis. Those who wish him to stop on his return from the West, by way of Lake Shore R. R., may address him for the present, care of Dr. Palmer, proprietor of Columbia Hotel, Chicago, Ill.

G. W. Kates and wife lectured in New Philadelphia, O., Sept. 8th. Are engaged to hold meetings in Ashland, O., Sept. 10th to 16th; at Bucyrus, O., Sept. 17th and 18th; at Fremontville, O., Sept. 19th to 20th; at the Indiana Convention, Anderson, Ind., Sept. 20th to 30th. Address them as per route.

Mrs. Florence K. Rich is engaged at Lynn for Sept. 22d and 23d; Portland, Oct. 5th and 13th; Haverhill, Oct. 27th and Dec. 8th; Lowell, Oct. 20th and Nov. 7th. Address all communications to Evans House, 175 Tremont street, Boston.

Moses and Mattie E. Hull will hold public meetings in the Investigator Hall, Appleton street, Boston, next Sunday, at 2:30 and 7:30 p. m.; subjects, "The Demands of the Age" and "The Conditions of Biblical and Modern Metempsychosis."

Dr. E. B. Russell will lecture and assist the friends of Spiritualism wherever needed, within fifty miles of Haverhill, if only expenses are guaranteed. Funerals attended. Address 36 Winter street, Haverhill, Mass.

Mrs. Juliette Yeaw will speak in Clinton, Mass., Sept. 15th; in Westboro', Sept. 16th; Sterling, Oct. 18th; Lowell, Oct. 27th; Dec. 1st, Feb. 2d and April 20th; Worcester, Nov. 3d and 10th; Fitchburg, Dec. 15th and April 6th; Springfield during January. All other dates, except May 11th and 18th, June 1st and 22nd, at Framingham, Mass., until July, 1880.

Frank T. Ripley has organized a Spiritualist Society in Allegheny, Pa., and is engaged to occupy its platform during September and October. Meetings are to be held in Washington Hall, corner of Beaver and Washington Avenues, every Sunday at 10:30 a. m. and 7:30 p. m.

Mrs. Clara A. Field-Conant will remain at Lake Pleasant, Mass., until Sept. 15th, where all letters should be addressed until that date; after that, care of BANNER OF LIGHT.

FOR SEASICKNESS, USE HORSFORD'S ACID PHOSPHATE. DR. W. W. BLACKMAN, Brooklyn, N. Y., says: "I am very much pleased with it in seasickness. Several cases have been brought to my attention where it afforded prompt and entire relief."

Spiritualist Camp-Meetings for 1880.

ONSET BAY, MASS.—Meetings will be continued at this place on Sundays during September. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:35 P. M., 6:15 P. M., 8:15 A. M., 8:31 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.

NIANTIC, CT.—Meeting now in progress.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Special Notice to Subscribers.

The date of the expiration of every subscription to THE BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give THE BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH, Publishers.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 3 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. BUCHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copy, 20 cents. THE LANCET. A weekly illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BAZAAR. NOTES AND QUERIES. With answers in all departments of Literature. Monthly. Single copy, 10 cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE NEW TRUTH. Published weekly in Chicago, Ill. Single copy, 5 cents. THE WATOHMAN. Published monthly in Fort Wayne, Ind. Single copy, 10 cents. THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents. THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE THEOSOPHIST. Monthly. Published in India. Single copy, 10 cents. THE GOLDER GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BERRY WAY. A Spiritualistic weekly journal. Published in Cincinnati. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 30 cents.

ADVERTISING RATES.

Each line in Agate type twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page. Special Notices forty cents per line, Minimum, each insertion. Business cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, fifteen cents per line, and small type, ten cents. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for cut portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotyps of pure type matter will not be made, and all electrotyps.

THE BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisement of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. WILLIS may be addressed at Glenora, Yates Co., N. Y. 13w* Jy6

Dr. D. J. STANBURY, Medium for Independent Slate-writing, etc. 64 Dwight st. Hours 10 to 4. 5d

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Jy6

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for THE BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of THE BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

STOUT PEOPLE.

OBESITY safely cured by one who has been a fellow sufferer. Send stamp for particulars. DR. EDWIN DEBARD, 1135 Madison street, Paterson, New Jersey. APT

FLORENCE K. RICH,

EVANS HOUSE, 175 Tremont Street, TRANCE, Medical and Business Medium. Consultations in advance, if possible. Sittings by letter given. 1w* 814

Miss Jennie Leys,

TO Spiritualists and others interested, gives greetings; and desires to say that she has received a message from Science Tuesday and Friday afternoons, for five weeks, beginning Sept. 22nd, Hours, 7 to 4. Terms for the series of ten discourses, five dollars; single tickets, seventy cents. Place of meeting, and sale of tickets now ready, at Room No. 3 Park street, Boston. 12w* 87

James Copeland,

CLAIRVOYANT and Trance Spirit Medium, of New York, is now located at 40 Dwight street, Boston, where he can be consulted on all affairs of life daily, 10 A. M. to 5 P. M. 814

W. J. COLVILLE'S

"Studies in Theosophy, Historical and Practical." A WORK of 400 pages, to be published this fall. Price \$1.50. Subscriptions received by MISS H. M. YOUNG, 64 Jefferson street, Portland, Oregon. 2w 814

10 Years' Experience 10

THOMAS A. BEARSE, Publisher and Astrologer, 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. All communications, questions, letters, \$1.00. Brief consultation, \$1.00. Send stamp for prospectus. 1w 814

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to No. 15 Boylston street, near Tremont (one flight). 1w* 814

DR. J. W. FLETCHER can be consulted Mondays, at Dr. H. H. House, Brooklyn, N. Y.; Tuesdays, Wednesdays, Thursdays, at West 18th street, New York City; Friday and Saturday forenoon, at 16 Somerset st., Boston, Mass.; Saturday afternoons, at Perrin House, Providence, R. I. Address in all cases, Boston, Mass. 1w 814

MRS. EFFIE MORSE, Materializing Medium. Séances Sunday and Monday evenings, at 8 o'clock. Friday afternoons at 2:30 o'clock, at 258 West 64th street, New York. 4w* 814

MRS. M. E. WILLIAMS, of New York City, resumes her Séances on Sept. 12th, to continue every Tuesday evening, and Saturday, at 2 P. M. 222 West 45th st. 814

W. S. ELDRIDGE, M. D., Clairvoyant and Magnetic. Diagnosing diseases a specialty. Hours 9 A. M. to 1 P. M. 11 Cobb street, Suite 1, Boston. 2w* 814

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"We will Meet You in the Morning," "Little Birdie's Gone to Rest," "Open the Gates, Beautiful World," "Echoes from Beyond the Veil," with flute obligato. "Sweet Summer-Land Roses," "Gentle Words and Loving Parts," "Your Darling is Not Sleeping," "Vacant Stands Her Little Chair," "Back from the Silent Land," "What Shall Be My Angel Name?" "Glad That We're Living Here To-day," "Ever 13th November," "Love's Golden Chain rearranged," "All are Waiting Over There," "Open Those Pearl Gates of Light," "Thy Ill Welcome to Home and Morrow," "Mother's Love Purest and Best," "There are Homes Over There," "On the Mountains of Light," "The Angel Kismet Me," "I Love to Think of Old Times," "We'll All Be Gathered Here."

Forty cents

September Magazines.

Dr. Nicholson.—The deaf, dumb and blind girl of Alabama, whose instruction under the tuition of Miss Sullivan of the Perkins Institution of this city has been remarkably successful, is the subject of an interesting narrative by Florence H. Hall. The illustrations include a portrait of her teacher, a picture of Helen and her dog, and one of blind children at play in the parlor of the Kindergarten. A humorous sketch of boys' life is given by Fannie W. Marshall, descriptive of "A Day Among the Blackberries." Mr. Janvier contributes an amusing story of "W. Jenks's Express." An adventurous tour among the Adirondacks is related by T. Walden. "The Story of Turk" is one of a noble St. Bernard dog. A story of life in India by David Ker, and one of a Dragon, "guaranteed strictly untrue," are among the remaining contents, all of which are first-class. New York: The Century Co. Boston: Darnell & Upham, 283 Washington street.

WIDE AWAKE.—None of the many readers of this bright and sprightly monthly will fail to be interested in the narrative given by Frances M. Abbott of "Maria Mitchell at Vassar," of whom it is said her position there gave astronomy a prominence in that institution it has never had in any other college for women, and in but few for men. A. F. Sandham describes "A Voyage on a Raft." Susan Coolidge gives the opening chapter of a story entitled "A Little Knight of Labor." Miss Seward tells of "A Visit to Kensington Palace," and an illustrated poem by John Brownjohn recounts what befell "The People Who Were Dissatisfied with their Noses." J. L. Gregg gives a jubilee song of a Boston horse upon the advent of the electric car, with a picture of the horse duly armed and equipped for a pleasure trip. Boston: D. Lothrop Co.

THE NEW IDEAL.—Nationalism, that took its rise in "Looking Backward," has awakened considerable thought and set many to looking forward, encouraged by new hopes of what may be. W. J. Potter, in a long letter, considers "What the Free Religious Association Might Do," and O. B. Frothingham writes of its relation to Social Reform. Ed. Montgomery gives the first part of an ably-written essay, to be completed in the October number, entitled, "Nationalism or Individualism," adopting the words of Aristotle: "Man is born a Nationalist animal." Elizabeth B. Chace contributes her views of "Woman and Current Reformers." Of the remaining contents, "Freedom or Liberty," by L. Gronlund, "How to Lessen Poverty," by F. M. Holland, and several editorials are the outgrowth of thoughts suggested by Mr. Bellamy's book. Boston: James H. West.

THE QUIVER.—This month's contents open with an interesting paper by Mary I. Bryson, "About Chinese Girls," illustrated. In "A Glimpse of Some Sightless Folk," occupations engaged in by the blind are described, engravings showing them at work accompanying it. Two serial stories are continued; the first part of "The Vanishing Opal," a story in three parts, and several short stories given. One of the attractive suburbs of London is the subject of a descriptive sketch under the title "Mortlake and Its Memories." New York: Cassell & Co.

THE BIZARRE. NOTES AND QUERIES.—The leading article is one by T. S. Barrett, of London, on Magic Squares, treating upon the remarkable properties of numbers, and certain combinations of them which the ancient Egyptians and Pythagorians held in veneration and employed as talismans. Among its interesting miscellany it is mentioned that the oldest book extant is in the National Library at Paris. Its title is, "Book of the Precepts of Prince Ptahhotep." B. C. 3750; a treatise on morality in the style and tone of the writings of Confucius. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE NATIONALIST.—Col. T. W. Higginson contributes an article in which he claims that the natural growth of every great movement is "Step by Step." Abby Morton Diaz gives some pungent truths in No. 2 of "Catching the Train." In "More or Less Inhumanity" Mr. Sprague indicates some of the causes that are leading to a nationalization of industries. Mr. Gronlund replies to Dr. Heber Newton's criticisms of Nationalism, and Mrs. Mary H. Ford relates "An Artful Incident." Several poems and additional articles in prose, Editorial Miscellany and News of the Movement complete the contents. Boston: 9 Hamilton Place.

OUR LITTLE ONES.—Reminiscences of vacation frolics are interspersed among the contents, all of which are bright and attractive—led by "The Fireman's Horses," the subject of a spirited frontispiece and the opening verses. Boston: Russell Pub. Co.

TRUTHS OF NATURE.—Marion H. Bates pleads for better treatment of "The House We Live In." The editor writes of "Relief and Faith," and Dr. Sherman of the truism, "The Pure in Heart Shall See God." Boston: J. M. Wade.

HERALD OF HEALTH.—Dr. Holbrook continues his "Notes on Health," and a review is given of a proposition recently made by Dr. Segnitz to the New York Board of Health that a law be enacted prohibiting the marriage of consumptives. New York: P. O. Box 2141.

Temple Fraternity School.

This school entered upon its third year the second Sunday in September. Since its establishment its members have exchanged thoughts, held séances and endeavored to give the children to understand that spiritual gifts may be theirs; that time and the development of their medial powers are only necessary to enable them to become available instruments for our ascended ones to use for the transmission of grand truths to mortals.

In contemplating the work of giving our children lessons on the subject of Spiritualism, we often feel our inability, and realize that we are only human beings ourselves, pupils in the great school of life. The feelings and thoughts we have open the door to many lessons in life, also the door to the spiritual world.

We would demonstrate to the children that the thoughts and feelings of our dual existence mingle; that it is through love and sympathy that inevitably companions draw near to impress us with their lessons of truth. We seek to teach them of the great need of their being in harmony with each other and of bringing to the highest perfection whatever gifts they possess. We would teach the children that there are such attributes as life, love and wisdom, and that every demonstration they make should be toward a finer conception of the Infinite Soul.

The good work to be done is in the individual lives of the children, and we welcome the child of whatever nature, to our grand Temple, that they may have a place in which to worship, not a Being of whom they know nothing and whose purposes are past finding out, but a supreme overruling Spirit that is all love and tenderness, and whose throne comes in a flash blue paper cartoon, and has the signature "Klamer & Mendelson Co.," sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Tabold, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or esophagus, children with marasmus, gout, rheumatism of the joints, cholera, etc., twenty-five were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent aperient and laxative and diuretic. It clears the complexion, purifies the blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles, each bottle comes in a flash blue paper cartoon, and has the signature "Klamer & Mendelson Co.," sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

Advertisements.

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Office 84 Bowditch Street, (Room 5,) Boston, Mass., W. L. Treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for \$1.00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of DANIEL OF LIGHT. 15w* Jy8

DR. F. L. H. WILLIS

May be Addressed until further notice, Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease psychically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychical powers. It is a wonderful Dr. Willis claims a special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Eczema, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. 15w* Jy8

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CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 135 4th Street, Milwaukee, Wis. 15w*

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Eleanor Martin

WILL promptly apply to all sealed letters for \$2.00. 73 Lane Avenue, Columbus, O. 15w*

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Noted Magnetic Healer, DR. DUMONT C. DAKES, of New York City fame, "The Healer of the Age" (as he is called by scores of his restored patients), can be called to aid in this section of the country a rare opportunity of consulting this noted healer, who can locate your disease without a question, and cure you speedily, if curable. (Reduced rates—one-half his usual price for diagnosis and treatment.) Call or send for his 15-page Circular Free. 15w*

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