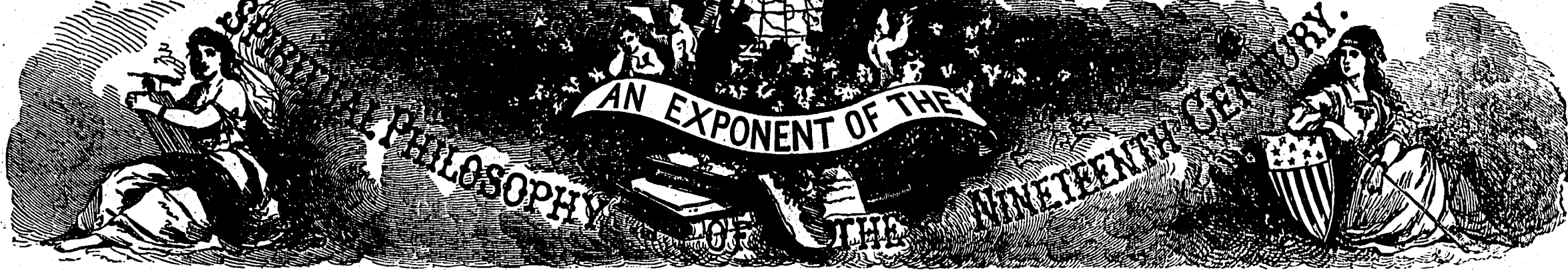


# BANNER OF LIGHT.



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## The Lecture Room.

### MEDIUMSHIP.

A LECTURE BY THOS. GALES FORSTER,  
In Music Hall, Boston, Sunday, Dec. 25, 1870.  
Reported for the Banner of Light.

However familiar the children of earth may suppose themselves to be with this subject, I find it to be the most difficult one upon which I have ever tried to generalize thought. I shall, therefore, probably follow a different line of argument than may be expected. I do not propose to give the *modus operandi* of any particular phase of mediumship, or the characteristics attending any special development, but to present a few thoughts, briefly, upon the question of whether mediumship exists or not; for it is a fact that there are minds in Boston to-day, who profess to have investigated this great subject of Spiritualism, who are inferring the uselessness, at least, if not ignoring the existence of mediumship. I am satisfied, on my own part, from all that I can gather, that the great fact of mediumship—the proof of our after-existence—is unparalleled by any other fact of this century; and I am likewise satisfied that it has given an impulse to the human mind, unequalled by any other manifestation of the century.

The philosophy of mind, the correlation of matter, the nature and office of spirit, the rules of health—moral and physical—man's social relationship, governments, the universe and its laws, together with all the opinions and dogmas of the past, are all up for review and settlement to-day, through the instrumentality of mediumship; and whether led on or not through their own volition, all minds, more or less, are being forced into the investigation of the validity of the claims of that mediumship. Either mediumship is essentially true, or it is emphatically false. It is true, or Mrs. Conant, under the auspices of the Banner of Light, for the last fifteen years has given proof of a greater versatility of talent than the world has ever known. It is true, or Mrs. Standford, Mrs. Rockwood and a host of others stand before the world as the most remarkable women of our times. It is true, or Miss Lizzie Doten must be admitted to be the greatest poet of this or the last century; and she ought to-day to be wearing the laurel wreath that shall eventually encompass her brow when she goes to her garden in the skies! It is true, or it must be admitted that 'Spiritualism' has "scored up" the most remarkable set of men and women recorded in the annals of time. [Applause.]

I set out, then, with these propositions:

1st.—That there is a world outside of the material world, intangible to human senses. By outside, I do not mean that the spirit-world may not penetrate and interpenetrate this, but outside of the human, the material power of sensation, or the recognition of the same.

2d.—That the spirit-world is inhabited by individuals that are composed of such refined particles—their bodies—that they can and do penetrate and interpenetrate grosser matter. And,

3d.—That this spirit-world is so closely allied to the material, that objects and beings are seen that reside there, and voices are heard that emanate from thence.

Now these assumptions are, as you doubtless perceive, utterly opposed to and at war with the edicts of ecclesiasticalism and the dogmas of the church; and are also at variance with the ideas of certain parties who have commonly ignored mediumship. First, then, let me advert to a familiar fact in science. If a current of electricity, by means of a wire, is passed around a globe composed of or containing earth or water, it will give polarity to that globe—that is, it will convert it into a magnetized body with a positive and negative pole—the positive to the right, and the negative to the left of the current. And a current of magnetism is also found to be aroused which flows around this globe transversely to the electric current; if the electric passes from east to west, the magnetic does from north to south—or the reverse. From this, scientific men assume that there is an imperceptible current of electricity that passes around your globe, and that in a transverse direction flows a counter current of magnetism; by this deduction the polarity of the earth is accounted for. But science makes in this an assertion which scientific men individually seem not ready to admit. If it be true—as science assumes—that two great substantive oceans are passing in transverse directions around your globe, in which so many are moving and living without being conscious of the existence of the same, is not this a virtual admission of the claims of Spiritualism, that there may be an objective world surrounding you without being understood by your senses? This is a wonderful fact when presented to an educated mind, but the wonder is increased when we reflect upon the pressure of the atmosphere of your world. Mathematicians tell you that every human being is bearing about the enormous weight of thirteen or fourteen tons—that a column of air forty-five miles high presses down upon each square inch of the human body, as it walks upon the earth. Why then should there be such a wide-spread opposition to the declaration of the spiritual school as to the existence of a spirit world imperceptible to the human senses, by scientific men? There is more conclusive, material evidence in favor of the latter than the former, but the former is received, and the latter rejected under the influence of prejudice.

The lecturer then proceeded to detail at length an experiment whereby iron rings were temporarily fastened together by a current of electricity, and said: Science tells you that by the passage of electricity around the iron, this transverse current of magnetism is formed. Now if the pressure around the globe is as powerful in proportion, or in comparison to the stupendous weight that you are all bearing about with you unconsciously,

and yet is unknown to the ordinary mass of mankind, wherein lies the fallacy of the statement that there is an objective world surrounding you without being taken cognizance of by your senses?

It is just as paradoxical for science to declare that these two currents are passing around your globe without contact, as for the spiritual school to declare that there is a spiritual substance that can penetrate and interpenetrate matter. But ecclesiasticalism has exercised throughout the ages such a tyrannical sway that men and women dare not think, or they would see the truth of the platform upon which Spiritualism rests. The atomic theory will as well account for the past of this spirit and matter, as for the past of these two currents transversely moving around the globe. Science declares that matter is not solid, but composed of particles held together by polarity, and that finer matter can pass through the interstices between the particles without infringing on natural law. Therefore I hold that the idea of spiritual matter penetrating and permeating our material surroundings, is just as much in accordance with the inculcations of science as any declaration of that school itself.

I recognize in the system or philosophy of mediumship—which has been active, still is, and is destined to be more fully so in the future—the agency through which you hear from the spiritual world and its inhabitants. All mediumship rests upon some fundamental idea or principle; its varied phases are all affected by and rest upon surroundings and individual idiosyncrasies to a great degree. A very highly gifted medium, Andrew Jackson Davis, says there are twenty-four kinds of mediunistic development—among them being clairvoyance and clairaudience. Now, if from the comparative results flowing out from clairvoyance and clairaudience I can establish their existence as facts in Nature, then at the same time I have established the abstract fact of mediumship, and it will remain for the general mind to determine for itself the validity of this or that manifestation of it. I propose, as I have said, to present exterior evidence. It would seem that no external evidence was needed in behalf of mediumship—that the amount of human testimony that comes with reference to it ought to satisfy any rational mind; but there are many who require external evidence in proof of a proposition, as well as interior declarations, and an accumulation of external evidence cannot harm the spiritual school itself. If men and women would only adopt the habit of looking around them philosophically—if there was not such an amount of surface seeing, instead of interior examination, the fact of the existence of mediumship would long ago have been received as truth. Why, it has existed from time immemorial. It existed in Memphis on the Nile, and in Jerusalem on the Jordan; it spoke in the oracles of Delphi, and in the Eleusinian mysteries; it has been the agent of ecclesiasticalism, and also the avenue by which nearly every religion the world has ever known has made its debut. But it has been misapprehended and misunderstood. Does not the volume held so sacred declare that Daniel was entranced, and that when he was so, he saw a man, who appeared to him—that he touched and spoke to him? Did not Joan of Arc hear St. Catharine and St. Margaret—as they assumed to be—and are there not hundreds, ay, thousands, to-day, on this continent and in Europe, who are declaring that they hear the voices and see the forms of spirits passed beyond the veil of physical change? Is there not an overwhelming amount of human testimony in proof of this great truth?

Let us see if there are not some external evidences that can be brought to bear upon this fact. A recent writer in one of your Boston periodicals has briefly touched upon it, and I cannot but give adhesion to much that he has said. As he has declared, this material world of yours is constituted of forms and life, which appeal to your recognition in certain degrees of undulatory motion or pulse beats; that all you see is contained within a chromatic scale of motion. For instance: You see a horse or other animal because the object perceived presents to the optic nerve the certain number of beats which are applicable to it. Now what is this material scale? It is the solar spectrum. And what is that? A beam of light passing through a prism is bent, divided and displayed so as to present seven colors successively in their order; and this is called the solar spectrum—the red, orange, yellow, green, blue, indigo and violet, or some component of these. Now what is meant by this claim? That each one stands for a certain number of pulsations upon the optic nerve per second. And the matter has been scientifically graduated, viz.: Four hundred and seventy-seven trillions of pulsations or beats upon the optic nerve give the sensation we call red; five hundred and six trillions, the sensation of orange; five hundred and thirty-five trillions, the sensation of yellow; five hundred and seventy-seven trillions, the sensation of green; six hundred and twenty-two trillions, the sensation of blue; six hundred and fifty trillions, the sensation of indigo; and six hundred and ninety-nine trillions, the sensation of violet. Now, in order that any object or being can be seen by you with the natural eye, that object or being must impress upon you some number between four hundred and seventy-seven trillions and six hundred and ninety-nine trillions, because these constitute the limit of the visible material law. Any object, therefore, which produces a less number of pulsations than four hundred and seventy-seven trillions, or any that produces more than six hundred and ninety-nine trillions, cannot be seen by you, because that object is either too fine or too gross to appeal to the perception of the human optic nerve.

Again, the same law is observable with regard to sound. The process of hearing is exceedingly beautiful. First, a noise is produced by undulations of air beating upon the outer tympanic membrane of the ear; second, there is within the inner recesses of that delicate organ a fine miniature

representation of a hammer and an anvil, whose stroke sends the sound onward; third, still further within is a small chamber, where is a beautiful pearly lake, supported upon which are the olfactory nerves; here the sound beating wakes the waves of the still sea, and they bear the undulatory motion on to the sensorium. There intelligence takes it up, and accepts it as either musical or discordant. The noise would be music if it beat fast enough. If a watch should go at the rate of a hundred times a second, its vibrations would be melodious; and could the pigeon move its wings a hundred times a second, the bird would make music as it flew. The humming-bird does, and so do a thousand insects, including your friend, the mosquito! [Laughter.] Now the higher or lower condition of sound, which you call the pitch, is dependent upon the number of pulse-beats per second upon the tympanic membrane. The tympanum can record twenty thousand beats per second; this is the limit of its power. The ascent of a single note is sufficient to produce all the difference there is between sound and silence, thus showing that as with sight, so with sound, there is a scale that determines what lies within the scope of these senses, and otherwise.

It therefore appears clear that what is contained in the material world which you can see and hear is comparatively within a certain scale or octave of color or sound. There are many others outside of this scale, it is true; but you have been taught to believe that these lie likewise outside of human thought and investigation. But, thank God! science and an expanded spiritual perception are beginning to unveil the boundless light between the two worlds, and mankind are beginning to appreciate the supermundane and the spiritual. We have, for instance, many persons among us who profess to see and hear what is not seen and heard by the general eye and ear. That they do hear and see is evident, without the use of the optic or olfactory nerves of the body. They are called clairvoyants and clairaudients. Let Mother Church deny the facts upon which these rest, but she will learn more fully still: that her simple declaration cannot stand for a moment in the way of the car of progress, as it rolls on, impelled by reason.

The great questions to be decided in the present age, and which Spiritualism, by the aid of science, is rapidly solving, are these: First, are there any forms, objects or beings outside of the chromatic scale of sound or color to which I have adverted? And, second, if there is a world outside of this one, can man get any knowledge of that world while he remains within the form? These are the great questions of the age, upon which rests the great fact of mediumship. The writer to whom I have referred says, further, that in the revelations of the solar spectrum, this fact also is made manifest: that different colors represent different powers or forces. Thus, the color of red or orange represents the greatest healing forces, whilst indigo and violet produce the brightest chemical effects. A solar spectrum being cast upon a smooth surface, its color bands present a certain amount of chemical vibrations or heat vibrations. Science has established the fact that this heating power increases as we pass through the color bands from violet to red, but that chemical action increases as we pass from red to violet. It has also been ascertained that there are powers of heat and vibration outside of this scale. Above the violet and below the red, there is an entire octave, by scientific development. They are unseen, because the color vibrations which produce the heat, or the chemical action, are so rapid that the natural eye cannot apprehend them.

Here, then, my friends, is an entire octave of vibrations above the material ones, unseen by the natural eye, because the solar vibrations that produce the chemical action are too fine for the human senses to take cognizance of them. Now, what is the inference, to any thinking or intelligent mind? Is it not, and can it be anything else, than that there must be another world of forms, of principles and of beings corresponding to this higher octave of color and of sound? It must be true, or else God Almighty has forgotten what he has written over all things in perceivable Nature; and that is, the adaptation of means to ends. This is the world into which the clairvoyant sees; this is the world from whose echoes the clairaudient obtains the sensation of spiritual sound. Thus science proves the great facts of clairvoyance and clairaudience. Now, if these two facts be true, then mediumship in its entire range is true, and the general mind must depend upon each manifestation by itself for reality, and decide for itself the question of legitimacy or its opposite. That there have been charlatans and pecuniary adventurers in the ranks of Spiritualism is not to be denied; but such is the case in all new movements. Even the Christian reform found, in its early stages, Peter, who denied it, Judas, who betrayed it, Thomas, who doubted it, in the person of its representative—Jesus Christ. But does this fact detract from the virtue of modern Christianity in the minds of its worshippers? Not at all! Do not these imitators—perhaps without intending it—furnish a greater proof of the genuineness of the manifestations by their efforts to reproduce them? If there had never been a good and true message, there never would have been a simulated one. If your Boston banks had never issued a good bill, there never would have been a counterfeit.

Thus, then, my friends, it seems that in the establishment of these principles of clairvoyance and clairaudience, I am establishing the general principle of mediumship; and I seek to convey this idea, this undeniable fact, that the manifestations are dependent upon the channels through which they come; and their effect upon the mind that receives them, is to establish in Nature the great truth that man can and does live in a normal and an abnormal state. This position I defy science to overthrow; and more especially do I defy the church to throw it out, as untrue. Now

what is the duty of Spiritualists, when it is decided that there are mediums? These mediums are meant for something; these men and women, who, contrary to their wish—for there is hardly one who has entered the mediunistic ranks of his or her own free will—have gone into public life to exemplify the new truth, are intended to break the hard soil of superstition and plant therein the germs of an everlasting verity! Mediumship is not a mere chimera of the day—not merely in existence to gratify the curiosity of the time. There must be a grand purpose that bears upon some distinct feature of the modern progressive movement; and when Spiritualists forget the value of their media, they are but copying after those primitive Spiritualists—the early Christians. When they forget the necessity of mediunistic gifts and their concomitant revelations, their religion becomes a mere collection of forms and ceremonies, without life; and if any of you expect Spiritualism to become the great institution which shall morally and socially benefit the land, you must not forget the charge which you have received—you must not ignore the individuals by whom you are in possession of the priceless truth that has come to you, and which you have recorded on the tablets of the heart. You must not forget to encourage these mediums—you must not forget to defend and protect them; you must not forget to accord to them that moral and physical support so necessary in their mission. I say this, not so that you may be led to encourage those who may deceive, or that you may foster individual idiosyncrasies that have no bearing upon the great truth, but that when a medium has proven himself or herself sincere, earnest and devoted to this great cause, you may look kindly upon such; it becomes your duty in this case, O Spiritualists, to sustain them with all the means at your command; and as they stand between you and the skies, do you stand between them and the material world. See to it that you minister to those with you in your day, who are the soil from whence brighter mediums will arise in coming time.

Oh, Spiritualists of Boston, you have more to do for the mediums than to go and sit with them when it suits your purpose, or to attend meetings at Music Hall when your favorites occupy the platform. You must investigate this grand, philosophic and natural truth, and not remain satisfied only with the fact that the phenomena do exist. You must not look on mediumship merely as an ephemeral arrangement, destined to startle humanity into thought, and then to die out; you must not think that mediumship is intended to appeal to the feelings alone. It is the power of communion between mortals and the brighter minds in the skies, through and by which their organized interior perceptions can advance the people of earth to a brighter and higher and more perfect conception of the occult forces of the material universe; it thus becomes the channel through which mankind shall be elevated to higher and higher planes of thought. I know that an objection is being made to mediumship; I know that those who think they know more of the universe than the Master of it, are attributing immortality and vices to media as a class. I throw back the assertion in the faces of those who make it; for the media of our time will bear inspection, and compare favorably with the exponents of any other form of religion. [Applause.] Why should media be singled out for applause and abuse? The most of them are but machines in the hands of the higher powers, and you must be lenient in your judgment. You cannot see all; you do not understand all; you only behold one part of a manifestation in a medium's character. How do you know but that by this condition alone could this good have come to you? Take mediums, therefore, by the hand—lead them; for they are the earliest class in the world to lead, and just as hard to drive. If they are in the wrong, strive by your kindness to win them back to the paths of rectitude, and thus become mediums of good to them. I have heard somewhere a beautiful legend of a breeze, which gently blown upon by the passing leaves, gave to the eye of the beholder a beautiful green, but if rudely seized, it withered in the hand, and exhibited on its reverse side thorns which had not before been perceived. So with the mediunistic nature under the loving power of kindness, or the crushing hand of uncharitableness. If its moral character is attacked you make a broken channel, and then demand harmony, where yourselves have made or helped to make discord. Therefore take the law of kindness as your guide toward the media, and then they will be happier in life, and better channels of intercommunication. Then will they be better fitted to give what you are always desiring—new truths—to your hearts and lives.

I do not wish to infer that mediumship is a special gift—not at all. I hold that the whole human family are influenced by spirits, out of the body and within it. You may, then, easily see how you can influence mediums by your acts, for they are susceptible, more than the generality of humanity, to external as well as internal influences. There are two kinds of influence which are exerted: the circulatory and the spiral. Many persons go into a circle determined that they will have certain communications, and they get them; their desire being the greatest power present, bodied or disembodied, they psychologize the medium, who honestly is thus led to be the instrument of making known to the circle the information desired by the strongest will in it. This may be called, and is, circulatory influence; but if you go to the table of the Lord—for such it is—determined to receive what shall come, then the influences along the spiral pathway of life will come through the medium with healing and joy in their utterances.

And, in closing, a word to mediums. As far as you can, preserve passivity in the conditions of control. Do all you can to preserve passivity at home—not only when your visitor comes to see you, or when on the rostrum, but passivity in all

the affairs of life. By this means, you will become still more beautiful and reliable channels for intercourse with the higher life. I know how sad and sorrowful, mediums, are many of your hours—how many times you shed tears when other people think you ought to be happy. I know how many sleepless nights you pass, after hours when hungering fellow-mortals have drawn out your very magnetic life to supply their wants; and I, in common with the entire angel-world, have the profoundest sympathy for you all. Therefore, remember that there are more fighting for you than there are against you; and if you will but do your duty, glorious will be the result of your lives. Men may suppose you have lived for naught, because, perhaps, you have not accumulated the wealth of this world in dollars and cents, but have only lived quietly, striving to do your duty in public, or to increase the utilities of private life. Let them decide about you as they choose, but remember that your lives will not be without an effect. Remember that whatever may be said about your reputation can never injure your true character. Remember that by your works the world is being led into brighter and more beautiful paths in time, and that through your deeds the doors of heaven are not only ajar, but wide open; and men and women can catch glimpses of the lights that play around the heads of those in the land of sympathy, the land of progress, the land of unerring justice, where, when the trial of life is past, you shall receive the memory of your deeds! [Applause.]

## Spiritualism.

FURTHER EXPERIMENTS BY MR. CROOKES.

From the London Spiritualist.

Since the publication of his article in the Quarterly Journal of Science, Mr. Crookes has made some further experiments with the "Psychic Force."

To do away with the objection that the contact of the hand of the medium with the lever in his spring-balance experiment might, by some inappreciable possibility, produce the observed results by muscular action, he tried the following experiment: Over the centre of the fulcrum he placed a glass vessel full of water, and by means of an iron stand quite detached from all the rest of the apparatus, a vessel of copper was held so that it dipped into the water without touching the sides of the glass vessel. The bottom of this copper vessel was perforated with holes, in consequence of which it was filled with water.

When Mr. D. D. Home placed his hands inside the copper vessel, any force passing through his hands to the apparatus had to traverse the water, hence no muscular action of his could have any effect upon the spring-balance. With the apparatus thus arranged, the lever oscillated as in his previous experiments, the average strain registered being three or four pounds.

Very depression of the index finger of the spring balance also depressed the lever, and he arranged that it could slide down a little brass rod. The result was that this pointer registered accurately the weight producing each depression.

Professor Hare, of Philadelphia, once performed an experiment nearly of the same kind, but his experiment was less satisfactory, because he placed the vessel of water on the long arm of the lever, in a place where the immersion of the hands would cause a certain amount of strain to be indicated by the spring-balance.

While Mr. Crookes was trying the above experiment, it occurred to him to ask Mr. Home to put his hands on the table, but not to touch the apparatus at all. Under these conditions, the lever moved as before.

Mr. Crookes has also tried some more experiments in the presence of some friends, amongst whom were his brother, and Mr. Durlin, teacher of chemistry and physics at the City of London School. The medium was a private lady.

The weight experiment was tried without the basin of water. The medium put her hands on the short end of the lever, where any pressure would have decreased instead of increased the weight registered at the other end of the lever. He put his hands on hers, to see that she did not move them. The other end of the board went down at least a dozen times, taking about four seconds for each oscillation; most of the movements were equivalent to about two pounds, but occasionally there was a stronger one, the strongest registering six and a quarter pounds. Every body present watched the medium and her hands. The fingers were at the extreme end of the board, and were never near the fulcrum. Once or twice the end of the board, under the fingers, rose with the fulcrum from the table, whilst the other end was being pulled down.

The same accorillon used in the experiments with Mr. Home, placed key and downwards, was held at the other end by several of those present. In turn, "this playing was done beneath the table. Then the hands of all present were placed on the top of the table, and the accorillon floated about under the table with nobody touching it; all the hands were visible on the top of the table at the time. While the accorillon thus floated, it sounded strong notes and discords, but played no tune.

CORRESPONDENCE BETWEEN MR. CROMWELL F. VARLEY AND MR. WILLIAM CROOKES.

The publication of the article by Mr. Crookes, and of the letters of Dr. Huggins and Mr. Sergeant Cox, has called forth the following correspondence:

"2 Great Winchester Street, Buildings, London, 8th July, 1871."

My Dear Sirs—Permit me to take this opportunity of thanking you in the cause of truth, for your article and letters on a 'new force,' in the Quarterly Journal of Science. It is exceedingly gratifying to me, who have had to hear the ridicule of the world for many years on account of these phenomena, to see three gentlemen of such position as yourselves, possessed both of the curiosity to inquire into this (forbidden) topic, and the manly courage to hold state the results of your investigation. I hope that you will continue your inquiry, and give the world from time to time the results thereof. In this matter you probably do well to deal only with the physical forces most evident to the senses; I am, however, anxious to hear how you will explain the performance of music upon the instrument by physical force, unless guided by intelligence.

Inasmuch as intelligence is necessary for the performance of music, (unless it be on the 'harp organ,') I should like to know to what conclusion you have come as to what intelligence was working behind the display of the 'new form' of physical force.

I have had many opportunities of seeing similar experiments to those which you have described.











This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 9, 1871.

Office in the "Parker Building,"  
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LETTERS COLBY, EDITOR.  
LEWIS B. WILSON, ASSISTANT.  
Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

### A Splendid New Story.

We shall commence with number one, volume thirty, of the BANNER OF LIGHT, a brilliant and charming story, of a high order of literary merit, entitled

### SPIRITIST:

#### A FANTASTIC TALE.

Translated from the French of Théophile Gautier, expressly for this paper.

By an English lady of great literary attainments, who appears to have been inspired by the genius of the author, so truthfully and faithfully has her work been accomplished.

Without arguing the Spiritualist Philosophy, its natural beauty and truth are assumed, and finely illustrated in this fascinating sketch. Its tendency is harmonious and refining, free from popular theologic taint, and its publication in the BANNER will, in our opinion, be fully appreciated by our host of readers.

Those of our subscribers whose term of subscription ends with the present volume, should renew forthwith to insure the charming story, which will run through several issues of the Banner.

Now is the time for the friends, everywhere, who have the good of the Spiritualist Philosophy at heart, to exert themselves in securing new subscribers for the oldest, and largest, and cheapest (considering the amount of reading it contains) spiritualistic journal in the world.

### "Psychic Force."

Certain newspapers, like certain other reviews after which they ambitiously pattern, think that scolding—we may as well say jawing—is so emphatic a feature in management as to be desirable as an acquisition in the scheme of creating a circulation and raking in money. Such journals usually select some one object, or group of objects, and go at them with a pell-mell rhetoric that is supposed to take the place of thoughtful treatment. They imagine the general reading public will mistake it for brilliancy, or at least for the sensational, and so will be on the eager lookout continually to discover what they will be likely to say next. Of such is the London Saturday Review. Its standing mark for firing at is the United States—political, social and literary—particularly the latter. Its motto in this connection has been the ancient one revived—"Who reads an American book?" That subject having been worn considerably threadbare, it has of late turned its critical attention to the subject of the spiritual phenomena. The pretext is the reopening of the public discussion over Mr. Home and his striking manifestations. The Review pretends to go over Mr. Crookes and Sergeant Cox's testimony and theories, only to fall upon them afterwards with some of its sourest slang and meanest deductions. Were its logic of the soundest, its effect would be inevitably lost on all healthy and sweet minds, just as a good stomach nauseates at the reception of unwholesome food in distasteful quantities. The Review fails to abusing Mr. Home, and supposes it has snuffed out Crookes and Cox.

The progress thus far made over Mr. Home and his manifestations is like this: certain scientific men in England, enjoying the highest standing, have concluded, after a careful and unprejudiced investigation of the phenomena occurring through Mr. Home's organization, that a new force has been developed in Nature, which they denominate psychic force. The Review of course pitches into the name, as if that comprehended the essence of the subject. It blackguards Mr. Home as a man who has, in the first place, changed his pretensions in order to conciliate old prejudices against him, and, in the next place, has borrowed a Greek word to conceal the poverty of his idea or fact. On this string the Review pulls away as if it had fallen into the very deep sea of wit, and was swimming lustily for the shore. But that is its only alternative. As it was utterly incapable of meeting Sergeant Cox's statement of his theory, it must perforce belabor the individual upon whose manifestations the theory is founded. It, of course, does not omit to refer to the chancery suit to which Mr. Home was a party, which, in the Review's penetrating sight, ought to satisfy the British public, the scientific part of it included, that no such thing as a new development of force could be associated with him. It even makes the limping and impotent confession that, if Mr. Crookes can "find a person who does not possess the peculiar reputation of Mr. Home," but who does, nevertheless, possess his peculiar gifts, "it will be quite soon enough to consider the proposal" of forming a society that shall devote itself to the study of psychism. It is all a personal prejudice against Mr. Home, then!

Now, what is the cause and occasion for all this? Why, simply that Mr. Crookes, in a communication to the Quarterly Journal of Science, stated that he had been making experiments upon this psychic force as manifested through Mr. Home, and discovered that at certain times he could not observe what he was enabled to at certain other times, because Mr. H. is "subject to unaccountable ebbs and flows of force." To this the Saturday Review smartly retorts that it would never have considered those ebbs and flows unaccountable. There is no question that a paper like that could at once have found a satisfactory explanation for what would have puzzled all the savants in the Kingdom. It explains that it would not be difficult to account for the cessation of the manifestations by the presence "of several persons of quick eyes and skeptical minds," implying that Mr. Crookes and Sergeant

Cox possessed neither. And then it goes off with an expression of profound regret, for the honor and dignity of science, that "a scientific journal should countenance a person whose career has been such as Mr. Home's." How does an investigation "countenance" the phenomena investigated, pray? And what has Mr. Home's "career" to do, scientifically speaking, with the facts that are credibly reported in connection with his organization by such men, and men so eminently capable of making unequivocal observations, as Messrs. Crookes and Cox? This style of denunciation, let us tell the Saturday Review, is too stale. Nobody takes stock in it now. It is scientific, after a certain way; but it is the science of bullying and blackguard.

And now, for the other side of this question, about which the public mind is obviously manifesting a fresh interest, we desire to direct the reader to the republication, in another column of this issue, of the article from the London Spiritualist, on "Further Experiments by Mr. Crookes." The letter of Mr. C. closes and clears up the case. It shows us just what advance has been made by these scientific investigators, and where they now stand. Especially will the careful phrasing of Mr. Crookes be noted, in which he conveys his intention not to commit himself against the spiritual theory, in order that he may be left a way of retreat, or some solid ground to fall back upon, when his present investigations compel him to admit the great, vital fact of unseen and distinct intelligences. Mark the words of this student of phenomena, so in contrast with the flippancy and pointless shallowness of the Saturday Review, which assumes to take him to task for deluging to investigate the phenomena at all. He says his avoidance of all allusion to intelligence with what he has named psychic force has been owing, first, to a desire to give no opinion until he has accumulated facts enough to base one upon; but, lest he may be misinterpreted therefor, he confesses that he has constantly kept before his mind "the fact that the accumulating evidence was such as might lead to the belief that independent intelligences—spirits—were at work." And for that reason, he adds, he has "carefully avoided saying anything which would render an ultimate retreat to that view difficult." It is a most convincing commentary on the undeniable tendency of all spiritual phenomena to refer them to their true origin. There is no "ultimate retreat" from fair and full investigation but that which Prof. Crookes has admitted to exist; and that is the opinion that "independent intelligences—spirits—are at work." Now will the sapient Saturday Review proceed to write down science and its devoted professors?

### "Spiritual Surgery."

If one can base judgment upon the constantly recurring statements of the brethren of the secular press, the "age of miracles" (or wonders), which dispensation by some thinkers is declared to have been closed eighteen hundred years ago, and whose existence at all others stoutly deny—is returning, if indeed it ever was absent. Hardly a mail reaches us which does not bring some account of a "mystery"—plain, however, to the Spiritualist—which baffles the keenest perceptions of the locality wherein it occurs. The Seneca Falls (N. Y.) Herald of July 21st, under the above heading adds its item to the general stock, as follows:

"The Clyde correspondent of the Lyons Republican says a young man living near that place dislocated one of his shoulders but plainly felt a hand upon his arm; and turning his head, he saw a female—the exact counterpart of his mother, who has been dead a number of years. The image was present to him but a moment, and then disappeared. When the physician returned to the room to make another attempt to reduce the dislocation, they found the work done, and the bone in its proper position."

### The Grove-Meetings.

There is an unforced and free enjoyment, after the suggestions of Nature herself, in the picnics that have been held by the Spiritualists this season, and we do not wonder that outside journals, or at least the more keen-sighted of them, have made haste to report and comment hopefully upon them. With the most effective out-door preaching and teaching, Spiritualists have nothing like pulpitering. The soul does not feel cramped and constrained, but rather emancipated and enlarged. The internal experiences obtained at these meetings on the banks of the lake and in the welcome shadows of the woods are such as one clings to long afterward as among the most precious of his life, and they live and work in the character. Simplest means are ever the most effectual in the work of the spiritual realm.

### The Visible Movement.

All observing Spiritualists will not have failed to notice the activity that is springing upon every side in relation to their chosen faith, and the principles and facts on which it rests. The movement among the scientific men of England is noticeable above all others. The spirit of inquiry has broken out there under entirely new conditions. We give a full account of the investigating proceedings up to date, in this week's issue. It augurs well for the onward march of our cause, that it is being voluntarily taken up by individuals who but yesterday deemed it an exploded humbug, and who were willing to think that millions of intelligent beings conspired to drag their fellow-mortals into a delusion. All this is rapidly clearing, and the sky will be an unbroken blue very soon.

### Meetings at Brooklyn, N. Y.

"The Spiritual and Progressive Association of Brooklyn, E. D.," have engaged Temperance Hall, corner of South 2d and 4th streets, for a series of meetings, to commence on Thursday evening, September 14th, and continue till the 28th of December. Some of the best speakers in our ranks have been engaged, and large audiences will no doubt be attracted every Thursday evening. The Secretary, Henry Witt, will have charge of the meetings—a sufficient guarantee that all will go well. We are pleased to know that our Brooklyn friends are awake to the most important issue of the day—Spiritualism.

### The Banner of Light at the National Convention.

The Banner will be represented at the forthcoming Convention in Troy, (Sept. 12th), by our traveling correspondent, Cephas B. Lynn. Our brother will have on hand a large supply of specimen copies of this journal for gratuitous distribution; he will also have with him, for sale, copies of the Banner dated September 16th. All courtesies extended to our representative we shall be most happy to reciprocate. We trust large numbers of our friends will make his acquaintance, and give him their names as subscribers to the Banner of Light.

### Death and the Lightning Train.

The hitherto peaceful region of Revere (North Chelsea) was on Saturday evening, Aug. 26th, the scene of one of the most fearful railroad accidents which has occurred on this continent; and the Eastern Railroad—so long enjoying a reputation for safety and despatch—has a melancholy chapter added to its history. The scene of the accident (about five miles from Boston) was a long curve, the railroad passing partly through a valley between two hills; each end of the curve was marked by a short bridge, over which public thoroughfares extended. Upon the right, going toward Lynn, was a small square depot, and near it a few private houses, on both sides of the track, but somewhat retired from it.

On the evening of Saturday, as above stated, Conductor Nowland's train—denominated the "Beverly accommodation," consisting of two engines, a baggage car, smoking, and three passenger cars—which left Boston somewhere about a quarter to eight o'clock, (regular time quarter past seven) after a series of delays from various causes, was just starting again on its way from Revere, when the Portland and Bangor Express—"Pullman" train, which left Boston at eight—came tearing along at a rapid rate, and passing under the nearest bridge, perceived, too late, the cars before it. The engineer, William Brown, whistled "brakes," reversed his engine, and opened his sand boxes, and then, together with the fireman, sprung from the train and was saved. The locomotive rushed through the crowded rear car of the "accommodation," scattering death in every form, and finally covered all with a searching shroud of blinding steam. The forward cars took fire, and were used as lights to assist the volunteer passengers, and citizens of Revere, in the work of removing the wounded and dead. Only one—Jefferson Rowe, baggage-master—was wounded on the Pullman train, while twenty-seven persons—including Rev. Dr. E. S. Gannett, of the Arlington-street Church, Boston, and Rev. Dr. Mason (Baptist), of Cambridge—were killed, and between forty and fifty were wounded in different degrees—William Lloyd Garrison, Jr., being among the number.

At the present time, while public excitement is at its height, and hearts overflowing with sorrow and anguish give vent to expressions which, perhaps, calmer moods may modify, we deem it but a duty to say a word in defence of some of those who are being so generally denounced. Superintendent Prescott of the Eastern Railroad, has ever borne the character of a careful, earnest and responsible man—sympathetic and anxious for the good of his patrons to a fault. On the evening of the accident he remained at the depot till the last train had gone, himself going home (to East Somerville) in a horse car. Before the Pullman train left, he directed Mr. S. O. Lunt, the depot master, to tell Mr. Brown, the engineer, to keep a sharp lookout for the "Beverly" train ahead, especially at switches, as it was late. Not satisfied with this, before leaving the depot he sent for Mr. Lunt and asked him if he had told Brown what he said, when he was informed that he had, and that he (Brown) would be careful.

The matter is now in the hands of Coroner Forsyth, and it is understood to be the wish of the Eastern Railroad, (as well as the public at large), to have the cause of the accident thoroughly probed, that the blame may be placed at last wherever it may belong. Till then, let the voice of private denunciation be held in check, and charity be exercised for those who feel in their hearts the keenest responsibility and the deepest sorrow.

### Burning of the Spiritualist Hall at Ashley, O.

Some time since we published an account of the destruction by fire of the hall built and used by the Spiritualists at this place, under circumstances which strongly pointed to its being the work of a credulous incendiary. We are now in receipt of a letter from H. P. McMaster, Leonardsburg, O., wherein, under date of Aug. 9th, he refers to the matter in strong terms, fully endorsing the call contained in our journal and the American Spiritualist. He further says the society is poor, (with but two exceptions among its numbers) and its members must "take from their own wants and positive needs the amount they give for the rebuilding of the hall. . . . I would earnestly endorse the call to the Spiritualists of America to sustain our cause by the giving of aid for the rebuilding of this hall. . . ."

I propose for the Banner of Light to do as the American Spiritualist has agreed to, viz: receive funds and publish the amount, and thus put theory into practice. You may put my name down for (\$100) one hundred dollars, which I pledge to the society I will fill. . . . The beginning of this organization was made by two families (Bros. W. Granger and T. Leeds; they being all the Spiritualists in the place at the time) forming a spiritual circle, which has been regularly held for the last six or eight years. During that time, it has increased to over thirty members, and has above seventy scholars in its Lyceum. It was in its most flourishing condition when the hall was burned—adding ten or fifteen pupils to its ranks on the two last Sabbaths before the fire. These recruits were from Methodist families, and were irresistibly attracted to the Lyceum.

The audience attending the lectures has steadily increased from the first, and at the time of the destruction of its place of meeting, under the ministrations of Mrs. Shaw, the society was in a more happy and prosperous condition than any church organization in the place."

We would state that any funds sent to this office by the friends, for the purpose alluded to by our correspondent, will be by us acknowledged, and forwarded to the proper quarter.

### The National Convention.

The Eighth National Convention of Spiritualists, to which we alluded more fully in our last issue, will assemble in Troy, N. Y., on the 12th of September, for a three days' session. There seems to be considerable interest as to the annual gathering of representatives of the Spiritual Philosophy from all parts of the country. Many societies and State associations have already elected their delegates, while others, who have delayed the matter, are now bestirring themselves to the performance of that duty. Appearances indicate that there will be a large attendance in Troy from the 12th to the 16th of September.

Delegates from New England can procure an excursion ticket of C. A. Faxon, at the railroad ticket agency, 81 Washington street, Boston, for \$13, good from now to the first of November, which will take them over the Fitchburg road via Rutland, Vt., to Saratoga, Troy, or Albany, thence down the Hudson to New York City, and home by any of the Sound Steamers; or they can reverse the route if they choose. This is one of the most desirable excursions out of Boston, at a moderate cost, and many will no doubt avail themselves of this opportunity to attend the Convention and see Saratoga and New York.

### Our Conventions and Out-of-Door Meetings.

As will be seen by references to notices in other parts of this issue, the Spiritualists are awake all over the country, and are demonstrating that fact by various convocations, where the vital interests of the cause are to be discussed.

The Eighth National Convention of the Spiritualists of the United States and the Canadas, will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days.

The Spiritualists of Oregon will hold a three days' Grove Meeting at Woodburn, on the O., and C. R. R., seventeen miles north of Salem, commencing on the 23d day of September.

A special meeting of the Maryland State Association of Spiritualists will be held at Lyceum Hall, Baltimore, at 8 o'clock, Tuesday evening, Sept. 5th.

The Iowa State Association of Spiritualists will hold its Third Annual Convention at Iowa Falls, Hamilton County, commencing Friday, October 6th, at 10 o'clock A. M. and continuing three days.

The friends of liberal thought will assemble for a two days' Grove Meeting in Carlyle, O., three miles north-east of Oberlin, on the farm of Mr. Hart, Sept. 9th and 10th.

The Spiritualists of Howlett Hill, N. Y., and vicinity, will meet at the Universalist church of that place the 3d of September; services to commence at 10 o'clock, A. M. Warren Woolson, speaker.

The Spiritualists and friends of progress of Vineland, N. J., will hold a Convention at that place, in their hall and grove, on Saturday and Sunday, Sept. 9th and 10th.

The Massachusetts Association of Spiritualists will hold a two days' Convention at Plymouth, Saturday and Sunday, Sept. 23d and 24th.

The second grand picnic of the Children's Progressive Lyceum of Brooklyn, N. Y., will take place at Boulevard Grove, East Brooklyn, on Tuesday afternoon and evening, Sept. 5th. The Children's Progressive Lyceum of Cleveland, O., will hold a Grand Union Picnic, at the Central Rink, in the city of Cleveland, Sept. 19th.

### Dr. Dio Lewis at Tremont Temple.

A large number of the citizens of Boston and vicinity visited the above-named place on the evening of Wednesday, Aug. 23d, to witness an exhibition of the Dr.'s system of Musical Gymnastics by the "Twelfth Normal Class" of ladies and gentlemen, under the leadership of Prof. Welch, of Yale College. The movements were varied and graceful, and well calculated to develop every one of the five hundred muscles which Dr. Lewis said the human form contains. James W. Cheney gave forth music of a choice character from a Chickering piano, and all parties—the audience included—seemed to enter into the spirit of the occasion. The exercises were finely performed, though the class had drilled only six weeks upon them.

Unlike some reformers, the Doctor, in his address to the audience, was liberal, and willing to allow a due share of use to the "heavy weight" systems of Dr. Winslow and others. He thought that there were even things more important than any gymnastic system. Whoever should invent a proper system of ventilation in dwellings, and could induce the people of America to adopt it, would be of more service to humanity than he who should build a gymnasium in every street. He also attached great importance to the admission of light into apartments. A change of female dress—especially so as to avoid cramping the chest and the lungs—was radically needed. Good air, light, good food, proper dress, were the great health-needs of our times. His system of physical culture had its place in the work also; for all sexes and conditions—whether fat or lean, male or female—could muster strength to go through the exercises, and the initiatory steps once taken, good results could not fail of being accomplished. The Doctor announced his next course to be "next summer, from July 12th till September 1st." We wish success to every movement which tends to increase healthful conditions among the race.

### Saratoga Springs—Charles H. Foster.

Under date of August 5th, we received a letter from a correspondent—George B. Clement—temporarily residing at the above-named place, from which we make the following extracts. Mr. Foster, the medium referred to, is announced to return to his office in New York City, September 1st. Our correspondent, after reflecting on the great display generally attached to the name of the "Springs"—the enormous expense of the visitors for bodily apparel, the fashionable extravagance indulged in at the dancing parties and masquerades, and the amusing variety of excuses which people have for visiting Saratoga during "the season"—one of the most ludicrous of which, to him, is the drinking of the water for health's sake by people who are already well, and who look as if they never had a sick day—proceeds to say:

"I saw to-day the strangest thing I ever saw or expect to see in my life—a fellow (or a devil) called Charles Foster. It was worried me a good deal. I didn't expect anything, you know—that's how I came to get shaken up so about it. I suppose he told me the names of many people I had known, that were dead—people that I had forgotten ten years ago—said: 'Now your mother, so-and-so, with her own hand under the table, will write that pet name she used to call you by.' And she, it, that, or something like it. I saw eleven names come up on his body in blood at one time—names I knew. As I thought of it afterward, it seemed such a pity that the learned and scientific men of the age did not more fully investigate the wonderful phenomenon of Spiritualism. It is certainly true, or it is not, that the dead communicate with the living. If it is true, ought it not to interest the world more than anything else? If false, let it be shown so. I will try again soon, and tell you more of the new belief, for I am 'going for it' at once, as all should do."

### Beautiful Spirit Paintings.

We have obtained a new supply of Mrs. E. A. Blair's paintings on cards, while under the immediate control of some spirit artist. They consist mainly of various kinds of choice flowers—some surrounding an unrolled scroll, on which a name can be inscribed. They are delicate mementos for keepsakes, or presents to friends—besides being specimens of the work of invisible friends—in a convenient shape for the album. For twenty-five cents we will send one of these cards to any address. Mrs. Blair has of late been rapidly developing as a medium, and her drawings show a marked degree of improvement in artistic skill and beauty. Many of her best pieces are done while blindfolded—thus showing conclusively that she must be a mere instrument for the spirits.

### Last Grand Union Picnic at Lake Walden Grove.

The attention of the reader is called to the notice of Messrs. Richardson and Dodge, on our fifth page, wherein is set forth the plan of their last picnic for the present season at this popular resort. Let all endeavor to be present, to enjoy the rich time of the autumnal forests, to listen to the good words to be spoken, and to revive the pleasant memories of the late State Spiritualist Camp Meeting.

### Movements of Lecturers and Mediums.

Mrs. Emma Hardings will lecture in Hopdale, Mass., Sunday, Sept. 17th; in Westford, Mass., Sunday, Sept. 24th; in Music Hall, Boston, the Sundays of October, and in New York during November. For the Sabbaths of other months apply by letter, care Mr. Ranney, 251 Washington street, Boston, Mass. Engagements in Massachusetts and vicinity preferred.

Charles H. Foster, test-medium, will resume his sittings the first day of September, at No. 16 Twelfth street, New York City, for the season.

Cephas B. Lynn will lecture in any part of the country the coming fall and winter. He is now in the West. He is a fine inspirational speaker, and, as our readers know, a good writer.

Dr. J. K. Bailey is in Pennsylvania again. He will reach Troy, New York, lecturing by the way, in season to attend the National Convention.

Sidney Howe, inspirational speaker, can be found at 14 Chester Park, Boston.

Lewis F. Cummings, inspirational speaker, can be addressed care of the Religio-Philosophical Journal, Chicago.

Emma Jay Bullene.—From a business note, written by her husband, we learn that this lady—one of the earliest of our Spiritualist lecturers—is at present taking a vacation for her health's sake (which is now much improved), in Minnesota, where she will remain till Oct. 1st, at which time she will speak again for the Brooklyn friends.

Mrs. Belle A. Chamberlain, semi-trance speaker and test medium—and a very excellent one—is about starting for California. She has for a year or more been lecturing in Minnesota and Iowa, where she soon became very popular. Her new address is Eureka, Humboldt Co., Cal. She says in a private note: "Please inform my many Iowa friends that I take this means to say farewell, tending to all, in each locality where I have labored, my sincere thanks for the liberal support they have given me, and their appreciation of my efforts in behalf of humanity. May good and pure spirits guide and guard them."

A. A. Wheelock speaks in Vineland, N. J., Saturday and Sunday, Sept. 2d and 3d; also in Stoneham, Mass., the evenings of September 6th, 8th, 9th, and on Sunday, September 10th.

Thomas Gales Forster lectures in New York during September.

Miss Jennie Leys will lecture in Springfield, Mass., during September and November; in Worcester during October; in Plymouth, December 3d, 10th and 17th; in Music Hall, Boston, December 24th and 31st, in the afternoon, and in Chelsea in the evening; in Lynn during January.

### Mediumship.

Thomas Gales Forster's Music Hall lecture on "Mediumship" will be found on our first page. It will be read with peculiar interest just at this time, when the public mind in Europe and America is being so earnestly agitated in regard to media and the manifestations witnessed in their presence.

### Music Hall Free Spiritual Meetings.

Tickets securing subscribers reserved seats are now ready for delivery. The meetings will commence October 1st, with Mrs. Emma Hardings as speaker. An early application for tickets is requested by Mr. Wilson, the Treasurer, to whom subscriptions can be paid, at 158 Washington street.

### Springfield, Mass.

The Spiritualists of Springfield resumed their meetings September 3d, in Music Hall, with Miss Jennie Leys for the first two months. Thomas Gales Forster follows in December.

### More New Subscribers.

Since our last report we have added to our list 180 new subscriptions, besides 233 names on the three months' trial. We have again to thank our friends for their efforts to circulate the Banner of Light. We give the names below of those who procured one or more of the new subscribers: Edmund Edmondson, eighteen; A. E. Carpenter, six; B. Mitchell, five; E. Walker, three; John P. Hobbs, three; J. L. Davis, two; Mrs. Blair, two; C. K. Tucker, two; William H. Gibbs, two; H. D. Rogers, two; S. Briggs, two; E. R. Owen, two; and the following one each: H. E. Felch, E. F. Cary, Mrs. E. Lane, J. H. Roosevelt, Dr. W. R. Reynolds, D. Gould, H. F. Pruden, Levi Jay, J. Bronson, John Rice, E. A. Frye, A. H. Webster, M. K. Hall, W. C. Johnson, D. S. Cummings, Mrs. H. P. Howell, M. H. Fletcher, S. N. Davis, H. Snow, F. F. Foscoe, Mrs. C. Convent, G. W. Walker, Mrs. N. A. Robbins, Jos. Baird, Wm. T. Lewis, E. Y. Munsel, E. S. Wheeler, Dr. L. V. Flint, Mrs. Garrison, Mr. Harrington, Mrs. S. F. Lougee, A. M. Patterson, Mr. Thompson, J. O. Barrett, E. Gales, S. S. Smith, E. Bickford, Wm. Duncomb, Dr. J. Dorroh, J. G. Smith, D. N. Rich, H. J. Corwin, M. A. Limerick, I. W. Atwood, Mr. P. Adams, Dr. J. E. Bangs, Mrs. M. E. Morrill, T. W. Ward, J. F. Garland, Geo. A. Haynes, H. Adams, Mrs. D. Rapines, C. J. Higbee, J. P. Hazard, J. Morrill, W. W. Ward, J. A. Warren, F. Doherty, G. M. Dean, W. C. Childers, C. A. Reed, J. A. Jost, L. Porter, L. Howard, C. Miller, Mrs. A. Whitcomb, G. B. Legro, J. M. Wallace, F. T. Toughton, J. Butler, Sen. J. L. Wilson, O. R. Grose, D. Bailey, W. R. Houdlette, E. Morgan, S. Pratt, N. Griest, Geo. Burnham, G. W. Scott, Geo. Gales, Mrs. H. E. M. Brown, R. H. Allen, B. Husey, Mrs. J. B. Clifford, E. Morgan, William H. Lewis, Jr., W. P. Cassidy, R. H. Palmer.

### Spiritualist Lyceums and Lectures.

Boston.—Elliot Hall.—The Children's Progressive Lyceum assembling regularly in this hall, continues to prosper, and to interest the large numbers of spectators who attend its sessions, seeking some knowledge of the system of procedure in a Spiritualist "Sunday school." Its meeting on Sunday A. M. Aug. 27th, was well attended and profitable.

Cambridgeport.—Harmony Hall.—The exercises of the Lyceum on Sunday morning, Aug. 27th, were profitably conducted by Mr. Guild, and consisted of singing, marching, wing movements, a recitation by Miss Georgie Martin, answers to questions—youthful groups: "When are you most happy?" older ones: "What constitutes justice between man and man?"—and a fifteen minutes' lecture on hydraulics, illustrated by experiments, by Mr. Murray, one of the leaders.

In the evening a circle was held at the hall for the benefit of the Spiritualist Association of Cambridgeport.

Marlboro' and Hudson.—Prof. William Denton will lecture at these towns on Sundays, September 3d and 10th; at half-past one P. M. at Marlboro'—evening at Hudson. A correspondent, F. D. Edwards, informs us that spiritual matters are in a very prosperous condition in these places—the friends in Hudson having accumulated \$500 to carry on speaking for the present, and those in Marlboro' intending to raise a similar sum. There is also much conversation upon the subject of organizing Children's Lyceums in these towns.

### Thanks to Mr. Grimsshaw.

EDITORS BANNER OF LIGHT.—Permit me, through the columns of your paper, to thank "High Private" Jonathan Grimsshaw for his defense of Spiritualists, in his reply to Mrs. Hardings. As a public worker in the cause of Spiritualism, in America, since 1832, having myself lived through several crucifixions for that "unpopular cause," I appreciate his desire to have it "put on the right basis," not only in this country, but in other lands. Yours for the truth, FANNIE B. FELTON.

The missing July packages of the London Spiritual Magazine and Human Nature have just reached our office.



STONIS, 100 Washington Street, Boston, MA 02111.











## Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual Reform and Liberal Bookstore, 511 North Fifth street, St. Louis, Mo.

Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

[The following letter of our esteemed brother, Austin Kent, was written at present only in brief, by notes, hoping to be able sometime to get out our book on Preexistence, which will give our views in full.]

MR. WARREN CHASE'S "PRE-EXISTENCE."

EDITORS BANNER OF LIGHT.—I read everything I can find from the pen of Warren Chase. I have believed, if any one could convert me to the preexistence theory. From his last, he appears to be an Infinitarian. His "Divine Mind"—his God-head—is composed of an infinite (or less) number of parts, which he calls "soul-germs." Each of these has been and is to be eternally conscious. (1) Then, is that Mind's consciousness one or many? or is it both one and many? To Mr. Chase, preexistence does not prove or affirm re-incarnation; but, as these "soul-germs" are unchangeably the same, I cannot see why the fact of their appearance once in a body does not, at least, prove them liable, if not make it probable, that they have and are to experience an eternal succession or repetition of such experiences, and on the same plane. (2) The old God, (he is getting old), after resting from eternity, began to create, and to create souls which were to be eternal—enduring. This added nothing to him, as he was infinite and unchangeable before!

Now, we have any number of conscious (finite or infinite—what?) individual "soul-germs," which—who, after having remained in a "germ" condition during the endless past, enter a body to suffer and enjoy—just once—to be followed by an eternal—what condition? If they are, after death, more, other, better or worse than "soul-germs," they have changed. If each is to be eventually the same after the earth-life as before it, I do not see how it can be. (3) I do not see how these "soul-germs" eventually return to the "Divine Mind." (4) I must conclude they never leave—never out of it—as they are and can be no more, no less, and nothing but the "Divine Mind." Are or are not vegetable and animal germs as truly a part of the Divine Mind, or of the Divine existence? (5) As these "soul-germs" are the only God or Gods, I conclude they must be the creator or formers of all the forms we see and know. (6) In this, or in anything, do I misunderstand Mr. Chase? I write not a line to embarrass anybody. I am in an honest search of something more rational than what I now possess. I believe souls grow souls, as bodies grow bodies. If there is something more rational, I am after it.

As these "soul-germs" are absolutely unchangeable, unimprovable, can Mr. Chase suggest any benefit they can derive from spending less than a moment of time, in comparison to their eternity, in a material body?—and will not the same arguments which show the necessity or value of one short earthly experience be as good for more such? (7) I am sure they will. These "soul-germs" are not said to be transient, but are eternal. If we could conceive it possible for them to have wants, these wants must be eternal. As it is true that the "divine essence" exists in an infinite or less number of "soul-germs," or of which is conscious, indivisible and unchangeable, about how much have we gained? (8) Was that pre-life happy or miserable, or both? (9) And if the "soul" is unchangeable, will the future life be happy or miserable, or both? Many persons would be glad to forget much of this life, as they have forgotten the past life. I am supposing they had a past life. If a past, is it not in mercy to us that the past is forgotten? (10) It seems to me that the doctrine of a preexistence, as held by Mr. Chase or by any of its advocates, gives us no rational grounds of hope for a better future. If a pre-life and that life was full of misery, why not we to have entered a world of so much misery even once? If that life was more miserable than this, the proper deductions from that fact are too many to even hint at in this article. (11)

AUSTIN KENT.

Stockholm, St. Lawrence Co., N. Y., Aug. 11, 1871.

NOTES BY MR. CHASE.

(1.) Not necessarily conscious, as a healthy man is conscious only about two-thirds or three-fourths of his lifetime here; and the same, or nearly the same, proportion may pertain to the eternal life, since consciousness is not essential to existence, but is a result of organization, and dependent on organs and conditions as much as vision is. Many of the lower species of animals evidently never are conscious of existence more than plants, which also have life. Consciousness, evidently, always exists in the aggregate, as that is never disorganized as our bodies are.

(2.) This state of existence is not our real life, but is only a generation of the soul, which is born at the death of the body, and when ripened and matured in the sphere of our planet and the cycle of its life, would not more naturally return to this earth and a new birth than a man in his second childhood would return to nursing a mother's milk. There are other worlds and regions to explore and enjoy.

(3.) We have so often explained our views on this point that we are almost ashamed to repeat them. The soul-germ is not conscious except through its organization. It is, in us, now passing one of its transitions, or nights, through the Lethian birth into its real life over this earth, and is, only, at best, physically and partially conscious; for we are not really conscious of being souls with divine life eternal in us, and have to find proof that physical death will not destroy us entirely through our senses, or remain in doubt. This moment of time in which we are passing from a past organic spiritual life over some other world to the real life that awaits our spiritual birth into this sphere, is, like millions that have preceded it, varying, as do our daily experiences, to make variety; and a few of us, like Bro. Kent, get slight foregleams of a real consciousness, and are troubled about the past and future; but we are all safe, with no possibility of losing existence, or of permanently losing consciousness and knowledge of the past and future. Souls and soul-germs are infinite in number and variety, and are eternally changing places, but never increased or decreased in numbers. Progression is only change, and in that sense only is eternal.

(4.) They can never return to that from which they never depart, nor to that of which they are forever a part, and which embraces them all. (5.) All are parts of the stupendous whole, but germs that do not develop organic forms with soul-life can hardly be called soul-germs; but no doubt each particle fills its place in the infinite variety, as we do ours. (6.) The Infinite Intelligence operates and controls the whole, as the finite does its part; and in and through the whole is the immutable LAW which no power can break nor change—a fatalism, holding even Divine Intelligence in existence and order, in spite of itself; or, in other words, there is no power to create nor annihilate, nor even to subvert the great universal harmony. (7.) We do not really spend more than a moment of our eternal life here, and when we get up higher, and are spiritually born, shall see the use of this, and not desire to repeat it here. (8.) We neither gain nor lose; but are constituted to enjoy more than it is possible for us to dream of here. Be patient, Bro. K.; your turn and time will come, and you will know and feel the use of these long years of suffering, both physically and mentally. We have suffered men-

tally even longer. (9.) Both are essential, and we have much to do in making the proportions which are realized when we are free from the chains, burdens and curses of this Mother Earth and its human laws. (10.) It is not forgotten, but will be vividly remembered when we are born into and developed in the memory sphere of spirit-life. (11.) The dark side, Bro. Kent, hangs on your mind from the long years of pain you have endured, in which you have almost, or quite, equalled old Job in the virtue of patience. We, too, have had our sours and sorry years of pilgrimage, and in our earnest struggles and efforts for the good of our fellow-beings, been misunderstood and abused most shamefully by those who should have been our best helpers and warmest friends; but the sunshine of a brighter sphere is already dawning upon us, and we know our reward is sure, and hence continue our work to the last. We thank you for the letter, as it brings you nearer to us as an honest searcher after the evidence on which we rest our convictions of eternal life, in which we, of course, could not believe until we could find some evidence of preexistence, as eternity with one end would be no eternity at all.

## TESTIMONY FOR DR. NEWTON.

Mary E. Drummond, of Bunker Hill, Ill., sends us her statement, over her own signature, to the following effect, which is presented to us by our esteemed friend, J. R. Monroe, who is a near neighbor and knowing to the facts, and adds much more which we leave out, while we refer him to the perfectly reliable, and to him we refer all who wish to know more about the case.

She says: "I had been sick two years and two months before I heard of Dr. Newton. Was first taken with typhoid fever and inflammatory rheumatism. Two doctors called my disease typhoid, and one a slow fever—two doctors said the bone of my leg was not affected; one said it was, and a piece of the bone was taken out by a surgeon. My leg was getting along nicely, but I could not walk without a crutch, and was crooked, could not straighten up, and had severe attacks of pain in my left arm, and had to sit night and day in a chair. For months I could not raise my hand to my head; my spine was crooked, and is now straight, and in three days after I received Dr. Newton's letter I could walk about and had no more pain. Many thanks to Dr. Newton and Mr. Monroe, who wrote for me and got the Doctor interested."

Mr. Monroe assures us that Mrs. D. could often be heard in his house screaming in her agony, and excited great sympathy with all the neighbors. As she was unable to pay any more bills for treatment her case was considered hopeless. She paid Dr. Newton nothing but blessings, which will go beyond this life and be good currency in the next. She is now about town, astonishing the unbelievers and the ungodly, and arousing so much prejudice against Spiritualism and its unholy acts as to array the D. D.'s and M. D.'s with a power that keeps the facts in the case out of the local papers, which depend largely on their influence for support, and, of course, must trim their sails to the breeze. Neither Mary nor her friends (except Mr. Monroe) are Spiritualists; and while the M. D.'s lay it to her faith, she had none in Dr. Newton, but had in them until they failed to cure her. She was treated only by Dr. Newton's letter magnetized, and used as directed with perfect success, as we are assured.

This is not the only case that has been reported to us of late, as occurring in this far-away section, but as this case is to be used at Bunker Hill, and the papers there decline to publish the facts, we give it to our numerous readers in Southern Illinois, and refer to J. R. Monroe, of Bunker Hill, and to Mary E. Drummond, the subject.

## IN RELATION TO THE CONVENTION.

"DEAR BROTHERS.—Excuse a stranger for troubling you with this note. I am very anxious to attend the American Association of Spiritualists at Troy, N. Y., in September. We have no organization here, as yet, and I fear we will not in time to send delegates to that Convention. I do not feel able to go, unless there is a reduction in railroad fare. If there should be, I do not know as I could go, unless I was sure of a place. I please give me information on this subject? I have two reasons for wishing to attend that Convention; first, I wish to become acquainted with Spiritualists from different localities; second, I have been engaged in a girl's school, have a valuable school property, beautifully located, was compelled to close my school last year, in consequence of the persecutions of the Orthodox Christians. They called me an infidel, because I love and practice the pure and holy teachings of Jesus. Being alone in the world, I could not row up stream. Here we should have a progressive school; a better or more healthy location cannot be found in the United States than this."

We insert this letter as one of many, showing the general character, honesty and earnestness of those who have and will attend these conventions, and also to prove what we have before said about the dispositions and capacity of delegates, &c. Now to this sister we would say you would be greatly disappointed should you attend, for however much persons in attendance might sympathize with you and desire to carry out your wishes, and help you start a school, you would find them, both individually and collectively, unable to do so, and you would also find many others like yourself, with projects equally or more deserving, pressing in vain their cases on the Convention and its members. What is worse still, you would find, if means could be raised to start your enterprise, objections would at once arise of a sectional character, and local prejudice would run riot, as it does in other societies where the popular will has to be consulted. We were sickened and almost heart-broken by local and personal prejudice, wrangling, discord, slander, &c., that have run riot both in and out of our conventions and among the believers in our glorious gospel, and yet it is not as bad as in the churches.

## CHARITY COVERING SINS.

A Missouri paper, commenting on a case in which an elder female induced a younger to go into the social vices that lead to ruin, says:

"While no punishment could be meted out that would be too severe for the thing in female form, who, by a story of imagined injury and wrong done, succeeded in blighting this fair young flower, let us not look too harshly upon her who is more shamed against than sinning, and remember that

"No matter how far from the right she hath strayed, No matter what inward dishonor hath she done, No matter what element cankered the pearl— Though tarnished and sullied, she's some mother's girl."

The writer forgets entirely that the lines apply to the former as well as the latter case. It makes a wonderful sight of difference with some persons whose ox is gored about the estimate of criminality.

## SACRED SUBJECTS.

The riots in Odensburg and elsewhere, where some person leaves the Roman Catholic Church and attempts to expose its follies, errors and wickedness, show that it is a sacred affair that cannot bear to be exposed. Who ever heard of a riot to prevent a renegade or any other speaker from ex-

posing Spiritualism? In fact, the lectures against it by those who have previously advocated it, have generally helped more to advance it than did those of the same speakers when given in its favor. The more said about it, the better for the cause, and the more it is exposed, the more it spreads and is embraced. It is not, like Catholicism, too sacred to be exposed and viewed from both sides.

## DISTILLED LIQUORS.

According to statistics from the Revenue Department, there is said to be now in the United States about one gallon of distilled spirits to each inhabitant, with a fair prospect of a large increase from the cheapness of grain, large sale and fair prices for liquors. This, although revenue is derived from it, and many collectors furnished from various sources with plenty of money, is nevertheless a sad and sorry picture for our country. One gallon to each person is enough to kill one-fourth of the whole population and render another fourth crazy criminals. It supports and creates crimes and criminals more than all other causes. It produces more poverty than all other causes in this country. It is the fire that keeps the social hell boiling, both in families and bagnios. It is an entire destruction of breadstuff used to manufacture it, and worse than burning it up. True, the seller gets pay of the last one who uses the liquor and gets /s. If burned, the owner might get pay from insurance, but in both cases there is a total loss for somebody, however much it may be shared and divided. To us, it has long seemed time that the government of this country took the distilleries into its own hands, and stopped all that which is needed for mechanical and chemical purposes.

## THE SCIENTISTS AND SPIRITUALISM.

BY JOHN WETHERBEE.

Science knows no spirit. Science is the world's demonstrated truth. Whatever is undemonstrated is speculation. Speculation may solidify into science, or it may dissipate or explode, but speculation is not science. Science holds close communion with matter. The area of matter widens, and science widens with it; but it makes no connection with spirit. Science has stepped from earth to planet, and from planet to sun, and from sun to nebula, the supposed mother of suns and systems. Science ranges from the earth's centre to the Milky Way, itself a glory whereof it goes, but in its wide sweep finds no spirit. As poetry has said, "Out of one blood God hath made all the nations of the earth," so science, in its extended outlook, says—and with truth—"Out of one stuff God hath made all the orbs of the universe." This "stuff," in whatever form presented, is the domain of science; and spirit, to the scientific mind, refuses to put in an appearance; reduced to the last analysis, it finds nothing but an all-pervading, all-persistent force. The reduced expression is: No force—no matter.

Where this force connects with spirit, or if it does, or how related, science is powerless to answer. But, then, half of the battle of the Spiritualist is won when the materialist is obliged to admit the fact (which is against the inclination of scientific thought) that in the last analysis the visible world is the product of the invisible. That, it does do when it resolves matter into invisible forces; it is but one step, logically, to say the mind of man—meaning his spirit—is not the effect of his organization.

Science, then, dealing with forces, is on the very confines of matter. It is sounding, or trying to, in very deep water; it has a solid road behind it; as far as it has gone, it rests on the bed rock. During its progress up to this point, imagination has constantly whispered, "nothing venture, nothing have," and still whispers, if you choose, as modern Spiritualism, "nothing venture, nothing have." Imagination has often proved the accident of great discoveries, so that it is a debatable question which takes the prize, imagination or human reason, the poet or the philosopher. Certainly, science would never have held the universe in its hands, to the extent it does, had it not been for the speculative spirit in man. Buckle, one of the ablest men England has ever produced, pays a beautiful tribute to man's imagination—what it has done to aid in the onward march of science; his remarks would be good reading, and though a materialist, his argument is a source of strength to the modern Spiritualist, though only an outsider will see any connection with the latter's belief and imagination. It will make this article lengthy to review his thought, but I will quote a line or two, to illustrate the point referred to:

"Many able thinkers consider the imagination dangerous, as leading to speculations of which the basis is not assured, and generating a desire to catch eagerly at distant glimpses before the intermediate ground has been traversed. That the imagination has this tendency is undeniable, but the emotions are as much a part of us as the understanding; they are as truthful; they are as likely to be right; if the man of science despises their teaching, so much the worse for him."

From this chapter from Buckle, modern Spiritualism can read a lesson to the scientific world in its dealing with this "new departure" from chronic and unscientific religious ideas; but an idea based on truth can wait; its day will come; and the late expressions of science on this subject, indicate it to be close at hand.

The persistency with which people who have had experience have held on to spiritual manifestations, is very remarkable. From the time the rap was heard, a generation ago, which interpreted itself as a human being who had passed the bounds of mortality, to this time, how varied and how persistent the manifestations have been, and how widespread and spreading is the thought. It has been exposed, detected, explained and exploded, but shines the brighter for it. It has been proved to be anything, and everything, and nothing; it is deception; it is devil; it is mesmerism; it is unconscious cerebration; the pulpit fulminates against it; science turns its back on it, and still every day there are more believers than there were yesterday, and so it will continue. Robert Hare, in the front rank of the scientific world, examines it, proves it, holds fast to it because it is good. Then his record counts him nothing; science cuts him; his name is no more heard in its heaven. John Pierpont, in the front rank of the theological world, tastes and finds it true and good, and he, covered as he was with high record, hears the voice of his brethren say, "What a pity!" And when he dies with it on his lips, they gather him to his fathers, and preach of his virtues and his glories, and their glories, but the subject dearest to his heart—that was his consolation in age and in death—is never mentioned. Still it increases, and the air is full of it. Harvard College examines it, or pretends to; it hides itself from these wise and prudent savans, (?) and reveals itself to babes.

The Scientific American, speaking for them and for science, after referring to this unique "Harvard" investigation as a squelcher, says, "In a word, cataplexy and hypnosis explain all the mental manifestations; and cheat, self-deception and legerdemain all the physical manifestations." And do you believe it, that after this nugget of condensed wisdom had found utterance, there then were no symptoms of any ebb-tide in the steady flow of this modern spiritual idea? Now and then a sensible word on this subject finds expression within the lines of science; and the time will come when all its words will be equally so, and we will say to it, "Late, but welcome." The sensible word I refer to was found in the Journal of Chemistry, where the editor, investigating, found proof that it was something, and not a cheat, and said:

"That enough had been observed to lead to the conclusion that there is one power, impulse, a force in Nature, regarding the character of which mankind is totally in the dark."

That is all a sensible Spiritualist ever asks—simply to admit the fact. Allow men to have eyes in their head, and believe what they see, when they see it; definitions will come in due time. I said earlier in this article that science was now on the confines of matter; and, studying forces and in keeping with this "conclusion" which I have quoted from the Journal of Chemistry, some men of high scientific culture have investigated the phenomena with Mr. Home, the medium, and find an intelligent force that can play a tune on the accordion, and can make itself demonstrated in an *avoids* point of view. They say there is a "psychic force" around the human organism, which is an important subject for scientific study. The circumstances and character of this investigation are such as to leave no trace of doubt; hence that settles the question as to the fact; and as the phenomena observed on this occasion were of the extremely improbable, the settlement of them settles the possibility of all the variety claimed as spiritual manifestations. The Scientific American devotes much space and three pictures to the records of the investigation referred to, and bearing testimony also to the high standing and character of the investigators. It is good summer reading to turn back and compare its pictures and comments of to-day with what it said six months ago, and which also I have quoted, or rather referred to, quoting only its pith. I have more to say on this subject, but I had better leave it for a future article; it will keep, and the spiritual manifestations will keep also. I will close by quoting from the Boston Journal of Chemistry on the subject of this investigation, and, as it uttered the first sensible word I ever heard from unconverted science, its remarks on this subject interested me much, and I am sure will the Banner readers, and so I give it as a conclusion to this article. It is headed

## "THE GREAT MYSTERY."

"There are many mysteries connected with the natural world which may justly be termed great, but there is one class of phenomena which is of a more deeply mysterious kind than any may be called the great mystery. It is now attracting public attention to a large extent, from the circumstance that three eminent scientific gentlemen of England have recently attempted to investigate it, and, after devoting considerable time to the matter, have published some extended statements of important nature. Prof. Crookes, the eminent chemist, and editor of the London Chemical News, Mr. Huggins, whose spectroscopic and astronomical researches have rendered his name famous in the scientific world, and Mr. Sergeant Cox, a prominent member of the English bar, have had Mr. Home, the 'medium' so called, placed under their control for a considerable time, and have made, in connection with him, a large number of experiments with the view of discovering the nature of his 'tricks,' or the source of his extraordinary powers. The conclusions reached by these eminent scientific gentlemen are not surprising or disappointing. They were not surprised when the investigation was entered upon, that they would be brought in contact with phenomena which they could neither understand nor explain. The most important conclusion reached is, that the sights, sounds, and physical disturbances generally, which are produced in connection with Mr. Home, are not tricks of his devising, and that he is not an impostor or charlatan, as is charged by many. The truth is, the men known or recognized as scientific investigators are no more competent to investigate or explain this mystery than shrewd men from other classes or other pursuits in life. Gentlemen, devoted to the study of scientific research, acquire habits of close observation, and are usually ingenious in devising mechanical and other aids for the elucidation of the principles and laws of Nature, and hence are properly regarded as teachers in matters of science. But the phenomena exhibited through the man Home, and hundreds of others in distant parts of the world, manifestly do not lie within the domain of any of the sciences, and, consequently, scientists have no data, no experience, no precedent upon which to base investigations. During the past quarter of a century we have many times been called to investigate phenomena connected with the domain which have recently come under the notice of Messrs. Crookes, Huggins, and Cox, and we confess to have been baffled and confounded by what we have seen and heard. Probably few experimenters have had a wider or a more diversified experience in the various departments of scientific research, and in the methods and appliances used, and yet we have found no appliances, no experimental tests which afforded any clue to the mystery. Contradictory, uncertain, capricious as the phenomena generally are, they yet seem to be governed by some laws or conditions which, if not fixed, approximate to that condition. 'Mediums' tell us that they have no control over the demonstrations; that they are passive and disappear independent of their wills. This is virtually saying that the phenomena are spontaneous, or independent of human volition, and such appears to be the case. It is certain the 'tricks' are not absolutely at the command of any one. We have watched with much impatience for hours in the houses of friends for the demonstrations, and it was not until we were upon the point of departure that the strange antics commenced. In these instances the impatience, desire and anxiety of the family whose guest we were, were greater even than our own. We do not know why this is; but we know that whatever it is, it is not a matter of reasonable ground for conclusion that we shall always remain in ignorance. It is the ignorance of the conditions upon which the phenomena depend that is so many to regard them with suspicion and distrust. Whenever we understand the laws under which this strange power acts, then we may be able to experiment at will, and submit to careful study. Manifestly there are invisible, imperceptible agencies of great power in this world, other than those which modern science recognizes, and it is a source of no little annoyance and mortification that thus far we have failed to bring them within the field of scientific investigation. At present the whole matter is involved in doubt and perplexity, but we have faith to believe that a future age will find means to solve the great mystery, and roll away the dark clouds which obscure our vision."

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