

Banner Correspondence.

A Word to Clairvoyant Practitioners.

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

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

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

These laws, however, will be enforced, and probably they may be kept on the statute book; and if the public most concerned will take the proper course the results may be good rather than evil.

There are several institutions, however, in which a more liberal sentiment prevails, in which a good medical education can be had, and the attainments or success of a clairvoyant or medium would be regarded as honorable.

I cannot speak very definitely of many of the schools, but in the city of New York the veneration of Spiritualism by Dr. Hammond and by Dr. Marvin, would certainly be a sufficient warning to Spiritualists to avoid the schools in which they are engaged.

Proofs of Progress.

I gave notice, several months ago, in the Banner, that being temporarily at leisure, I would, if desired and applied to, attend grove meetings. Since that period I have not only attended meetings of this character, but have, in compliance with invitations, lectured many times and in several places in large halls—in some cases owned by Spiritualists and Liberals, in other cases hired at considerable expense for the occasion.

I attended, by invitation of Dr. Pence, the Terre Haute Four Days' Mass Meeting, which was so frequently interrupted by showers and threatening storms, that but few were present until the last day, when the long-looked-for sun broke through the clouds; yet much good was done by the efficient laborers present, both in private and public.

At this Convention I encountered that good brother and able leader, Dr. Graham, of Evansville, who expressed upon me his remarkable "Gift of the Holy Ghost," or some other power, which had the effect to revive and revivify both soul and body, and lift me up to a higher plane of development.

As I was returning to my lodgings one evening after the lecture, walking by the side of Bro. Tullis, he remarked, "Bro. Graves, you are getting the people waked up here; you will have a big crowd out to hear you to-morrow evening."

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

of money to be made out of it, we can no longer use said hall for lectures and Lyceums. I therefore desire to seek a new home in some city, town or village, where a hall can be controlled by Spiritualists and Liberals to hold meetings in once a week, or twice a month.

CHICAGO.—Ruth W. Scott Briggs writes, Sept. 7: Since I left my home last March I have attended two large conventions, also the Anti-Slavery Reunion held here.

On the 27th of Aug. I left Chicago with Mrs. Suydam, the "Fire Test medium," for Terre Haute, Ind., to attend a camp-meeting. The rain storm prevented a large attendance.

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

NEW PHILADELPHIA.—A correspondent writes, Sept. 11th: Believing that you would be pleased to learn how the religious discussion between G. L. Tinker, M. D., and two prominent clergymen of this place terminated, I take this occasion to address you.

BRANCHVILLE.—A correspondent writes as follows: "Who taught this rude, unlettered child to speak wisdom?" Some thirty years since the people of an obscure country neighborhood were excited over the strange performance of an uneducated boy of the place, by his preaching in his sleep.

West Virginia.—WHEELING.—Veritas writes as follows: Our smoky city has been just lighted up by the beautiful countenance of that earnest and accomplished worker in the cause, Mrs. Mossop Putnam, who is now here on a short visit to Mrs. H. A. Swaine, one of our hardest working Spiritualists.

MASSACHUSETTS.—SALEM.—S. G. Hooper, Sec. of the Spiritual Society, writes Sept. 15: The meetings for the fall term of the First Spiritualist Society of this place commenced on Sunday, the 6th inst.

SALEM.—S. G. Hooper, Sec. of the Spiritual Society, writes Sept. 15: The meetings for the fall term of the First Spiritualist Society of this place commenced on Sunday, the 6th inst.

SALEM.—S. G. Hooper, Sec. of the Spiritual Society, writes Sept. 15: The meetings for the fall term of the First Spiritualist Society of this place commenced on Sunday, the 6th inst.

SALEM.—S. G. Hooper, Sec. of the Spiritual Society, writes Sept. 15: The meetings for the fall term of the First Spiritualist Society of this place commenced on Sunday, the 6th inst.

SALEM.—S. G. Hooper, Sec. of the Spiritual Society, writes Sept. 15: The meetings for the fall term of the First Spiritualist Society of this place commenced on Sunday, the 6th inst.

Just Published!

ALLAN KARDEC'S GREAT PRACTICAL GUIDE

Experimental Spiritism.

Book on Mediums;

Guide for Mediums and Invocators,

The Special Instruction of the Spirits on the Theory of all kinds of Manifestations.

The Means of Communicating with the Invisible World.

The Development of Mediumship.

The Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

BY ALLAN KARDEC. TRANSLATED FROM THE FRENCH, BY EMMA A. WOOD.

Addressed to those who see in Spiritism a serious end, who comprehend all its gravity, and do not make a sport of communications from the invisible world."

CONTENTS: Part First.

CHAPTER 1—Are there Spirits? a Clear and Concise Presentation of the Nature of Spirits, and the Mode of their Existence.

CHAPTER 2—The Marvelous and Supernatural Considered in the Light of Reason and Spiritual Science.

CHAPTER 3—Treats upon the Various Causes of Skepticism, such as Ignorance, Ill-will, Ignorance and Envy, Prejudice, Religious Scruples, Deceptions, &c.

CHAPTER 4—Presents the Various Modes of Viewing or Accounting for the Phenomena.

Part Second—Spirit Manifestations.

CHAPTER 1—Treats of the Action of Spirits on Matter—the *Perispirit* or Second Envelope of the Soul. The Knowledge of the *Perispirit* is the Key to a Crowd of Problems hitherto Inexplicable.

CHAPTER 2—Physical Manifestations—Noises, the Movement and Displacement of Solid Bodies, &c.—How Evoked.

CHAPTER 3—Intelligent Manifestations.

CHAPTER 4—Presents the Theory of Physical Manifestations the Universal Fluid, Containing the Vital Principle, Subject to the Control of Spirits. A most Valuable and Instructive Chapter.

CHAPTER 5—Spontaneous Physical Manifestations—Noises, Racket, and Disturbances; Objects thrown; Phenomena of Materialization, &c., with the Explanation of the Causes and Methods of these Manifestations, given in Conversations with Several Spirits.

CHAPTER 6—Visual Manifestations—Questions on Apparitions; Theoretic Essays on Apparitions, &c.

CHAPTER 7—Bi-Corpority and Transfiguration—Apparitions of the Spirit of the Living; Transfiguration, &c.

CHAPTER 8—Laboratory of the Invisible—World—Clothing of Spirits; Magnetic Curative Action, &c.; Treatment of the Spontaneous Formation of Tangible Objects.

CHAPTER 9—Haunted Places.

CHAPTER 10—Nature of Communications—Gross, Frivolous, Serious, or Instructive Communications.

CHAPTER 11—Sematology and Typology—Language of Signs and Rappings, &c.

CHAPTER 12—Pneumatography, or Direct Writing—Pneumatography.

CHAPTER 13—Psychography—Baskets and Planchettes—Direct or Manual Psychography.

CHAPTER 14—Of Mediums—Mediums for Physical Effects; Electrical Persons; Sensitive or Impassible Mediums; Auditive Mediums; Speaking Mediums; Seeing Mediums; Somnambule Mediums; Healing Mediums; Pneumatographic Mediums.

CHAPTER 15—Writing or Psychographic Mediums—Mechanical, Intuitive, Semi-Mechanical, Inspired or Involuntary Mediums, and Mediums for Presentiments.

The Rostrum.

PROF. TYNDALL'S ADDRESS

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

[Conclusion.]

These papers were written in 1859 by the publication of the first edition of "The Origin of Species." All great things come slowly to the birth. Copernicus, as I informed you, pondered his great work for thirty-three years.

It is conceded on all hands that what are called varieties are continually produced. The rule is probably without exception. No chick and no child is in all respects and particulars the counterpart of its brother or sister; and in such differences we have "variety" incipient.

Having thus satisfied himself by indubitable facts that the organization of an animal or of a plant (for precisely the same treatment applies to plants), is to some extent plastic, he passes from variation under domestication to variation under Nature.

If Darwin, like Bruno, rejects the notion of creative power acting after human fashion, it certainly is not because he is unacquainted with the numberless exquisite adaptations on which this notion of a supernatural artificer has been founded.

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

It is the mind thus stored with the choicest materials of the teleologist that rejects teleology, seeking to refer these wonders to natural causes, thereby illustrating, according to the method of Nature, not the "technic" of a manlike artificer. Those colors of flowers is due to natural selection.

With profound analytic and synthetic skill, Mr. Darwin investigates the cell-making instinct of the hive-bee. His method of dealing with it is representative. He falls back from the more perfectly to the less perfectly developed instinct—from the hive-bee to the humble-bee, which uses its own cocoon as a comb, and to classes of bees of intermediate skill, endeavoring to show how the passages might be gradually made from the lowest to the highest.

Mr. Darwin shirks no difficulty; and, saturated as the subject was with his own thought, he must have known, better than his critics, the weakness as well as the strength of his theory.

In our day great generalizations have been reached. The theory of the origin of species is but one of them. Another of still wider grasp and more radical significance, is the doctrine of the Conservation of Energy, the ultimate philosophical issues of which are as yet but dimly seen—that doctrine which "binds nature fast in faith" to an extent not hitherto recognized, exacting from every antecedent its equivalent consequent, from every consequent its equivalent antecedent, and bringing vital as well as physical phenomena under the dominion of the law of conservation.

This was the work of the physicist; then came the conquests of the anatomist and physiologist, revealing the structure of every animal, and the function of every organ in the whole biological series, from the lowest zoophyte up to man. The nervous system had been made the object of profound and continued study, the wonderful and, at bottom, entirely mysterious, controlling power which it exercises over the whole organism, physical and mental, being recognized more and more.

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

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

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

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

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

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

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

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

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

determines the order of their succession, but the real nature of which we can never know. The real, the whole process of evolution is the manifestation of a Power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find this Power out. Considered fundamentally, it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past. There is, you will observe, no very rank materialism here.

The strength of the doctrine of evolution consists, not in an experimental demonstration (for the subject is hardly receptive to that mode of proof), but in its general harmony with the method of Nature as hitherto known. From contrast, moreover, it derives enormous relative strength. On the one side we have a theory (if it could with any propriety be so called), derived, as were the theories referred to at the beginning of this Address, not from the study of Nature, but from the observation of man—a theory which converts the Power whose garment is seen in the visible universe into an Artificer, fashioned after the human model, and acting by broken efforts as man is wont to act. On the other side we have the method of Nature, which we all feel within us, and which the phenomena of physical Nature as well as those of the human mind—have their unsearchable roots in a cosmic life, if I dare apply the term, an infinitesimal span of which only is offered to the investigation of man. And even this span is only knowable in part. We can trace the development of a nervous system, and correlate with it the parallel phenomena of sensation and thought. We see with undoubting certainty that they go hand in hand. But we try to soar in a vacuum the moment we seek to comprehend the connection between them. A religious man, I believe, is here required which the human mind cannot command; and the effort to solve the problem, to borrow an illustration from an illustrious friend of mine, is like the effort of a man trying to lift himself by his own waistband. All that has been here said is to be taken in connection with this fundamental truth. When "nascent senses" are spoken of, when "the differentiation of a tissue, at first vaguely sensitive all over," is spoken of, and when these processes are associated with "the modification of an organism by its environment" of the same parallelism, without contact or even approach to contact, is implied. There is no more possible to say that two classes of facts—no motor energy in the intellect of man to carry it without logical rupture from the one to the other.

Further, the doctrine of evolution derives man, in his totality, from the interaction of organism and environment through countless ages past. The Human Understanding, for example—that faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. Never surely did prescription plead so irresistible a force for its own maintenance, as in the case of the Human Understanding. It is not only a faculty, but a faculty which Mr. Spencer

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 26, 1874.

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

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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

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

A Superb Story.

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

THE LIGHTS AND SHADOWS OF ONE WOMAN'S LIFE.

BY MRS. ANN E. PORTER.

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

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

End of Volume XXXV.

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

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

Belief and Unbelief.

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

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

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

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

Woman's Political and Social Rights.

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

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

Gold and Indians.

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

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

Re-incarnation.

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

A. J. Davis's Latest Book.

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

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

Kardec's Book on Mediums.

This finely-executed and richly-freighted work is now before the English-speaking public, and is eminently worthy of the widest perusal. Read the following article, which the Boston Transcript of Sept. 10th publishes under the head of "Literary Matters": "Messrs. Colby & Rich, of the Banner of Light, have published this work in an elegant volume of 458 pages, of which the title page is as follows: 'Experimental Spiritualism: Book on Mediums; or, Guide for Mediums and Invocators: containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that are to be encountered in the practice of Spiritualism. By Allan Kardec. Translated by Emma A. Wood.' Among the Spiritists of France and the continent of Europe, Kardec's works have long been esteemed as the best and most authoritative on the subject of the phenomena and their teachings. He seems to have been acquainted with all the phenomena claimed by Spiritualists as genuine, including even the materialization of spirits in the full form, as now admitted by Mr. Wallace, Mr. Crookes, Mr. Varley, and several other fellows of the Royal Society. Kardec accepts all these as natural phenomena, which he reconciles with the admitted laws of science. The miraculous and supernatural are excluded from his teachings. He is the most prosaic, scrupulous and unmythical of Spiritualists. He claims to have based his deductions on information got by long and repeated questionings of spirits of various degrees of intelligence. His style is clear, compact, and incisive; never misty nor dubious. His explanations, such as they are, are always level with the average understanding. One great reason for his immense popularity in France, as well as to all persons interested in the occult, as well as to all admitted phenomena of the human soul. It cannot fail to attract attention at the present time, when strange reports are coming to us from all quarters of inexplicable phenomena."

Katie King.

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

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

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

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

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

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

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

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

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

Next Course of Spiritualist Lectures.

As will be seen by announcement in another column, the Society of Spiritualists heretofore meeting in Music-Hall, Boston, will commence its course of lectures for the current fall, winter and spring season at the new Beethoven Hall, 413 Washington street (near Boylston), on the afternoon of Sunday, October 11th. The first and second lectures of the course will be delivered by William Brunton, formerly a Unitarian clergyman, but who for many years past has been earnest and eloquent in his advocacy of the Spiritual Philosophy. Mrs. Emma Harding-Britten is to follow Mr. Brunton. The list of speakers engaged embraces the names of Austen E. Simmons, of Vermont, J. M. Peebles, Thomas Gates Forster (who will fill an engagement in the spring if his health, which we are glad to report is improving, will permit), J. J. Morse, of England, and other able expositors of the cause. It is to be hoped that the earnest labors of the Lecture Committee in preparing a series of standard discourses on the Spiritual Philosophy will be supplemented on the part of the public by a generous taking up of the reserved seat checks, which may be obtained for the course at reasonable rates.

The Finest Spirit Picture Extant.

We shall in a few days place on exhibition in our Bookstore—free to the public—one of the finest specimens of art in oil colors ever seen in Boston—the painting being neither more nor less than a full-length portrait of a Spirit Indian Maiden, known by the name of "SPRINGFLOWER." This spirit was seen by the artist, Joseph John, in a vision, dressed in her unique hunting costume. Remembering vividly her appearance, in form, face and dress, he has faithfully—according to competent clairvoyants in this city who have often seen and conversed with "Springflower"—transferred to canvas a correct likeness of her. In our next number we shall speak more definitely of this elegant painting and its subject, accompanying our remarks with a fine descriptive Poem, (written for the occasion, by request,) from the pen of our reporter, Mr. John W. Day.

Notice to Subscribers.

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

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

Our Age

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

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

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

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

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

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

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

Pearls.

And quoted odes, and how they sing,
That, on the stretched finger of all time,
Sparkle forever.

In the abstract, said Leggett, and I will reduce it
to practice, if I can. We need to rectify every-
thing, in a proper spirit, and existing ideas and
institutions and practices are legitimate subjects
of criticism, that we may improve upon them.

Dr. Joseph Treat and Lois Waisbrooker
addressed the audience, occupying twenty minutes
each.
In the afternoon the conference was addressed
by A. E. Cotton, of Vineland, N. J., who was
opposed to communism, believing the mono-

entitled "THE ABSOLUTE SUFFICIENCY OF Natural Religion
as a revelation from God, examined in the light of
reason and the Bible."
PUBLISHED BY W. H. WALSH, Wood & Holbrook, publishers,
13 and 15 Light street, New York City, for September.

PHOTOGRAPH
MRS. J. H. CONANT,
Medium of the Banner of Light Free Public
Circles, and her spirit-friend, the little
Indian girl,
VASHI.

National Mass Meeting of Radicals.
In accordance with the Constitution of the
Universal Association of Spiritualists, adopted
at Chicago last year, the Provisional National
Council, of which Mrs. Victoria C. Woodhull is
President, called a National Convention, to meet
in Boston on Tuesday, Sept. 15th, 1874, to extend
during three days. As the Constitution provides
that the Assembly convened under said call
shall elect its own officers and arrange its own
business, an invitation was extended to all Spirit-

Mr. George A. Fuller, of Natick, then delivered
an address upon "Radical Spiritualism," follow-
ed by Daniel W. Hull, on the "Sexuality of
Religion."
Evening Session.—After a conference of one
hour, upon the general subject of Spiritualism,
which was participated in by L. K. Joslin, of
Providence, Moses Hull, Col. Wm. B. Green,
Mrs. Dr. Cutter of Boston, and Isaiah C. Ray, of
New Bedford, the first regular address of the
evening was given by Mrs. Marion Todd of
Michigan, upon "Despotism vs. Freedom." She
thought there could be no intermediate steps be-
tween them, and that popular ideas of virtue
were according to education.

Dr. Joseph Treat and Lois Waisbrooker
addressed the audience, occupying twenty minutes
each.
In the afternoon the conference was addressed
by A. E. Cotton, of Vineland, N. J., who was
opposed to communism, believing the mono-

Spiritualist Lectures and Lyceums.
MEETINGS IN BOSTON.
Boylston Hall.—The Music Hall Society of Spiritualists
has secured the above-named new and elegant hall,
413 Washington street, near the corner of Boylston street,
for its eighth annual course of lectures on the Spiritual
Philosophy, commencing on Sunday afternoon,
October 11th, at quarter to 8 o'clock precisely, and continuing
regularly through the season. Rev. Wm. Brewster, of
Boston, will deliver the opening lecture on Tuesday,
October 25th. The committee are engaging other speakers of
known ability and eloquence, whose names will be
announced as they are secured. Tickets securing reserved seats for the season can be
procured at the graduated price of \$10, \$5, and \$3, according
to location, on application to Mr. Lewis B. Wilson, Chair-
man and Treasurer, at the Banner of Light office, 9 Mont-
gomery place, where a plan of the hall can be seen.

The Summerland Messenger,
T. P. JAMES, (Dickens's Medium.) Editor and
Publisher.
The Summerland Messenger
Is a first-class eight-page monthly, devoted to Literature,
Art, Science, and the Spiritual Philosophy. The columns
are classified as follows:—NEW STORIES; A pen of
SPIRITUAL MEDIUMS; Department—one of the
"Summerland Whispers"—Miscellaneous—Short Stories from
the most gifted authors—Poetry, Essays, &c.—Children's
Department—Department of the "Banner of Light"—
Containing and elevating character, and one which should be
in the hands of every Spiritualist in the United States.
Friends will sustain the cause by lending your patronage to
The Summerland Messenger,
which will be mailed, post-paid, to any address for one
year on receipt of the price, \$1.00. Back numbers will be
sent to those wishing to commence the volume. Sample
copies sent gratis. Address: T. P. JAMES, publisher, Brattleboro, Vt.,
Sept. 5.—47

President, L. K. Cooley; Vice Presidents,
Anthony Higgins, Susie Willis Fletcher, Marion
Todd; Secretary, W. F. Jamieson; a Business
and Finance Committee and a Committee on
Resolutions were also elected.
In accepting the presidency Dr. Cooley, in a
few well-chosen words, congratulated the Con-
vention upon the breadth of the call—the first to
emanate from a spiritual source—that em-
braced mankind. We are beginning to think of
fraternity, rather than sectarianism. I am a
radical and a Spiritualist all through, but I will
respect the rights of every man and woman, radi-
cal or conservative. Let us confine ourselves to
the consideration of principles, without animad-
verting to persons.

Dr. Joseph Treat and Lois Waisbrooker
addressed the audience, occupying twenty minutes
each.
In the afternoon the conference was addressed
by A. E. Cotton, of Vineland, N. J., who was
opposed to communism, believing the mono-

entitled "THE ABSOLUTE SUFFICIENCY OF Natural Religion
as a revelation from God, examined in the light of
reason and the Bible."
PUBLISHED BY W. H. WALSH, Wood & Holbrook, publishers,
13 and 15 Light street, New York City, for September.

Spiritualist Lectures and Lyceums.
MEETINGS IN BOSTON.
Boylston Hall.—The Music Hall Society of Spiritualists
has secured the above-named new and elegant hall,
413 Washington street, near the corner of Boylston street,
for its eighth annual course of lectures on the Spiritual
Philosophy, commencing on Sunday afternoon,
October 11th, at quarter to 8 o'clock precisely, and continuing
regularly through the season. Rev. Wm. Brewster, of
Boston, will deliver the opening lecture on Tuesday,
October 25th. The committee are engaging other speakers of
known ability and eloquence, whose names will be
announced as they are secured. Tickets securing reserved seats for the season can be
procured at the graduated price of \$10, \$5, and \$3, according
to location, on application to Mr. Lewis B. Wilson, Chair-
man and Treasurer, at the Banner of Light office, 9 Mont-
gomery place, where a plan of the hall can be seen.

AN OPPORTUNE BOOK!
AN
Exposition of Social Freedom.
Monogamic Marriage the Highest Devel-
opment of Sexual Equality.
By the Author of "VITAL MAGNETIC CURE AND
NATURE'S LAWS IN HUMAN LIFE."
Nature's Laws, Principles, Facts and Truths, are eternal
and immutable. Customs, Conditions, Circumstances and
Opinions are all changeable. Therefore, to be consistent, we should weigh and judge both sides of
the subject.
The fascinating teachings are contrasted with their oppo-
sites, the curtain is drawn, their effects shown, also the
causes which produce inharmonious; the remedy is suggested;
"Social Freedom" is explained, and a plan of living therefor
is presented. Which? Every family should know for them-
selves as to its moral tendency and practicality.
It is designated as a "two-volume work," a rejoinder, to send
individuals who accuse Spiritualism of teaching the doctrine
of Demand of Conjugal Love, etc., etc.
Price, in paper covers, 50 cents; in handsome cloth, 75
cents. For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

Dr. Joseph Treat and Lois Waisbrooker
addressed the audience, occupying twenty minutes
each.
In the afternoon the conference was addressed
by A. E. Cotton, of Vineland, N. J., who was
opposed to communism, believing the mono-

entitled "THE ABSOLUTE SUFFICIENCY OF Natural Religion
as a revelation from God, examined in the light of
reason and the Bible."
PUBLISHED BY W. H. WALSH, Wood & Holbrook, publishers,
13 and 15 Light street, New York City, for September.

Spiritualist Lectures and Lyceums.
MEETINGS IN BOSTON.
Boylston Hall.—The Music Hall Society of Spiritualists
has secured the above-named new and elegant hall,
413 Washington street, near the corner of Boylston street,
for its eighth annual course of lectures on the Spiritual
Philosophy, commencing on Sunday afternoon,
October 11th, at quarter to 8 o'clock precisely, and continuing
regularly through the season. Rev. Wm. Brewster, of
Boston, will deliver the opening lecture on Tuesday,
October 25th. The committee are engaging other speakers of
known ability and eloquence, whose names will be
announced as they are secured. Tickets securing reserved seats for the season can be
procured at the graduated price of \$10, \$5, and \$3, according
to location, on application to Mr. Lewis B. Wilson, Chair-
man and Treasurer, at the Banner of Light office, 9 Mont-
gomery place, where a plan of the hall can be seen.

entitled "THE ABSOLUTE SUFFICIENCY OF Natural Religion
as a revelation from God, examined in the light of
reason and the Bible."
PUBLISHED BY W. H. WALSH, Wood & Holbrook, publishers,
13 and 15 Light street, New York City, for September.

THE HISTORY OF LOVE:
Its Wondrous Magic, Chemistry, Rules, Laws, Modes,
Moods and Rationales.
Being the
THIRD REVELATION OF SOUL AND SEX.
Also, Reply to
"WHY IS MAN IMMORTAL?"
THE SOLUTION OF THE DARWIN PROBLEM.
An Entirely New Theory.
BY PASCAL BEVERLY RANDOLPH, M. D.
Price \$2.50, postage 12 cents.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

Dr. Joseph Treat and Lois Waisbrooker
addressed the audience, occupying twenty minutes
each.
In the afternoon the conference was addressed
by A. E. Cotton, of Vineland, N. J., who was
opposed to communism, believing the mono-

entitled "THE ABSOLUTE SUFFICIENCY OF Natural Religion
as a revelation from God, examined in the light of
reason and the Bible."
PUBLISHED BY W. H. WALSH, Wood & Holbrook, publishers,
13 and 15 Light street, New York City, for September.

Spiritualist Lectures and Lyceums.
MEETINGS IN BOSTON.
Boylston Hall.—The Music Hall Society of Spiritualists
has secured the above-named new and elegant hall,
413 Washington street, near the corner of Boylston street,
for its eighth annual course of lectures on the Spiritual
Philosophy, commencing on Sunday afternoon,
October 11th, at quarter to 8 o'clock precisely, and continuing
regularly through the season. Rev. Wm. Brewster, of
Boston, will deliver the opening lecture on Tuesday,
October 25th. The committee are engaging other speakers of
known ability and eloquence, whose names will be
announced as they are secured. Tickets securing reserved seats for the season can be
procured at the graduated price of \$10, \$5, and \$3, according
to location, on application to Mr. Lewis B. Wilson, Chair-
man and Treasurer, at the Banner of Light office, 9 Mont-
gomery place, where a plan of the hall can be seen.

entitled "THE ABSOLUTE SUFFICIENCY OF Natural Religion
as a revelation from God, examined in the light of
reason and the Bible."
PUBLISHED BY W. H. WALSH, Wood & Holbrook, publishers,
13 and 15 Light street, New York City, for September.

THE BHAGAVAD GITA;
Or, A Discourse on Divine Matters between Krishna
and Arjuna.
A Sanskrit Philosophical Poem, translated, with
Copious Notes, an Introduction on Sanskrit
Philosophy, and other matter,
BY J. COCKBURN THOMPSON.
Member of the Asiatic Society of France, and of the An-
tiquarian Society of Normandy.
This beautiful book is printed on tinted paper, gold-
embossed binding, and will be found a valuable work.
Price \$2.00, postage 12 cents.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.