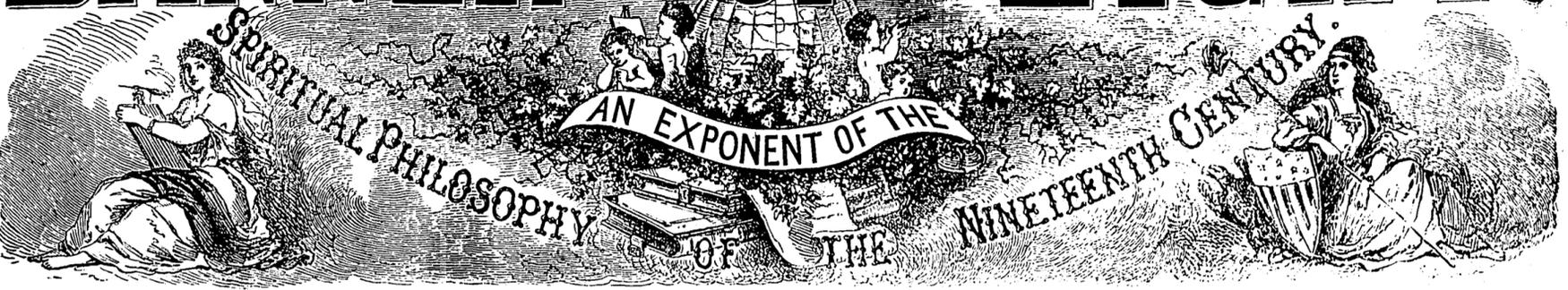


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Original Essays.

SEERSHIP AND HISTORY OF THE BIBLE.

BY PROF. ALEXANDER WILDEI, M. D.

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

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

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

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

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

Ethnology may yet be taxed to show who the Jews really were. Perhaps they were the progeny of exiles; perhaps not. The Lakaidemomians of Sparta claimed them for kindred, and they acknowledged it. "These Jews are derived from the Hindu philosophers," said Aristotle to Hyperochides. "They are named by the Hindus, *Kalamians*, and by the Syrians, *Sudaans*. They took their name from the country which they inhabit, *Judaea*."

By the record of Jeremiah the prophet and son of the high-priest Hilkiah, there were four thousand six hundred in all carried away by Nebuchadnezzar, generally nobles and artisans. Those who come with Zoro-Babel (Zoro, a son or priest; Babel, Babylon) were enumerated at forty-two thousand three hundred and sixty, and seven thousand three hundred and thirty-seven servants. It is a curious inquiry as to the race to which the fifty thousand belonged. Indeed, according to the Assyrian *Tablets* only twenty-seven thousand two hundred and eighty captives were carried away when Samaria fell. Judaism appears to date from this period. Nehemiah is recorded as first collating together the holy collection; Antiochus as destroying it, and Judas Makkabeus as again putting the Canon together. I know that Ezra and the Great Synagogue are credited with this work; but that fact would accord with this statement. See *Maccabees*, II., ii. Ezra was a scribe, or compiler of the Law, he says, and it is usual to assign to him the credit. Hilkiah,

his ancestor, "found" the Book of the Law in the Temple; but no one ever knew it was lost. Nehemiah describes himself as cup-bearer to Artaxerxes (Longimanus), king of Persia, and a worshiper of "the God of heaven." This divinity would seem to be Ahura-Mazda. To be sure the sacred books style him Yava (Jehovah), Adoni (Lord), Moloch (king); but these are titles or translations. The Rabbinical Institute, having its chief college at Babylon, the introduction of angels and archangels, of Satan and his spirits, all show a parentage beyond the Euphrates. The forms and myths of a religion are the crystals and fossils of history.

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

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

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

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

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

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

A not improbable purpose of the legends of Samuel, Saul, David and Solomon, was to impress the mind of the Jews in later historical periods with the conviction that all Syria and Idumea, from Hamath or Emesa to Egypt, had once been under one sole Hebrew jurisdiction, and therefore might be considered as lawful to acquire. I do not find much evidence of a satisfactory character outside the Bible that there

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

The statement that Sisak or Sesonka conquered Jerusalem, is the first evidence of a kingdom of Judah. By the acknowledgment of Hebrew books, the kingdom had already been sundered. Sisak, though King of Egypt, was of Semitic blood, as were other names of his dynasty. The Bubastite kings were Sisak, Osorkon or Sargon, Her-sha-seb, Osorkon II., Sesonka II., Tiglath, Osorkon III., Sesonka III., Tiglath II., clearly Assyrians. If Solomon ever married Pharaoh's daughter, she was of Assyrian blood. The secession of Jeroboam and the apostasy of Ahab, indicate a corollary to the condition of affairs in later times. Ahab was king of Samaria, whose people were odious to the Jews; and Jeroboam established a calf-symbol or taurisphinx at Dan in Galilee—a reflection on the later Galileans, who were considered *heterodox*, but not apostates. In the Assyrian *Tablets* we find record of the following kings: Jehu, son of Homri, Menahem, Pekah and Hoshea; also Azariah, Ahaz or Jochaz, and Hezekiah. Doubtless these were genuine persons.

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

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

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

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

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

The seership of the Bible has many marks of genuineness. It is infinitely more plausible than

its history. We do not suppose that we are obligated to attach much credit to the *events* recorded in regard to other matters; but we consider the phenomena as more or less actual. There perhaps was never a Samuel, Balaam, Elijah, or Elisha; but there were men who witnessed and performed such marvels as were imputed to them—at least something of the kind. We propose to trace some of them, and analyze, as we best may, their quality and credibility.

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

The enthusiasms and visions of the seers and prophets may be studied with profit. The story of Balaam, written perhaps in the reign of the great Jeroboam II., informs us that he went away alone to seek for enchantments for serpent-charms and "saw the vision of Sadi, falling into a trance but having his eyes open." Isaiah describes this form of *ecstasis* (Cheyne's version): "Thy speech shall be low from the dust, and thy voice shall come, as that of a ghost, from the ground, and thy speech shall chirp from the dust." In another place (chap. viii.) he gives a test against necromancers: "When they shall say to you: 'Seek unto them that have familiar (*abech*) spirits, and unto wizards that peep (*ehrip*) and that mutter; should not people seek unto their gods, even to the dead in behalf of the living?' then shall you require this test: To the law and the testimony, if they speak not according to this word there will be for them no morning-dawn."

It is easy enough to understand, then, that when Saul was met by a company of the *nabim* coming down from the high-places with a psalter and a tabret and a harp, prophesying or chanting verses, that the sacred fury, "the spirit of the Lord, came upon him and he prophesied likewise." When Jehoram, son of Ahab, marched an army against Moab and was in danger of perishing from thirst, the prophet, Elisha was consulted, and required the aid of music to produce the enthusiastic condition. "And Elisha said: 'Bring me a minstrel.' And it came to pass, when the minstrel played, that the hand of the Lord came upon him." When Saul quarreled with David, he followed him to the prophetic college—"Naioth in Ramah." His officers, whom he had sent to arrest the offender, had all been overcome by the enthusiasm, "and they prophesied." The Canaanitish blood could not resist music, any more than susceptible persons now-a-days, who hear Moody and Sankey. Saul yielded in his turn. "The spirit of God (the gods) was upon him also, and he went on and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes, also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night."

William White has related a similar story of Emanuel Swedenborg. It is no marvel. Even David, when following the ark, in which the symbol of the Deity was enclosed, "danced before the Lord with all his might," like the raving Bacchant of the *choreia* having on only an ephod, and evidently scandalizing his jealous queen by conduct so closely resembling that of an orgy. He replied to her reproach: "I will play before the Lord; and will be more vile than this, and will be base in mine own sight; and of the maid-servants I will be held in honor." This was to be organic in the extreme sense of the word, as well as enthusiastic.

The narrative of Elijah is apparently a network of myth. The calling down of fire from the sky, and his own ascent by a chariot of flame, are too incredible for the modern intellect. The compiler of the book of *Chronicles* did not believe the story; indeed, he held prophets at a discount. He never scrupled to tell his story in a way to contradict theirs. He quotes a "writing" from Elijah the prophet, rebuking him for apostasy and the massacre of his brethren. This was, of course, after his father's death, yet by a reference to *Kings* II., iii., it will be seen that the "translation" had taken place before Jehoshaphat's death—a period of seven or eight years before Elisha had come to the front.

The resurrection of the Phoenician woman's son, and the wonderful provision for keeping full the barrel of meal and cruise of oil, are all mythological, probably symbolical. The writer took down legends, and only Rabbinus understood them.

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

The "many days" of the annual drought had passed, and the worshippers had come to the holy hill to celebrate the orgy. Palestine had many such hills. The usual method of convoking the people was by blowing trumpets. The elders were assembled and consecrated; the priests wept between the porch and the altar, lying all

night in sackcloth. The ark of Adonis stood on its pedestal, a slain hez laid by its side, and the women with the arch-priests cut off their hair. (See *Jochi*, ii.) We notice somewhat of this in the contest, as it is represented. The prophets of Baal from morning till noon invoked him. "They leaped on the altar"; in other words, they danced around it in a chorus. Then it is said, Elijah mocked them. The divine youth was still in the Under-world, and not yet resuscitated. "They cried aloud and cut themselves after their manner with knives and lancets." This was, in fact, a part of the observance. The Israelites did the same at funerals; and these were the observances of the lover of Astarte-Salamba. She called on her beloved, and he answered her not.

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

When the priests, the *Kebeshim* and *Kebeshath*, the sacred men and women, had ended the mourning rites and the purification (*Isaiah* lvi., 17) the chief took the lead. He was called the *ahad* (Greek *agathos*), or the OSE. It was his province to supervise and close the observance. Elijah represented this functionary. He did precisely what the chief priest did at Byblos and Hierapolis. We are told that lightning—"the fire of Jehovah fell," and the prophet heard the thunder "the voice of an abundant rain." This was regarded as the climax of the observance: Adonis had arisen, ascended to the sky, and entered the bosom of Salamba; and they, the two-in-one, were fructifying the earth with rain.

The matter described in the book of *Kings* was not a miracle, but a story distorted for a purpose. The account of the demoniac, the "man among the tombs" whom Jesus healed, is apparently derived from a similar source. (See *Isaiah* lxx.) Many slept in cemeteries in order to procure dreams, visions and spiritual communications, from the demons of the dead; and often became mad from fasting, drugging and other devices that were employed. It was also usual to destroy a herd of swine, by driving them over a precipice. Lucian says that parents often brought their children to the temple on these occasions, and drove them down the steep to destruction. It was a propitiatory offering to the widowed goddess. Isaiah mentions this slaying of children at the "clefts of the rocks." (lvii., 5)

(Concluded in our next.)

WHAT WE MAY ACCOMPLISH.

To the Editor of the Banner of Light:

The possibilities of the human soul are entirely beyond the speculation of the mind. Not until we can begin to fathom the meaning of the limitless, will it do for us to make predictions concerning one's capabilities. Yet I think that we not only have a right, but that it is profitable for us to forecast the range or scope of our growth in *this* life, especially in relation to the moral culture of ourselves. And by moral culture I would not be understood as commending that austere and over-rigid self-discipline of asceticism that dwarfs the social powers and cramps and stultifies the higher nature; but the proper restraint of all the passions, with which one controls the terrible forces of the human soul by the grand and kingly sceptre of the will, as a large ocean-steamship is guided and managed by the puny arm of a single individual. That I use the word "terribleness" advisedly, one has only to look at the daily record of crime, as it comes to us from different parts of our country and the world, to be convinced. In fact, destructiveness seems to be the reigning and controlling element of society, when we study the accounts of the results of the human passions. The lusts of the flesh! how numerous they are! And, unchecked by the moral qualities, how destructive of happiness, of comfort, of life, of all good—turning all life that comes in contact with them into a hell worse than Dante's Inferno. This has always been, to a greater or less extent, and will continue for ages to come. The dark spirits that we meet in the other life are the same reprobrates that they were here, still roaming about with evil passions unchecked and unsatisfied, not yet having found the better way.

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

Solomon said that "he that ruleth his spirit is greater than he that taketh a city." But if human greatness is to be measured by this standard, how few are truly great. Among our great men—those whose names are familiar to every child in the land—those who make our laws—those whom we prefer to positions of the highest trust that citizenship can confer upon one another—what pitiable confessions of human weakness does a knowledge of their secret lives make to us! How does the scandal of high life tell the story of the demerit of the human will and of the predominance of lust over the love of truth and goodness. However, we do not expect any better things of these spirits, even though they may and do occupy seats in the halls of Congress; but we have a right to

expect better things of our friends who profess to have found the basic principle of truth—the true way of reaching the kingdom of heaven, which, as all of us have discovered that have cared to push the investigation far enough, is *truth*. A truth that was attained eighteen hundred years ago or more, but a truth that is brightened rather than dimmed by age. I say *truth*—I do not mean better things than living unblinded truth to passion; in other words, to fail to put into practice the beautiful truths that come to us from the spirit world.

I regard the philosophy of spiritualism as so much better than any other system of ethics, that a corresponding difference of behavior may be the result. Else what is our religion better than that of any of the so-called sects? The Methodist with his machinery of class-meetings and prayer-meetings, the Baptist with his array of churches and immersion, the Adventist with the coming of his savior upon the clouds, and the Christian with his cylindrical prayer mill, ending out his prayers to his deity, all seem alike foolish and empty to me; but if we *truly believe*, in fact if we are not made better every day by our faith, then it is more profitable than these.

St. Paul, who seems to have had a partial conception of the truth, says: "What then shall we be made of? We are made of the law, but under grace. For if we were not that to whom the law is given, we should be under the law, as the law is given to us. What shall we be made of? We are made of the law, but under grace. For if we were not that to whom the law is given, we should be under the law, as the law is given to us." It is related that once upon a time Jesus was approached by one who asked him the road to eternal life. And it is said that he said to him: "Sell all that thou hast, and give to the poor, and thou shalt have eternal life." Whether he had any right to say this, I do not know; but it is a matter that is worth considering. The same man who said this to the man who asked him the road to eternal life, said to another man: "If thou wilt be perfect, follow me, and I will make thee an apostle." It is related that once upon a time Jesus was approached by one who asked him the road to eternal life. And it is said that he said to him: "Sell all that thou hast, and give to the poor, and thou shalt have eternal life." Whether he had any right to say this, I do not know; but it is a matter that is worth considering.

Every mode of action that our senses come in contact with, has a mechanical perfectly corresponding motion, and there must be entities, or mechanisms of some kind, corresponding with those subtle, mathematical movements, which we call the imperponderable forces of heat, light, electricity, etc. Is it not a mere quibble to say that these forces are motion alone? We never think, in a scientific investigation of any subject that comes within the scope of our senses, of dissociating and abstracting in our own mind any mechanical movement from its mechanism, whether it be the movements of a watch, a locomotive, a horse or bird, a human being, or any natural or artificial object whatever. Why, then, should the scientists, when treating of the motion forces of the physical universe, with their single movements and prodigious displays of power, say that they are motions or forces merely, and not entities as well? All displays of power involve mechanical principles, and, of course, corresponding mechanisms. Can you separate the movement from its mechanism?

No wonder, then, that our scientific philosophers, muddle themselves, and discourse about the imperponderable and the unknown, when they undertake to conceive of the imperponderable separation of motion and force from mechanism or matter. For the two latter are synonymous; all matter is a mechanism, the machinery by which is elaborated the wealth of all the products of the kingdoms of nature. But since matter is composed of forms within forms, and series above series, standing in uninterrupted relations to each other, the finer and more interior, which actuate the coarser and more exterior, constitute what are called the imperponderable forces.

It may seem somewhat strange, at first view, to associate mechanism with these forces, we have been so accustomed and taught by the scientists to regard them as merely forces or motions alone; or if we have conceived them as having any substantial existence as elements or fluids, the basis and methods of scientific inquiry have not led us to associate form or structure with them. But there is no reason for supposing that the subtle elements in nature are formless; on the contrary, they probably have a much greater perfection of form than grosser matter. All reason and scientific analogy go to confirm this view. Without their constituted, it would be impossible for them to be the agents in producing such mechanical marvels as we witness in the various forms and structures in the vegetable and animal kingdoms, especially in the latter.

But how these structures are elaborated by their creative forces modern science cannot tell us, because it ignores any substantial existence in connection with them. But discoveries have been recently made as to the nature of atoms and the etherial forces by which they are actuated, that throw a flood of light upon the character and modes of action of the so-called imperponderable forces, and consequently upon all physical phenomena, and which must revolutionize the present scientific methods, and change the popular ideas in relation to the basic concepts of matter and force. These discoveries are embodied in Dr. Edwin D. Babbitt's great work on "The Principles of Light and Color," by whom they were made. It is not too much to say that they exceed in importance all previous scientific discoveries, because they explain the very atoms themselves, which constitute the whole structure of the material universe, and hence embrace, in their relationship, the total circle of the concrete sciences. And not only this, but they start us in the right direction, and give us the method and means for a world of other discoveries in physical and spiritual science, besides correcting the mistakes of previous scientific views. They may be ignored for a time by scientific men, because they are not only antagonistic to the narrow and materialistic scientific views of the day, but they are also the result of that Spiritualism to which our scientists are so adverse.

We find ourselves living in a world filled with an infinite variety of natural structures and organisms so surprisingly elaborate, and formed with such mathematically mechanical perfection, as to excite our utmost wonder and admiration, and it would seem to be the business of science to explain some of these wonders, and show how they have been developed, and the causes which have produced them. But does science in its present condition do this to any great degree? To be sure, scientists tell us of protoplasm and monera, and how from them are produced these complicated animal structures by chemical action; but how much more

do we really know of the how and the "why and wherefore" of the existence of a single bone, muscle, nerve or brain, or how a single one of these organs came to have just the form it does and not some other, or how it came to have any form, and what kind of a power combined together the whole into a living machine? Does it tell us the *modus operandi* and by what power the atoms are joined and held together in any chemical compound? Does it tell us anything of the formative power that builds up the atoms into the plant from the tiny seed, or the bird from the egg? Of course it may be said that science is yet in its infancy, as it were, and cannot be expected to explain everything; all of which is very true. But the great and important question is, whether, in its present direction and prevailing methods, with its basic and guiding concepts, and the limitations which scientists attempt to fasten upon scientific inquiry, it could ever explain any of these things?

The theory of the evolution of all the higher forms, and species, and lineages, out of the lower, which has created so much discussion and controversy, no doubt, gives us the method by which the world, with its three great kingdoms and all their wealth of products, has been built up. But this idea, as it has been commonly elaborated by men of science, is not a sufficient exponent of Nature by any means. Back of all the relations between organisms and their environments, by which through long periods of time changes have been going on in the vegetable and animal kingdoms, there must be elements in which reside the formative and organizing powers which have created these organisms, of course in accordance with the materials which the environment furnishes, and which the organism sustains to the organic products upon which it depends. It is evident that each kingdom is dependent on the one beneath it for its existence, and a perfect correspondence is required between them for one to sustain the other, and whatever changes take place in the lower necessitates corresponding changes in the organism of the higher, and *vice versa*; but the *modus operandi* of these changes is to be found in the invisible elements, which mold every organic product into a form and structure which will enable it to exist in harmony with its environment.

Everywhere in Nature we see consummate form and mechanical perfection displayed in each minutest thing; and the higher we go in the progressive scale, the more perfect become the forms and the more wonderful the mechanism, until in the human body it surpasses our comprehension. Empty and barren are all the causes which science, in its present condition, assumes for these wonderful developments. They do not touch the real principles that build up this magnificent framework of Nature.

The great defect in modern science is that it ignores the all-important factor in the explanation of material phenomena, and that is subtle and refined elements, in a regular gradation from the material to the spiritual, whose constitution consists of the most perfect mechanical principles that we can conceive of, which composes the divine machinery that elaborates all the varied structures and organisms, and furnishes the explanation of their growth, interactions and phenomena. The causes that science has assumed are totally inadequate to produce the results which we witness. To say that matter and force, as commonly understood, alone originate all things, explains nothing. They do not explain the machinery of human invention. How, then, can they explain the delicate as well as the vast and complicated machinery of Nature?

But objection may be made that any mechanical action of these refined elements will not explain the phenomena of vegetable and animal life, as their growth and formation are produced by chemical processes, and that the whole vegetable and animal kingdoms are built up in this way. But Dr. Babbitt has shown that in all chemical combinations the atoms are joined and bound together by the ethers "at act upon them mechanically, and consequently, chemistry, although it transcends ordinary mechanical action, is only a higher kind of mechanics. Thus the primal principles, though palpable enough to us on the lowest physical plane, when they rise higher in the scale, and put on superior and more refined and subtle forms of action which elude our senses, and which we designate as chemical, physiological, vital and organic, we fail to recognize them as the same. Just as we have in the seven colors of the prismatic scale all the primary colors in the universe, but repeated through all spheres, octave above octave; so in these primal principles we have all the principles of the universe, but which ascend, through all stages and gradations, to the inmost centre of the Infinite Spirit.

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

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

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THE BRIDGE ACROSS THE RIVER.

By "TOSAWANDA."

There's a bridge across the river,
It has been there for all time;
But the mist that used to shroud it
Lift and show its path sublime.
O'er this bridge, in studding vestments,
Gildes the larva angel-trong.
Come to cheer us, drawing near us,
When life's tasks seem hard and long.
There's a bridge across the river—
Sullen river we call Death;
River that inspires with terror
All things breathing mortal breath.
But the bridge is bright with promise,
All its arched ways wreathed with flowers,
And it leads earth's incompleteness
Into brighter, better hours.
Oh, what joy to think that angels
Stand, though unseen, at our side,
And with gentlest intimations
To best thought and action guide!
Finer than the blossom's fragrance
Gildes their forms o'er gossamer earth—
Loving messengers to teach us
Life's grand meanings, life's great worth.
There's a bridge across the river;
Dying faces rapture shed,
Call hands reach to unseen clasps,
Passing spirits greet the dead,
Oh, what meetings in that fair land
With the loved ones gone before!
Oh, what peace and joy and beauty
Wait us on that golden shore!
Burbank, N. Y.

Free Thought.

REVIEW

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

To the Editor of the Banner of Light:

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

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

"That whatever is in the constitution of things, or in the order of the universe, is right, I most fully believe." I submit that that seems a remarkable statement in connection with the major part of Bro. Newton's ideas upon the subject under consideration, inasmuch as it negates all the rest of his argument. "Pray, what is the order of the universe?" "The order of the order of the universe?" "Will our good brother please inform us? The answer, however, may be inferred from what follows: "But to go further and claim that whatever is, in human motives and actions, is right." This he gives his readers to understand he cannot accept, and so human motives and actions, in his view, must be outside of and disconnected from the order of the universe, which statement is not truth to me. "It seems scarcely necessary to seriously combat a notion so contrary to the universal moral sense of mankind." Is it simply a notion to believe that the power we term God, or Eternal Law, rules in everything as well as in part? That that power rules through the will, desires, and every act of man, whether it be to put his hand into the fire or to suffer the penalty thereof? Can man have thought that the result of the action of natural law, regardless of what such thought portends? Is less wisdom shown in the production of man and his guidance from the crude, up through all the multifarious sufferings and experiences he is forced to encounter, till he shall have reached the beatific state, than in the flower with its perfume and beauty, or a tree of the forest, with its grandeur and symmetry? All, in my view, are equally subject to the great law of life which gives them birth, and bids them develop, each according to the law of his or its being.

Pythagoras speaking of God says, "He is the universal spirit that pervades and diffuses itself over all Nature." "All beings receive their life from Him." "The only principle, the light of heaven, the Father of all." "He produces everything; He orders and dispenses everything; He is the reason, the light and the motion of all beings." And Pope's well-known lines—
"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."
I bear close relationship to the same beautiful idea, viz., that God is in everything.

The more we look at this subject the stronger are our convictions that everything forms a unit, and in that unit is all wisdom and all power, whether we call it God or Law. For my part I prefer the latter term, inasmuch as God, or the gods, in my conception, are subordinate to Eternal Law.

Does Bro. Newton believe that everything is right in the absolute, but wrong by comparison? I think Dr. Child used to illustrate his theory in this way: A parent gives to his child over night a dose of medicine, which the child with all its powers rejects; that is, the taking of medicine through force. To the child it was a wrong at the time, but after waking the next morning and finding himself entirely relieved of his sufferings, he has nothing but praises for the parent, who knew from the first what the result would be. And may we not all arrive at a point somewhere in the future, when with the child we can say, "I now know that everything in the past has been right?"
If it be true, no one can with any propriety find any fault with or object to the conduct of another. Why not? My belief is that the world stands to-day it is right, and it would be folly to assert to the contrary; but if any one does not like the condition of things as they see them to-day, it is both his privilege and duty to do all in his power to make them better for tomorrow. I have had men say to me many times, "If I thought as you, I would sit down and let everything take its course." Very well, I have said, perhaps in your case that would be the wisest course to pursue; only continue to sit until you are forced to believe that there is a better way, and then take that way and go on, wiser for the experience you have passed through.
"There is and can be no evil, nothing wrong." Of course there is much that to man appears wrong, and all must admit the necessity of having terms by which to designate all the conditions and actions of mankind; nevertheless few

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

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

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

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

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

But when every human being is taught the truths of inexorable natural law, that by that law all men are judged, and that the law is the same through all the experiences of life for wise purposes and ultimate good, and held accountable for every act in life, in judgment upon which the law of justice will force them to sit and to render an impartial judgment, then it will be that morals will take a higher stand, and the world a longer stride toward that better and happier condition that so many of earth's children sigh for.

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

Can it be an All-wise Power that gives to man a propensity to sin, (as it is termed), and then, instead of letting the sinner take the consequences of his acts, and therefrom learn lessons of restraint, (which in reality are but steps in the ladder of progress to higher and better action), sends down from heaven his only son, or a part of himself, to die for the sins of men? For the asking, take upon himself the burden of those sins, so called, thereby annulling or virtually acknowledging the failure of his original plan? Such a proceeding by a god may be wise, but in normal affairs we should say it was a foolish waste of time and material. When the world's silly teachers awake to their shame upon this silly vicious atonement subject, and are made to see that the greatest stumbling-block in the way of permanent moral reform will have been removed.

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

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

"They (the doctrines under consideration) are counter to the universal moral consciousness or intuition of mankind." Does not that depend altogether upon the standpoint from which we look at them? Perhaps the moral consciousness of mankind needs elevating to the plane of natural law, so that they can see and realize that the power outside of man, in connection with that which we term his own nature, is the power that gives him his own salvation from darkness unto light, and that they themselves may not recognize that fact.

It is quite a common remark with some people, when conversing upon subjects akin to this, that they "do not wish to go through hell to get to heaven," and generally fellowship with that sentiment; but experience tells us that our desires are never consulted, or our choice ever heeded in the matter. Then again, who but God can say that that way may not be the nearest way to heaven after all?

Suffering is another bugbear which frightens the timid soul, and tests the courage of the stoutest heart. But who can say that those who, meeting mountains of trouble and difficulty in their way, and bravely overcoming the same, through self-abnegation and a will which acknowledges no defeat, have not been made stronger mentally and morally thereby?
"This theory, so far as it has any practical effect, plainly tends to stultify the moral sense and to paralyze all efforts at self-improvement or human elevation." Viewing the subject from my standpoint it has exactly the opposite effect. But I would ask what there is objectionable in to believe in eternal law, and that the law of the kingdom of wisdom, which is the law in the mind of man as in the atom, in the cloud as in the sunshine, and that however erratic man may at times seem to be, he will by this same law, which is always progressive, be forced or enabled to take on higher conditions whereby his actions will be correspondingly elevated, so that all that once appeared objectionable or disagreeable has been displaced by the beautiful and good? In short, that God rules supreme in

SOME SCIENTIFIC FALLACIES.

By FRANKLIN SMITH.

To the Editor of the Banner of Light.

Many of the leading scientists in this country and Europe have manifested a very strong prejudice against psychical, clairvoyant, psychometric, and other varieties of kindred phenomena, as well as the spiritual manifestations which have become so common, and have indicated, collectively as well as individually, that these subjects were beneath their notice; and whenever they have been driven to give them the least attention, have manifested anything but a scientific attitude in their investigations, and have conducted them in a spirit of virulent prejudice that precluded any possibility of arriving at the truth.

But let us see what is the validity of the claims of their boasted scientific knowledge, that it can ignore these phenomena and pronounce them false and spurious, and beneath the notice of scientific inquiry. Some of the principal errors and doctrines laid down by these scientific masters are that all phenomena are reducible to matter and force; that all forces are correlative and interchangeable into each other, but that force in itself, being the basic, unitary principle into which all motions are resolvable, is entirely inextinguishable; what matter is in itself it is impossible for the human mind ever to know, because all we can know of it is through force. They also assert as a postulate that there is no conceivable connection and relation between any of the modes of force and our sensations of the same; that colors and sounds and odors and flavors alone exist in our sensations; that there are no flavors, odors, sounds nor colors external to ourselves, but only vibrations of force; and how these vibrations cause sensations in us we never can know, for there is no conceivable relation between them, and hence all scientific inquiry is limited to the relations which phenomena sustain among themselves alone.

But how much do they really know of the nature of the subtle movements that cause our sensations of an objective existence? But little beyond the mere fact that they are pulsatory or rhythmic in their character. They do not know the internal form of these movements, or the secrets of their mechanism; then how is it possible for them to assert that there is no conceivable relation between an objective existence and our sensations of it? It is all done through force, say they; but what force is in itself we never can know. Of course you cannot, if you take it out of its natural connections and relations to other principles of equal im-

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 107 N. Broadway, New York, N. Y.

Close of Volume Important Notice to Our Patrons.

Our next number concludes Volume Fifth of the Banner of Light. We earnestly trust that all whose names are now on our books, and whose subscriptions expire on that date, will feel to give us the enjoyment of a renewal, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible. The following paragraph will be of interest to all contemplating such a course.

In accordance with the expressed wishes of many of our patrons we have decided to issue the BANNER OF LIGHT OF LEAFLET SUBSCRIBERS also begin with the next volume, and may therefore favor us with their orders at THREE DOLLARS per year, the drawing off the fifteen cents additional which heretofore have been charged as postage. The United States Government demands of us to tax the preparation of our publications as they regularly appear, therefore the price we propose adding redness on our part to give us far as our financial means will permit.

We trust the friends will respond to this occasion to their requests, and will give practical proof of their confidence in the Banner of Light by renewing for themselves, and by the putting forth of renewed efforts to extend our subscription list in their home and neighborhood.

Minds Befogged.

The Boston Advertiser is of opinion that any persons "whose minds have been befogged by the professor's fancies of the spirit mediums," will find Professor Wundt's letter in the Popular Science Monthly "most enlightening." We fear our readers are not so fortunate. Wundt's letter, instead of bringing light, opens with the confession that he is incompetent to give the slightest explanation of the occurrences he witnessed in Slade's presence. He subsequently suggests that they may have been "well-managed feats of legerdemain." But here he is met by the testimony of Samuel Bell, the most celebrated prestidigitator of Berlin, who declares before a jury that "the phenomenal occurrences with Mr. Slade have been thoroughly investigated by him, with the minutest observation and investigation of his surroundings, including the table, and that he has not in the smallest instance found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that an explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, is absolutely impossible."

of Halle, who, long ago published, in a periodical conducted by himself, a paper expressing his belief in the reality of the phenomena which were reported in the case of Slade. He has, however, at the present time, returned to the old profession, who testified that they were entirely trustworthy and not liable to be deceived.

From which it would seem that Halle and certain scholars and men of science do not stand in that general view of opinion, which regards the investigation of many of the same class in America. Beyond that, when the claims of our phenomena are admitted, as they must be, how many modest individuals we shall hear of who have been and still are, from the start, but have never allowed the fact to be stated.

The Case of Mrs. J. R. Pickering, of Rochester, N. H.

On our sixth page will be found a brief note from E. P. Hill, concerning the recent manifestations which have occurred in the presence of Mrs. Pickering, at Haverhill, Mass. In further illustration of this case, the supplement of the Banner of Light for Sept. 6th, contained a three-column article from the same gentleman, to which want of space, that inevitable and unwelcome concomitant of journalistic labor, prevents our giving more than a passing glance. Mr. Hill opens his communication to our contemporary with a completely digested history of what has occurred in Mrs. Pickering's mediumistic career up to the present time—much matter concerning which has also been given to the readers of the Banner of Light from date to date, alludes to the peculiar nature and strongly-marked character of the evidence in favor of the verity of the materializing phenomena which he has been privileged to obtain at her sittings, refers to the Lowell and Westford papers, and says:

"Allowing this whole episode, transaction to now drop from the case, the facts and nature of the evidence in the case of Mrs. Pickering, previous to this affair, with the events and evidence of the same character, bearing on that important point, which have been given to the public, and adding to it the fact that just before which she has been a long and patiently waiting, and which now points to her fall and spirit, similar to that of the charges of fraud which have been so mercilessly heaped upon her."

Hastily surveying the field of her disaster when it occurred, I then said, "If she has any true mediumship she has it yet, so long as all the past is broken down and destroyed."

This language was sweeping and clean-cutting, too completely so, I admit, to be unattended by words of explanation, but it is by the gold is tried. It was, however, taken care of at an early moment in a carefully prepared paper upon that subject, published in the Banner of Light of Aug. 31st, 1878, as follows: "I could not mean that a false step would obliterate any fact of the past, but it might 'break down and destroy' its power and influence, and annihilate all belief in it with those not eyes witnesses of the events, but it is by the effect of the exposure upon the minds of those who had begun to believe, the representations made of her power. At the moment of her apparent fall the number was very few who could be made to believe that she had any genuine powers, and nothing could be clearer than that, in this sense, her establishment as a medium was a thing of the future. It was language used with the intention of vividly and forcibly describing the complete overthrow which Mrs. Pickering had experienced. From a very high pinnacle of fame she suddenly fell to the point of being discarded by the very persons who had been her warmest supporters, some of whom have since said they believe she has genuine mediumistic powers; and others of the number, if they do not express as much as that, are unable to account for many things they have witnessed in her presence."

in written upon and passed back again, and hands were also needed to receive a handkerchief which was waved at the aperture and afterwards tied in knots. Some have said, and others may say, "That was only a trick, and in a sense it may have been; but in another sense it was an important demonstration of the existence of independent power, making clear the possibility of independent action of that nature."

Deteriorating Effects of Spiritualism.

The wise man of the *Brooklyn Gazette* remarks in reference to the case of Mr. Kiddle: "One of the worst results of Spiritualism is in its weakening effect on the man, before they engaged in it, had the capacity for usefulness." The numerous cases illustrating the veracity of this assertion should have been cited by Bro. Monroe. For example there was the late Alvin Adams, for the last twenty-five years of his life a Spiritualist, but his capacity for usefulness was entirely crippled. It is true he continued to engage in an immense business with rare sagacity, energy, and diligence up to the last, and died a very wealthy man. But then his usefulness was mainly confined to the vulgar details of business, and did not soar into transcendental spheres. There was the late William Lloyd Garrison, too, a perfect imbecile, after he embraced Spiritualism, thirty years ago. It was a pitiful sight to see that man after he became a Spiritualist—so weakened in intellect, so ignorant of public affairs, so apathetic in the cause he had advocated in his youth! There was George Thompson, too, another notable instance of the blighting effects of Spiritualism. If we did not think it would hurt his feelings, we might point to Bro. Rich as a standing example of the truthfulness of the *Gazette's* remark. He was what is called a "smart business man" before he took up with Spiritualism. Look at him now! Go ask the type-founders, the paper-makers, and all the trades-people with whom he has dealings, how his credit stands!

Then there is Dennis Lyman, who has charge of one of the most important bureaus in the Treasury Department at Washington. What a weakening of intellectual fibre since he embraced Spiritualism! How different from the robust and vigorous understanding exhibited by the anti-spiritual conductors of the *Gazette*! Look at William Denton, and hear him discourse. What a weakening since he began to preach Spiritualism!

Then there is Senator Ben Wade, of Ohio, who subsided into a seventh rate politician the moment he turned up a Spiritualist. Nor must we omit Vanderbilt, dying worth only a paltry thirty-five million, and all because he became "weakened" and lost his capacity for usefulness through this pernicious and diabolical Spiritualism!

The list might be extended much further. Alfred B. Wallace, who was a great naturalist twenty-five years ago, has lost all his "capacity for usefulness," though his papers on natural selection, &c., are still eagerly republished by the *Popular Science Monthly*. Those German professors, too, Ulrich, Zöllner, Scheibner, Fechner, Weber, Hoffman, Ludwig—what a decadence from their high estate since Slade converted them to Spiritualism! We hope the *Gazette* will go into this important subject more extensively, and cite the innumerable cases proving the "weakening effects" of Spiritualism, and the elevating, invigorating effects of an attitude antagonistic to it. This last it can illustrate amply by pointing to its own spiritans and encouraging example!

A Spiritual Editor-at-Large.

Why not? While private individuals and public organizations all over the continent of North America are employing agents to represent in the public prints their business, society or religious schemes, why should not the friends and advocates of our glorious dispensation feel an equal interest in putting the movement they profess to love in its true light before the reading public? Of course the Spiritual press wherever located is doing its best in this direction, but also of course its sphere of circulation is apt to be confined too closely within the circle of the believers in spirit return and communion. The field which needs imperatively to be worked is the secular press: here one conversant with the salient facts connected with the Spiritual Philosophy and Phenomena will find that the deepest ignorance and abominable ignorance which has no disposition to seek the seclusion of the closet, but boldly perambulates on the editorial homestead. Hardly can a question regarding Spiritualism be started before the average secular editor or course there are some truly honorable exceptions, instinctively understanding that his readers will read all he has to offer on the mooted subject, rushed into a "leader" whose length is only paralleled by the want of information, or the amount of willful misrepresentation, of which it is the vehicle. Now a spiritualistic Samson is needed to smite with his truth-revealing pen, and on their own ground, these journalistic Philistines, and either show up the fallacies indulged in by these papers or their representatives, and in the very columns in which such fallacies appear—or failing of getting a hearing for his articles forwarded freely in reply, to at least demonstrate to lovers of fair play everywhere the want of a sentiment of common justice in the sanctums of the daily or weekly issues refusing to print his communications.

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

they do not expect to be criticised misrepresent the facts of Spiritualism, disgrace its revelations and belie its defenders.

The proposition is again respectfully submitted to the consideration of the Spiritualists of this country. Let us see what they will do in the premises!

A Valuable Work.

THE EVOLUTION OF MAN: A Popular Exposition of the Principal Points of Human Ontogeny and Phylogeny, from the German of Ernst Haeckel, Professor in the University of Jena, author of the "History of Creation," and other works, in two handsome volumes with 350 illustrations, is recently published by D. Appleton & Co., New York. This work contains 970 pages, and the price of the two volumes is five dollars. The subject herein treated is a great one, and this work is conceded to be its great text-book. It follows in the line of Darwin's Descent of Man, which commanded an increasingly wide circle of readers and has challenged the most persistent criticism. Haeckel, the author of this book, is credited by competent authority with the possession of a larger amount of learning than Darwin, and for that reason alone students will be eager to familiarize themselves with his views and reasonings. The problem discussed is the origin of man as it is viewed in the light of science; and all such as care to listen to the discussion by so competent an author, whether they are disciples of the doctrine of evolution or not, will not fail to lend their closest attention to what the first of living biologists has to say. The two new words Ontogeny and Phylogeny need explanation to the general reader. The former is the doctrine which treats of the embryological history of plants and animals; and the latter treats of the history of genealogical development, or of the lines of descent of organic beings.

The work was first published in German five years ago, and its author, who is a professor in the world-renowned University of Jena, and has long since become famous for his lectures on biological science, is a man of remarkable gifts and rare cultivation. He was among the earliest in Germany to recognize the great importance of Darwin's theories in reference to the origin of man, namely, that he gradually came up from the lower forms of animal life. It was, in fact, in the same direction with his own studies. The studious reader will find an unceasing series of surprises for himself on these pages of the great German naturalist; and if he will know and reflect on what he is positively alleged to have sprung from, whether monkey or worm, he will find an opportunity to learn in these very learned volumes. In them are contained the very latest discoveries which have been made respecting the development of man, thus forming a perfect treasury of knowledge on that interesting subject. If to search candidly for the truth, wherever it may lead, is the sincere desire of the reader, he will find such a guide here as has not offered to take him by the hand before. It is not to be denied that too few people care to know particularly about their origin or their destiny. Many have inherited, so to speak, certain notions which they would much rather not have disturbed. From such our learned author will naturally get no sort of attention.

But the subject is a profoundly interesting one to the speculative mind, which is a rapidly-multiplying style of mind in these modern times. But by excellent scientific authority the author's treatment of it is pronounced to be "so greatly in advance of the intelligence and liberality of the age that multitudes will care nothing about it." There are other people who have an instinctive antipathy to all investigations of this character, as if they were either improper or immoral. Prof. Haeckel himself observes, "If we say that each human individual develops from an egg, the only answer of most so called educated men will be an incredulous smile; if we show them the series of embryonic forms developed from this human egg, their doubt will, as a rule, change into disgust." The first obstacle to overcome, therefore, is this instinctive hostility to genealogical investigation. It is unquestionably a nothing more than one of the fundamental prejudices on which the structure of human knowledge has hitherto been based, and it will require a long time to wear it away. The only way to bring about a general desire to study the subject is, as another writer most happily says, for people to "apprentice themselves a long time to the study of evolution among the lower forms of life." But those who are already alive to the subject will not fail to welcome the present treatise from Haeckel on "The Evolution of Man."

The author's former work, the "Natural History of Creation," was an exposition of the doctrine of evolution in its widest sense, traversing the entire circle of the phenomena of biology. The present work is confined to the genealogy of the human race only. Yet it is not possible to treat such a subject at all without treating those which are intimately related to it. So that it inevitably discusses questions which concern the kingdom of life at large. It is a popular work, while strictly scientific. It is written with remarkable lucidity, which attractive characteristic is still further set off by the elegant wood cuts and colored plates which strewn its pages in profusion and heighten its interest inculcably. The distinguished author declares that there can be no such thing as resisting his unbroken array of evidence without refusing to weigh its merits, or because of preoccupation with some contesting theories and hypotheses. The earnestness with which he writes is sufficient proof of his convictions, and often becomes eloquence itself. There is no one who desires to keep himself abreast with the knowledge of biological evolution, who will consent to neglect the grand opportunity which is to be enjoyed in this latest work of the German Professor Haeckel. [For sale at this office.]

Arrival of Major Forster.

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

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

E. V. Wilson's Work.

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

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

W. J. Colville

Has now returned to Boston, and still retains his office at 8 Davis street, where all letters, &c., for him should be sent. He desires engagements anywhere within easy access of Boston for Monday, Tuesday, Wednesday or Thursday evenings. He is willing to make liberal arrangements with societies or individuals for those days. Parties who wish to secure his services are requested to apply without unnecessary delay. His spirit guides are willing to lecture and reply to questions either in public halls or private drawing-rooms; they also conduct funeral services. His work in Boston makes it utterly impossible for him to accept engagements for Sundays or Fridays out of the city.

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

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

Gone to her Spiritual Home.

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

Sunday-Keeping by Law.

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

"The people very naturally want to know who is the originator of the restrictive Sunday law."
 "Is this the land of a republic? of freedom of conscience? of freedom of religion? of enlightenment? Then why this Sabbath law, that is, that oppressive Sunday law?"
 "The new Sunday law went into effect, and on the same holy day 150,000 people, including the sick, suffered because they could not get free, of the masses, few have a kind thought for the sufferer of that law."
 "The advent of the Sunday law leads the people to seriously inquire if Church and State are really one and the same institution? or if the secular government of the whole people is subordinated to the ecclesiastical government of some religious sect?"

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

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

Message Department.

Banner Correspondence.

Message Department. Mrs. Sarah A. Danks...

Indiana. From a private letter forwarded by Mrs. Helen P. Elvinsky...

years ago the 7th of July. Instead of adopting the popular mode of expending thousands of dollars to erect a monument over the grave...

California. SAN FRANCISCO.—A correspondent writes under a late date, stating that the Spiritualist Society in this city...

Massachusetts. BOSTON.—George Howard writes: "In your issue of the 10th of August, I noticed a criticism by Prof. J. R. Buchanan on some of the writings of A. E. Newton...

New York. TIMES-HERALD. S. S. Marsh writes, under a recent date: "I have just returned from the columns of the Banner of Light to the remarkable case of Mrs. P. K. Barker...

Indiana. INDIANAPOLIS.—Cordell Ball writes: "Spiritualism at the capital of the 'Hoosier' State seems to be holding its own and steadily moving on in the eventful way...

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who subscribes himself Barack Michener. My mother, Charlotte Baird, who is seventy-eight years old, and is in all probability on her last day of sickness...

Medicines Grapples Successfully with a Severe Case of Neuralgia. Relying wholly upon Magnetism as a Therapeutic Agent.

My patient was a young man of eighteen, of delicate physical organization, and predisposed by hereditary tendency to heart disease...

Will there be a recurrence of the pain, is the important question? Judging from my limited experience in several other acute diseases...

P. S.—More than two weeks have elapsed since the first treatment, and there has been no recurrence of the pain, but a steady improvement in health and strength...

It may not be known to our readers generally that the foregoing article (as well as several others which have from time to time appeared in our columns under the signature of "Medicus"...

The Work of Mr. and Mrs. Fletcher. A lady correspondent writes us from London under a recent date, and in the course of her letter pays the following well-merited tribute to the services wrought for the good of the cause in that city by J. William Fletcher...

Verification of Spirit-Message. The following note alludes to a spirit-message received through the mediumship of Mrs. Danks:

In the Banner of Light of June 28th was a message from Louisa West, Allegan, Mich. I was soon after called to visit a recently widowed sister in that place, and took the paper with me...

Mr. Charles Watkins, spirit medium for Independent State-Writing, has quartered himself in Alliance for a time, and will make this his headquarters for all regarding the wonderful phase of spirit power...

Denver.—E. G. Granville writes: "Mrs. N. D. Miller, materializing medium, late of Memphis, Tenn. is now located here, where she has already awakened quite an interest in the phenomena of Spiritualism by several exhibitions of her wonderful powers...

Colorado. DENVER.—E. G. Granville writes: "Mrs. N. D. Miller, materializing medium, late of Memphis, Tenn. is now located here, where she has already awakened quite an interest in the phenomena of Spiritualism by several exhibitions of her wonderful powers...

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New Books.

Mrs. M. A. King's Works. The Principles of Nature. As Discussed in the Development and Structure of the Universe...

Social Evils Their Cause and Cure. Treats on Theft, Intemperance, and Forward Cravings of our Artistic and Forward Cravings...

The Religion of Spiritualism. BY EUGENE CROWELL, M.D. Author of "The Identity of Primitive Christianity and Modern Spiritualism..."

Bible Marvel Workers. And the power which helped or made them perform Mighty Works, and other Inspired Wonders...

RESEARCHES IN THE Phenomena of Spiritualism. BY WM. CROOKES, F.R.S. CONTEXTS.—Spiritualism viewed by the Light of Science...

"GHOST LAND;" Or, Researches into the Mysteries of Occult Spiritism. Illustrated in a series of autobiographical papers, with extracts from the records of...

VARIOUS REVELATIONS; With an Account of the Garden of Eden, and the Settlement of the Eastern Continent. As related by the leaders of the wandering tribes...

Fruit and Bread: A Scientific Diet. BY GUSTAVE SCHLICKESEN. Translated from the German by M. L. Holbrook, M.D., editor of the Banner of Light...

Progressive Yecum Manual. BY A. J. DAVIS. The Children's Yecum Manual is the inspiration conveyed through the pages of this marvellous Manual...

Beyond the Veil. A very neat and entertaining volume, giving beautiful descriptions of life, scenes, etc., in the spirit-world. Dictated by the spirit of Pascal B. Randolph...

The Claims of Spiritualism: Embracing the Experience of an Investigator. BY A. MEDICAL MAN. This intensely interesting narrative of personal experience in the investigation of Spiritualism through mediums...

How and Why I Became a Spiritualist. BY WASH. A. DANKS. This volume gives a careful account of the author's investigation into Spiritualism, and his reasons for becoming a Spiritualist...

THE FUTURE LIFE; As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet, with an Introduction by Judge J. W. Edmunds. Scenes and events in spirit-life are here narrated in a very pleasant manner...

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MESSAGES FROM THE SPIRIT-WORLD.

MRS. SARAH A. DANKS. James Mowry. I am the spirit of James Mowry, and was two hundred years of age when I died...

Sarah Hodge. I am the spirit of Sarah Hodge, and was one hundred years of age when I died...

James Mowry. I am the spirit of James Mowry, and was two hundred years of age when I died...

Sarah Hodge. I am the spirit of Sarah Hodge, and was one hundred years of age when I died...

James Mowry. I am the spirit of James Mowry, and was two hundred years of age when I died...

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Sarah Hodge. I am the spirit of Sarah Hodge, and was one hundred years of age when I died...

James Mowry. I am the spirit of James Mowry, and was two hundred years of age when I died...

Sarah Hodge. I am the spirit of Sarah Hodge, and was one hundred years of age when I died...

New York Correspondence.

MISCELLANEOUS COMMENTARY.

PROPHETIES OF DISCUSSION.

Prophecy is a limited and a narrow thing. It is not a... The Prophet of the Future...

An earnest and dispassionate discussion of spiritualist ideas and theories is never held in... For these reasons such controversies are always desirable and profitable...

THE FUTURE OF SPIRITUALISM.

Some opinions were contributed to the Light... who probably preserves his... under the title of 'The Jewish Prophecies'...

The fact is, this is a Jewish world, and Jewish... leads his blindfold to the north, and then... in his sweeping denunciation, he has not the grace...

London Spiritual Notes.

The "Coming Era," a large, handsome volume... of the "British National Association of Spiritualists," is creating a great sensation...

THE ORDER OF THE WHITE CROSS.

The "Order of the White Cross," a secret order... has now its lodge-room elegantly fitted up, and holds weekly sessions...

THE ORDER OF THE WHITE CROSS.

It will surprise the Spiritualists of London to read that Major Forster has held a reception and sailed for America, as there were doubtless many who would have been glad to have taken him by the hand and said God-speed...

THE ORDER OF THE WHITE CROSS.

Mr. J. William Fletcher was greeted by one of the largest and most fashionable audiences of the season, recently, at Steinway Hall. Among the distinguished audience were the Countess of Cathness, Princess de Nemours, Le Comtesse de Rouille, Duke of Pomar, Sir William Topham, & Kimnigale Cook, LL. D., &c.

FIDELITY.

It is the same old story of frauds against the Indians, only with variations. Under the pretence that certain of the tribe of Potawatamies, who were fugitives in Mexico, were dead, rascally speculators represented themselves as their administrators, and secured their lands and shares of trust funds, amounting to \$25,000...

and unequal claims to their patronage. While the distinguished Ladies who preside over the interests of this Institution are eminently free from all narrow views and sectarian limitations, they are also persons of rare culture, the highest moral courage and social refinement...

Tapped to the tents of the sons of Spiritualists who send their sons and daughters to schools under the management of persons whose minds are warped by prejudice and embittered by sectarian feeling. Will you continue to lavish your favors on those who at once despise your principles and subvert the freedom of the young minds committed to their care?

A PROGRESSIVE SPIRITUALIST.

A copy of the "The Light" (W. W. Woodbury, Editor), edited by Messrs. John and K. W. Hotchkiss, has just found its way to the writer's table. It contains a reply to an article upon Spiritualism by a Western paper known as "The Sun." This little sun in the West is not very remarkable for its illuminating capacity...

THE ORDER OF THE WHITE CROSS.

In the "Popular Science Monthly," and also in the "Spiritualist," HENRY KIDDELL, A. M., has had occasion to deal with his critics of late, and in a manner that will cause them to treat him with greater respect hereafter. The scientific magazine referred to, some time since, published a very unfair and abusive review of "Spiritual Communications," which was rendered especially offensive by its personal references and supercilious tone.

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

A three-fold cord not easily broken: a happy past, a happy present, and a happy future.

FALL RIVER.

They wanted ten men in Gonorrah, and when they had ten, they were sent to save the two towns from the horror of terrible death and despair.

THE ORDER OF THE WHITE CROSS.

The Freeville Liberal Lyceum Association of Freeville, N. Y., dedicated, Sunday, Aug. 10th, a commodious and attractive hall for its purposes. The hall was built by stockholders at \$5 a share, and is nearly paid for. The exercises referred to drew an audience of about five hundred persons.

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

The Old World sent "Uncle Sam" \$8,000,000 last week. Our people ought to be good-natured under such circumstances.

THE ORDER OF THE WHITE CROSS.

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

BRIEF PARAGRAPHS.

SUMMER IS THE CITY. Behold the children playing Here in the scorching heat! Trough little Arabs straying Through the desert of the street. They dream not more of the play—Of forest, dell, and daisy—But hope stays in the city When the world goes out of town. And these brave youngsters stiving 'Gainst poverty and shame, May be the first arriving At the temple-cave of Fame; For in their hearts attends them, And in you distant sky That Holy Power defends them Which bears the raven's cry.

THE ORDER OF THE WHITE CROSS.

And now it cometh to pass that the ex-treasurer of the Massachusetts Home Missionary Society has been arrested on a warrant charging him with embezzling \$5000 or more! Why is it that so many pious people do wrong of late years?

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

The New York Evening Express can keep silence no longer on the subject of the much-indulged-in Phariseic monologues in vogue in church meetings, and on kindred occasions, and accordingly breaks forth in the following pious strain:

Out upon the prairies Indians there are Who never saw a Bible Or heard a deacon's prayer. How hard is this thing Who daily hear the prayer Of some well-meaning brother Every the well-meaning brother.

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

Men who most think Use printer's ink.

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

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

THE ORDER OF THE WHITE CROSS.

Don't lug sorrow; for if you do you'll get nettled dreadfully.

Soon the verdant-coated melon Will have disappeared; And the oyster shell encrusted With a little pepper dusted And the gravy all adusted From huge bowls of church-fair soup Will be speared.—(Denison Herald.)

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Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 2, held its regular meeting at this hall, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

IVANHOE HALL.—Children's Progressive Lyceum No. 2, held its regular meeting at this hall, No. 16 Main street, corner of Washington street, every Sunday at 10 o'clock. J. B. Hatch, Conductor.

HINCKLEY HALL.—Service every Sunday at 10 o'clock. W. A. Colville delivers an inspirational discourse, followed by an oration.

KENNESAW HALL.—The Roxbury Society held their meetings in this hall, Warren street, every Sunday at 7 1/2 p. m. W. J. Colville lectures and answers questions under the influence of his spirit guides.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 66 Washington street, corner of Essex, every Sunday, at 10 o'clock, and 2 1/2 and 7 1/2 p. m. Excellent quartette singing provided.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall is removed to Pythian Hall, 126 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Amory Hall.—Nothing could be more cheering to our hearts than the full attendance and very creditable exercises by the children of the Lyceum, and the complimentary remarks of our friends. Surely our cause is becoming more and more popular to the masses. We feel that the attendance of seventy-five children in the groups on the first Sunday of the Lyceum year (as we had to-day), is indeed cause sufficient for great rejoicing. We shall continue to work on in the noble cause. All we need is the encouragement by your presence and means, good friends, and we are sure of success. Keep the ball rolling, and let Lyceums increase. The more institutions for progressive improvement we have, the more happiness and prosperity.

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

W. A. ROCKWOOD, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Sept. 7th, 1879.

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

Arrangements will be made at an early day whereby afternoon and evening meetings will be held for the convenience of the public. The list of officers for the present season is as follows: J. B. Hatch, Assistant; Dr. Richardson, Guardian; Mrs. May Briggs, Assistant; Hattie Sheldon; Secretary, B. F. Butrick; Treasurer, S. Hilliard; Guards, Messrs. Brown, Whitney, Butrick, and Hilliard; Musical Director, Miss Lizzie Dawkins; Assistant do., Miss Cora Hastings, with a full corps of efficient leaders.

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

To American Spiritualists.

As the subject of prayer is one in which Spiritualists are deeply interested, and which is of much importance to the growth of religious sentiment, we cordially commend to the attention of American Spiritualists the wise and useful essays published in the Banner of Light in the address of Dr. Buchanan, delivered at the Alliance Convention, August 30, 1879.

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the right to worship God according to the dictates of conscience. We hope all favoring these views will come forward and join us in our efforts to procure the best talent that can be had to set before the people the true basis and principles of Spiritualism, and the vast importance of its thorough study in the elevation of mankind. F. H. G. Morse, Cor. Sec. Worcester, Mass., Sept. 8th, 1879.

Reply to Mr. R. C. Flower.

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

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

A statement could hardly be further from the truth. Mr. Coates is a liberal, high-minded gentleman who has the confidence of everybody in town, (Mr. Flower included). He contributes liberally to good work, and has done so for many years. He is every church in town, and paid last year \$150 toward Mr. Flower's support, besides numerous donations and perquisites. He is an avowed Spiritualist, though he knows it to be greatly to his advantage to have the friends, relatives and business acquaintances. His regular sales in his business this year have exceeded sixty-five thousand dollars. When Mr. Flower induced him and a few others to make a paper to himself, Mr. Coates, as editor, Mr. Flower as President of the board of officers of the church of which Mr. Flower was pastor, Mr. Flower as President of the paper that he volunteered to do for nothing, assuming that he could very soon get five thousand subscribers and make it pay them well. He did edit it, and pretended to, nearly two years, and it never reached one thousand subscribers, and many of them were constantly complaining of the weakness and inability of the editorial management, and threatening to stop the paper as soon as their subscription expired. The paper ran behind, and Mr. Coates, as President of the Company, was obliged to advance over \$500 of his individual means during the last four months to keep it running. His only way to save the paper was to get rid of Mr. Flower, who had made it himself like a leech upon it, and change the management of the paper, which he succeeded in accomplishing by buying the stock of the old board. At the regular Annual Meeting of the stockholders in August, a new board of Directors was elected, who by a unanimous vote discharged Mr. Flower for incompetency and ungentlemanly conduct. "And that's what's the matter" with him. As to Mr. Coates's meddling with Mr. Flower's editorials, he was obliged to guard against the meddling of his eccentricities, appointed Mr. Coates and another member as an editorial committee, with full power to decide as to what should or should not appear in the paper, and they were obliged to exercise that power sometimes. This is what hurt him.

The whole case in a nut-shell is this: Mr. Flower has made a desperate effort for notoriety and leadership among Spiritualists and Liberals, and frequently made himself ridiculous and contemptible and intermeddled. He was relying for success upon his position as editor, preacher and healing medium, and to him his main stay thus ruthlessly struck from under him made him simply desperate, and he had no other resource but to get rid of himself like a leech upon it, and change the management of the paper, which he succeeded in accomplishing by pulling some of his former best friends down with him.

As to Mr. Flower's statement that "the Age will not be a narrow sectarian paper," it is a great deal more than that. It is a paper that speaks for all, and those who are qualified to speak for it. Already letters are coming in from subscribers and correspondents, congratulating Mr. Coates upon the marked improvement in the tone and style of the paper, and hoping to make it still better. And I feel safe in saying that the Independent Age will hereafter be in fact what it has heretofore professed but failed to be, a first-class, independent family paper, free from all sectarian or partisan bias, bold and frank in its statements of the truth, and an uncompromising foe to all fraud, impurity, bigotry, priestcraft, and lying hypocrisy, whether found among Spiritualists, Liberals, or Christians. Yours for the truth, J. B. HATCH, Chairman State Central Com. of Spiritualists of Ohio.

P. S.—I append herewith a statement of a few prominent citizens, not one of whom belongs to the same church that Mr. Coates does, and several of them bitter partisans in politics and opposed to Mr. Coates: "The undersigned are fully acquainted with Mr. A. W. Coates, and regard him as a gentleman of intelligence, integrity and high social position. Being a progressive man and liberally inclined in religious matters, he is not in the least prejudiced against Spiritualism, and has the confidence of the community as an honest man. He has been for many years at the head of a very important and successful manufacturing establishment, and has a considerable business acquaintance, and has the confidence and good will of all with whom he deals, so far as we know." S. SMITHS & CO., JOHN WATSON, President First National Bank. JOHN M. DAVIS, Mayor. JOHN W. DAY, Editor of the Independent Age. CHARLES KAY, M. D., Physician. S. SHIMPS, Agent P. O. W. C. R. R.

Having published Mr. Flower's statement, it is but justice to our part to print the reply of Mr. Higdon. This closes the controversy—at least so far as this paper is concerned.—Ed. B. OF L.

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As the subject of prayer is one in which Spiritualists are deeply interested, and which is of much importance to the growth of religious sentiment, we cordially commend to the attention of American Spiritualists the wise and useful essays published in the Banner of Light in the address of Dr. Buchanan, delivered at the Alliance Convention, August 30, 1879.

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