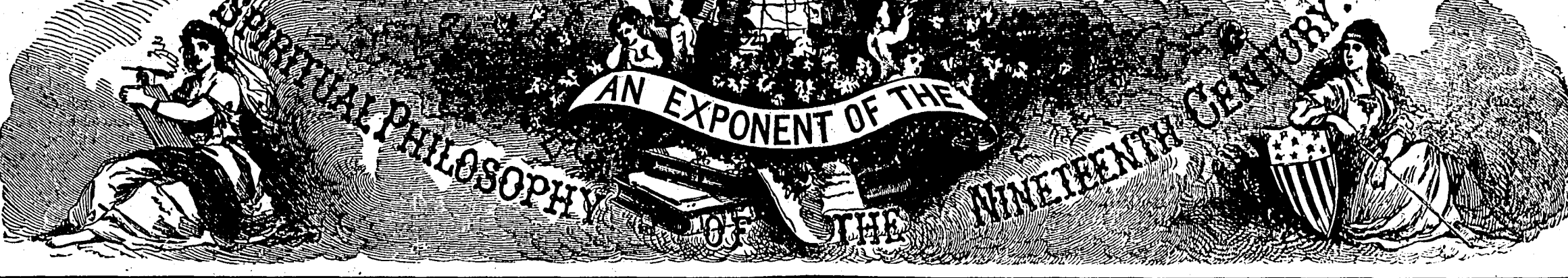


BANNER OF LIGHT.



VOL. XXXI.

{WM. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 10, 1872.

{\$3.00 PER ANNUM,
In Advance.

NO. 22.

Original Essay.

INSPIRATION OR INFLUX.

The question of its existence, and the answer of Anthropology—its three fundamental forms—their philosophy and physiology—Their position in the brain—To probable position in the cosmic evolution and the future of humanity.

BY DR. J. R. BUCHANAN.

Is there any possible relation of the human to the Divine or to the celestial, by which we may be inspired from the Infinite, and may draw thence an influx of wisdom and of power?

If it occurs anywhere, or ever has occurred, as many believe, in the largest sense, it may occur again, or may be in daily progress, according to definite laws; and, if so, a true Anthropology should show the fact, the method and the law.

Inspiration or influx from any source must be by means of faculties which establish communication with that source. If these faculties exist; if messages have been delivered or are in progress, we need but to examine history or the facts of the present day for the communication, and look within ourselves for the faculties.

There is a direct message to humanity. The infinite volume of Divine will or utterance is the expression of the divine in the limitless volume of creation. This volume is divine beyond all question. No portion of it can even be imitated by man; and, while its mysteries surpass his comprehension, it is not because of their absurdity or unintelligibility, but because of their magnitude and intricacy in comparison with his limited faculties.

It is by constant influx, through man's perceptive faculties, from this vast volume, that all his knowledge and all his soul-powers are developed. Out of infancy from this boundless source of wisdom and of soul, his nature remains an undeveloped germ. All we can effect of education is but to increase and perfect this contact and this influx; to place the subject where the flood of intelligence can pour in without obstruction.

We may then properly say that EDUCATION is INSPIRATION, and our whole life is an educational growth—development by influx from Nature, and from that highest department of Nature, human society. The latter is a development by influx from human souls, as from lenses that concentrate upon us the diffused light of the Infinite.

He, then, is, in one sense, the most highly inspired and fullest of the Divine, who has most assiduously and most widely opened his soul to all sources of knowledge, and most faithfully received and cherished the influx. In this sense, they are not very near to the Divine, or fall of the Divine spirit, who are content to pore over a few old manuscripts with fragments of linguistic or historic knowledge, while the grandeur of the universe and the vast circle of the sciences is as remote from their knowledge as from the vision of cavern-haunting bats. Nor can we say much for the dignity of those would-be philosophers of the medical profession who, having come out of the cavern, keep their eyes resolutely fixed on the ground—on the facts of purely physical science—and never look up to the conjunction of the material and the spiritual, in which are to be found all the grandeur of the universe, its occult guidance, and its final purposes—mole-eyed philosophers indeed, who can see nothing remote from their own little sphere, and to whom the knowledge of millions who have seen the sun and the stars is as nothing, because it is not in their nature to look upward.

But it may be asked, Is this all there is of inspiration? Is it nothing more than the growth of humanity, the reception of truth, the growth of intellect and soul, which grow only by reception from the ocean of infinite wisdom and power in which we live and move and have our being—a growth by educational and social processes which are of daily familiarity?

Is there not some other inspiration—some sudden and thrilling influx from infinite depths, which may lift the blessed recipient to heights of wisdom not before imagined, and may fill the soul with a divine power that shall be felt in the world's progress?

That such an inspiration may occur; that it may be the source of noble utterances or noble deeds, and that they who are thus favored may become the benefactors of humanity, has long been a favorite belief of many nations—a belief, however, so exaggerated in its character, and so superstitious in its manifestations, that the cultivated intellect of modern times is disposed to deny all facts and ignore all pretensions which involve the least of inspiration. Sudden inspiration, as a possibility of human nature, has come to be regarded by the majority as a violation of natural law, which recognizes no other inspiration than through the external senses and the intellectual growth of humanity. And this is recognized in a prosaic, materialistic way, forgetful that it is, equally with the most marvelous forms of inspiration, an influx from the Infinite—arising from which influx, the light of life is instantly extinguished. Influx is indeed the grandest fact of which we have any knowledge. It is an ever-present process of creation, or rather, we should say, of evolution, which is the name that we give to so much of creation as we are permitted to observe.

This is a momentous question. If sensuous inspiration, or education through the external senses, be all that is possible to man, the statement would seem to give a prosaic reality to life, and to banish from our horizon the vague yet brilliant hopes that hover along the margin of the dawning future. A cold and hard realism freezes out from history much that is both mysterious and charming, and banishes from society much of the mystic charms of religion, poetry and love, from which the finer interior nature of man draws its richest sustenance.

Yet, if this realism be scientific truth, we should not hesitate to adopt it because it interferes with

any historic fiction, any superstition, or any of the sweet fancies of romantic youth. The claims of science are paramount; and when it expels a cherished fiction, we must yield a prompt obedience to its fiat.

Is it, then, unscientific to recognize this transcendental inspiration as a fact or a possibility? Is sensuous inspiration all that is possible, and the direct inspiration of the soul a mere delusion of an excited imagination or of ungovernable emotion?

There are two methods of answering this question: the historical and the anthropological. If we look through the history of nations and the biographies of remarkable men and women, we discover that there is much which cannot be satisfactorily accounted for by any sensuous philosophy. The entire physiology and materialistic philosophy of modern times falls in a thousand instances to explain the wonderful facts which we are compelled to receive by indubitable testimony; and we are compelled to lay down many historic and biographic volumes with a vague feeling that the prosaic realities of ordinary life do not include all of man's capacities; that there is something beyond all science and philosophy which defies all explanation—something which has appeared in all ages, and still appears, in spite of all the opposition it meets, to bewilder mankind.

History and biography, studied in the spirit of inductive philosophy, would lead us, as candid inquirers, to very clear and practical opinions as to what man's capabilities are, and whether he has the capacity for any other inspiration than the sensuous growth of education. The lives of Swedenborg, Davis, and many other departed and cotemporary seers, might be quoted, but the record would be too voluminous for an essay, and the induction from so vast an array of facts would be voluminous itself. I do not, therefore, propose to speak of the facts of history or biography, as they have been collected by other pens, in numerous volumes, but to perform a task which has not yet been executed by any one, in giving the answer of Anthropology to this great question.

Is such a thing as inspiration of the soul, which may be distinguished as SPIRITUAL INSPIRATION, among the possibilities of the constitution of man? To this question my answer, though rational or scientific, may seem somewhat dogmatic; at least it will not be conjectured or speculative. As the founder of a science of ANTHROPOLOGY based upon the experimental examination of the organs of the brain, and the psychometric investigation of each convolution and its connate psychological power, I must state that which I know as the result of experimental science.

Accustomed as I have been, from a date thirty years since, to teach cerebral science, and verify my teachings by experiment, without encountering any fact or experiment to induce me to doubt the correctness of my inductions, I must speak of that which I know as positive science, though it may be unfamiliar to many of my readers.

To return—the answer of Anthropology to this great question is clear and explicit. We find in the brain the organs of all the capacities of humanity, and if inspiration is, or ever has been, a capacity of man, its physical instrumentality may be found in the brain, and, being found, it may, under proper circumstances, be brought into play and all its laws and circumstances made obvious; for all the organs and faculties of man are more or less under the control of his will and of surrounding circumstances. The well disciplined mind brings its faculties into play with an ease proportioned to the perfection of its discipline, and, in the impressible individual, any organ may be excited to the active display of its function. We may study our faculties by their conscious and voluntary exercise, or we may study them as manifested in the impressible—upon whom we make our analytical experiments.

The study of consciousness may also assume an organic and cranial character, for when ever we exercise any faculty and its organ, with great intensity, there will be some sensation in that portion of the cranium at which the organ lies, which will be sufficient, if properly observed, to teach us its locality.

ANTHROPOLOGY, a triune science, which embraces soul, brain, and body, and which in the brain finds the common centre of the three—the common apparatus of both physiological and psychological phenomena, which interact and blend in the brain—anthropology comprehends not only the *modus operandi* of inspiration, but its relation to the whole physical and spiritual man, and its relation also to the progress of humanity.

Anthropology recognizes the apparatus of both ordinary and extraordinary inspiration—the sensuous inspiration of daily life, which, though not usually called inspiration, is nevertheless the grandest and broadest inspiration that we know—an inspiration truly from the Infinite, a wave of inflowing life, cut off from which we fall back toward nonentity—and the extraordinary or spiritual inspiration, which has been so much less conspicuous as to leave its very existence in doubt among those who have not felt or witnessed its higher manifestations.

The front lobe of the brain, containing the intellectual organs, is the channel of the ordinary or educational and social inspiration or influx, which is familiar to all. The majority of mankind make no conspicuous display of any other kind of inspiration, and hence a narrow philosophy ignores it.

But the human constitution has its rare and occult phenomena as well as its daily routine. To confine ourselves to the study of the latter would be as wise as to refuse to look upon the stars because they are inaccessible, and fancy our knowledge complete when we have surveyed the earth, without knowing its position in the universe, or the mighty source of its light and life. The oc-

cult phenomena of the human constitution reveal the explanation of its mysteries, and of its relations to a higher world. Somnambulism, insanity, sleep, dreams, visions, trances, clairvoyance, disease, obsession, &c., give us glimpses of much that is not revealed in the ordinary routine of life.

Inspiration is one of those rarer phenomena, which are not morbid or abnormal, but as much a regular evolution of the human constitution as the flower is of the vegetable kingdom. If there are plants on which the naked eye sees no flowers, or on which they appear only at intervals of years—or if there are seasons when no flowers at all are visible, we do not pronounce them abnormal growths, or doubt their existence, because they are not at all times visible on every form of vegetation.

Inspiration is the very flower of humanity, and (like other flowers and fruits of plants transferred from their cold wildwood home to bloom in the garden) it is destined to be transplanted from the sphere of warlike barbarism, social contest and freezing selfishness, to be cultivated in a higher civilization, until we shall almost forget its feeble rudimental condition in the barbaric ages of humanity, now beginning to pass away. We may not be there in physical form, but we shall live through those nobler ages and the earth will not be too deep in shadow for us to behold its inner life.

The cerebral organism of inspiration is more occult than that of ordinary intellect. The organs of the external perceptions, and of the memory and reason based upon them are developed in the forehead, and their exterior growth and expansion may be seen at a glance. But the more occult faculties concerned in inspiration have more occult organs. They lie upon the median line, where each hemisphere of the brain confronts the other, and thus have an interior development against the *fals cerebri*, which can scarcely be estimated externally.

This interior region of the brain, extending from the forehead back on the median line, is the occult region of the more occult faculties, which, as they occupy an interior position, belong also to the most interior nature of man. These are the organs of those spiritual faculties which are not dependent upon the ordinary channels of sense, which are the least physiological and most psychological of all our endowments.

In a comprehensive way it may be said that the intellectual function of these organs is INTUITION—the direct apprehension of truth, which is seized without any process of external sensuous perception and reasoning, by which the exterior organs give rise to opinions.

But in addition to the purely intellectual or intuitive functions, we find in this region a remarkable group of semi-emotional and volitional faculties which have, through the will, relations to the body as well as the mind. This is the central unitary region of the brain, corresponding to the central unitary nature of our spiritual existence. Being thus central and unitary as to the brain (for it is here that the commissures of union form the hemispheres into one unitary organ) it is also a central unitary region between mind and matter, inasmuch as it is the centre of consciousness, and is at the same time the highest point of cerebral development—the most remote from simply physiological functions—high enough to be the point of contact or entrance for that spiritual subtlety (if I may so term it) which from one central point irradiates the whole structure, or which being darkened or obstructed, leaves the whole in darkness. As the brain is to the body, so is this spiritual centre to the brain; and according to that which is above the brain, there is still an ascending interiority of which the science of future ages may be cognizant.

I speak of this region as the summit of development, for it was shown by Tiedemann's elaborate researches in Embryology (which have been overlooked by the phrenological school) that the entire lower half of the brain is first formed, and that it is not until after the Optic Thalamus, the Corpora Striata and all the parts below them are formed and distinctly developed, that the germinal membrane begins to grow, which ultimately in the formation of the convolutions, and that the last rudimentary convolutions appear, is the unitary structures on the median line, which are finally known as the *corpus callosum*, the *gyrus fornicatus*, and its associate convolutions.

In this unitary structure we find the concentrating fibres from the Ideal and Spiritual portions (the lateral surface) of the front lobe (nearly corresponding to Spurzheim's Ideality) which unite in the anterior margin of the *Corpus Callosum*, while the fibres of subtle intellectuality from the seat of clairvoyance and consciousness, not only connect with the *corpus callosum* in which the hemispheres are united, but also in and through the *gyrus fornicatus*, connect with the organs of vital inspiration and will.

I am aware that in alluding to these cerebral arrangements which the brief space of this essay does not allow me fully to explain, and which could not be fully elucidated without several engravings and some physiological disquisition, I may not be fully satisfactory to my readers; but it may be sufficient to present distinctly the broad proposition irrespective of anatomical details that there is a central unitary region in the brain, and that in that region the higher intellectual and spiritual phenomena have their location—that there is a region of later development in the individual, and of a higher subtler organization for the higher faculties it assumes. And if it be of higher character and later development in the plan of the animal kingdom—well developed only in man, and in him preceded by the lower faculties and lower structures, may we not analogi-

cally infer that its full development and power will also be later in the history of humanity, reserving its glories for a later age in that progressive evolution and advancement of this planet which is still going on? We recognize this evolution in the interminable vista of the dark past—but fail to mark its future course because the hour hand of the dial of the ages does not visibly move at present. But the philosophic eye can discern that it is and has been moving upward on a vast circle, and that the nervous system of man, which assumes in gestation the types of the amorphous, the fish, the reptile, the bird and the quadruped, having advanced above the highest mammalian and simian forms, is destined to assume that higher development, of which the many seers and sages who have appeared are at once a prophecy and a demonstration—a higher development in which it shall come into conjunction with the next highest sphere in the scale of being—the now invisible realm of anthropoid life, and thus connecting the broken link which leads from the material to the spiritual and divine, develop the full harmony of the Divine plan.

Man is becoming more and more a being of nerve and brain—the spiritual is advancing into a more complete domination of the material, and the region of conjunction between the material and spiritual, would naturally become the dominant region of the brain; and they who, as seers or clairvoyants, or mediums, are cultivating these higher faculties now, are directly aiding the progress of humanity in its higher evolution.

Nature offers a coarser structure for coarser duties, and a more refined one for subtler functions. The ganglion globules of the upper region of the brain are very different from the coarser and often multipolar structures of the base. The nerve fibre exhibits an ascending refinement of structure from that which performs the coarser muscular functions to that which has the more spiritual functions of the anterior lobe. Anatomists, without any preconceived theories, are struck with this fact, and find a difference of size, even as great in extremes as one to ten, between the highest cerebral fibres and those of the cerebro-spinal system, which are devoted to muscular motion.

Moreover, at every great centre or source of nerve power, we find additional oxygenation and circulation to sustain the additional power. Thus wherever in the animal kingdom higher vital or spiritual powers are required, we find an additional development of what is called the gray matter of the nervous substance, in which the higher vascularity indicates that it makes larger drafts upon the atmosphere through the blood. The gray enlargements at the origins of nerves, increased wherever they supply especially vigorous muscles, are familiar to all physiologists. The preponderating mass of gray matter in the brain shows its great power and activity, and would have prompted medical men to determine all its functions by a course of observation and experiment, if they had not in all or nearly all their colleges been taught a system of what may properly be called *accephalous* physiology, which explores minutely the whole body, and turns back in blank unconscious stupidity from the study of the peculiar functions of the brain. This accephalous physiology, like other accephalous monstrosities, is not destined to a very long life.

But to return: This powerful organization for high psychological functions is especially observable in this interhemispherical region of the will. I have been speaking a region of the functions of which even Gall and Spurzheim knew but little. The gray substance of this region is more highly organized than in the other portions of the brain. There is a larger amount of gray matter in the convolutions, and a greater number of lamina or strata forming their faces. The white and gray matter form layers on the exterior of the convolutions, which amount to as many as six layers in the interhemispherical region—a sufficient proof to the physiologist of the important functions of this region—functions which the most rigid experimental science of the scalp proves to be psychological; for when we cut out the convolutions above the *tuber annulatum*, mind alone is lost, as every experimental physiologist knows. Those mental functions, thus proved to belong to the convolutions, I have traced up by experiment on the living man to their central seat in the interhemispherical region in a complex structure, energized by abundant circulation, supplied by the anterior branches of the internal carotid arteries, which swell and throb as mental activity increases, and connected by myriads of fibres with the *medulla oblongata*, from which they command the entire body in instantaneous communication with every organ. I do not say this communication can be traced by continuous fibres from the convolutions, either through the descending *corpora pyramidalia*, or through the *fasciculi teretes*, to the various muscles, (for I do not believe that such uninterrupted fibrous channels exist,) but simply that the cerebral intelligence from the interhemispherical region communicates promptly with the entire body with all its organs of sense through its subordinate executive offices or ganglionic masses in the lower half of the encephalon, with which the fibrous connection is complete.

The organs which are broadly styled organs of intuition, manifest in their lower anterior portion physical clairvoyance and appreciation of character or mind, and in the upper region the faculty of presentiment or foresight, which may be regarded as the noblest endowment of the intellect. As the lower organs manifest clairvoyance and psychometric power, the best method of exercising autographic psychometry is to place the manuscript upon the forehead, above the root of the nose, extending up to the middle of the forehead. When we wish to elicit the clairvoyant power, it may be promoted by holding the fingers over this spot, touching it lightly, and gently withdrawing.

Tals intuitive region connects posteriorly and superiorly with a region of spirituality and religion, or veneration as it has been called, which brings man into relation with the Infinite, and

which further back connects with the region of Will. In fact, the conjunction of Wisdom, Love and Will is here found in this superior interior region of the brain, the progressively higher development of which will constitute the progress of a true civilization.

That these intuitive powers exist—the power of perceiving at a distance without the material eye—the power of recognizing spiritual beings—the world's history attests; and the connection of these faculties with their cerebral organs I demonstrated in 1842—proving that by the plan of the human constitution man is accessible to truths or knowledge not coming through the eyes.

But is this inspiration? If not, what shall we call it? If, in addition to the senses and reasoning faculties, we have other faculties by which we draw in knowledge from remote or unknown sources, when the external senses are closed, is not this process a spiritual inspiration—a direct influx of truth—not only of practical and benevolent utility, but often of a profound, beautiful and sacred character? When the physician fails with his external science, the seer reveals what will heal the patient; when the best intelligence has been at a loss what course to pursue in the difficult responsibilities of life, how often has this inspiration come to reveal the future and point out the course of wisdom!

It may be questioned whether the revelations thus made are the product of the intuitive and pre-visional power of the seer, or whether they come as a gift from the inhabitants of the spiritual world. The question will often be debated without decision; for, as the power of perception belongs to the seer, and it is equally certain that he may derive his knowledge from spiritual beings, its origin is seldom known; for in this intuitional sphere, truth is like a common property, which it would be as difficult to circumscribe and to trace to any individual ownership, as the free air we breathe, or the diffused light of day. The seer enters freely the vast commonwealth of truth and wisdom, and brings thence whatever his own faculties enable him to appropriate. He drinks in wisdom from subtler sources than any that are known or suspected by the man whose ideas are limited to external sensation, and it is impossible in this life for us to understand fully the sphere from which he is inspired.

But we may be asked, Why, if man can thus be inspired from the invisible realm—why are not all men thus inspired? Is it not contrary to the laws of Nature for faculties to be manifested by some, while others, with similar brains, with the same constitution, or even the same parentage, are destitute of such powers? Nature works by uniform laws—not by caprice or accident.

True, Nature's laws are uniform, but capacities vary in degree. Can every man be a good musician? Can every man be eloquent? Can every man be a mathematician, or a painter, or a poet? It is not strange that every man cannot be a seer, in the present imperfect development of humanity. The time will come, however, when men shall be fully developed.

But there is a glimmer of the intuitional faculty in every mind, but for which our social intercourse would be blind and blundering, and our associations calamitous. The psychometric faculty seems marvelous when exercised upon a piece of manuscript; but all mankind exercise an intuitive, psychometric power in determining character at a glance, and forming opinions of persons, for which they can give no reason, because they are instantaneous and intuitive. A vast amount of the business of daily life is guided unconsciously by intuitive impressions.

We may say, then, without fear, that inspiration is an ever-present and guiding faculty with mankind. Neglected or despised or misunderstood heretofore, it will be cultivated, in the future, more and more, until it shall surpass, in its benevolent results and scientific achievements, that which has been achieved heretofore by the external intellect. Not that it can have even so strong and definite a grasp of knowledge as the working day faculties of realism, which guide us in the sledge-hammer contacts of this life, but that it moves with wider range, on soaring wings, in a clearer atmosphere. It looks down on a wider landscape, and, though its perceptions may be hazy and dim on the confines of the broad horizon, it is not destitute of telescopic accuracy for special investigations.

But there is something more than all this implied by the word *inspiration*, to which the imagination attaches a grand and limitless meaning—something more than the sensuous influx of education and the spiritual influx of the seer. These do not exhaust the full significance of that word.

But, whatever else there may be, it is not a lawless mystery. Whatever appertains to man is the subject of a grand organic and mathematical law which governs alike the material and the spiritual world. It can be comprehended only by the profoundest study of the anatomy and functions of the brain, and its method of correlation through the soul with the supernal and divine, in which certain mathematical laws prevail, to which I have not yet alluded. This theme, being more extensive than that which has just been reviewed, must be postponed to a future occasion.

It cannot be adequately discussed without reference to those grand mathematical laws which govern the material and spiritual universe in their correlation, and which give us a key to mysteries otherwise impenetrable. These laws were not known to any of my predecessors, though partially observed, in a phenomenal way, by Dr. Gall. The writings of Swedenborg I have avoided reading, but the doctrine of correspondences, as expressed by Swedenborgians, indicates that Swedenborg was looking in the right direction; but Gall was too material, and Swedenborg too abstractly spiritual to understand the highest relations of humanity. Those relations can be properly approached only through the mathematical law which forms the connecting bond of the terrestrial and supernal.

IMMORTALITY PROVED TESTIMONY OF SENSE: In which is Contemplated the Doctrine of Spectres, and the Existence of a Particular Specter.

Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.

MISCELLANEOUS REFLECTIONS.

Two inferences naturally arise from this topic: one is that of caution. "Judge not, that ye be not judged."

The above witnesses are exhibited not for the want of more, (for more than a hundred have seen the Spectre, or have heard her words) but because repetition is tedious.

Our opponents now, we expect, will admit our inquiry of what they have to say against these attestations, whether anything false—whether anything even wearing a deceptive color has been presented to public notice.

It would have been my peculiar pleasure to have given more satisfaction with regard to the superior ends of the messages, subservient, no doubt, to still greater ends, if it had been lawful. But for the present, they are immediately interesting only to a few persons. The knowledge which many would improve, others would abuse. If the answer of the oracle intended for the personal safety of David and his men is immediately published, Saul will know it.

When a creature professes to bring us a message from God, by this message over so small, over so strange, over so unexpected—yet, if it does not oppose his word, we have not the least evidence that the profession is counterfeit, unless we obtain it by other means—because we are, as yet, ignorant of its connections, and God's thoughts and plans are not like ours.

Some say, if the message appear not in the Scriptures, that will sufficiently condemn it and the messenger, too, whatever be the credentials, "I will obey nothing but what I see in the Scriptures." But may I not say, with Doctor Owen, that they unwarrantably limit the people dare not say, "I will obey no precept from the king, unless I find it in the public code." Such language would breathe rebellion. And dare we treat thus the King of kings, who is an absolute monarch, and by his propriety in the universe has a right to be such? Will the Scriptures themselves warrant this behavior? Can we despise the message and those who heard it, and those who obeyed it, and the angel who brought it, and yet stand guiltless before him who sent it?—until we obtain proof that he did not send it, and that the credentials are forged? And are we one inch nearer to this point than we were twenty-six years ago? Do we perceive now, any more than twenty-six years ago, how the deceiver talked in open space by a voice inimitable, clearly understood by some, and not at all by others, with means of intelligence every way equal?

Our blessed Lord, to prove that he was not a Spectre, said, "Handle me and see." That is implicitly to say: if you handle me and find no substance, then you may conclude that I am a spirit. Our Spectre said, "Handle me and see," and earnestly insisted on this experiment time after time. Can we tell now why that very argument and mode of evidence which Christ himself used, is not valid and genuine, any more than we could twenty-six years ago? If not, let me be cautious, whatever be the conduct of this enlightened age, how I accuse my neighbors of folly or villainy, merely because they enjoyed interviews with a departed friend—lest I be found among those who speak evil of the things which they understand not.

The Jews, besides their public code of regulations, had their *Urim* and *Thummim* for the particulars of duty. Is it certain—is it even rational to suppose that the few answers of that oracle mentioned in the Scriptures are the only ones ever communicated? Prophets, too, were sent to manifest the particulars of duty; and angels, some of whom might be the spirits of just men. And we have no reason to doubt but Moses was a Spectre when he conversed with Christ on the holy Mount, notwithstanding that old fiction of his resurrection, which has dishonored the authorities of Josephus.

Now the question is, what person ever yet demonstrated that no such occasional revelation was ever wanted in any hour since the completion of the Scriptures? Certainly this completion never precluded spectral missions in the view of the Christian faith. And their continuation has been the constant faith of Christians in general, down to this day of delusion. And the war of the deists against this opinion is easily accounted for, because the admission of spectres is the admission of miracle; and the admission of occasional revelation brings a question to their door which would be a troublesome neighbor.

Why, then, should not a revelation be needful for the public? Great is their obligation to modern Christians for their assistance in this warfare. It may be asked, if these missions have been thus continued, why have they generally been attended with so few witnesses? But if there be evidence enough for him or those who are interested in the message, it is sufficient for their purpose, whether others believe it or not.

When David was told by the *Urim* that the men of Keilah would deliver him into the hand of Saul, no person appears to have been present but Abiathar; but if the oracle was attended with the evidence described by Josephus, there was evidence enough for the purpose of David and his men, whether five other persons in the whole nation believed it or not.

After all, it is not our duty to expect apparitions, for they never come to gratify curiosity; nor to pray for their coming, unless our case be peculiar as that of Manoah; nor to entertain the idea that their speaking to us would make a more durable impression than the preaching of the living. Such conduct and apprehensions are erroneous, and expose us to greater delusion. Our Lord has expressly taught us that, if we believe not Moses and the prophets, neither shall we be persuaded, though one rose from the dead. And accordingly the affectionate and persuasive addresses of the Spectre in this place, which drew tears from every eye, had no happy, durable influence on the unregenerate character in a single instance.

It was necessary that religion should appear in all her conduct and conversation, otherwise her profession would have been justly suspected. But on that Lord's day morning, mentioned in several testimonies, she did not say to the people, *Tarry and hear me*. No; but "Retire to your homes, read the Bible, pray and keep the day holy." That is to say, attend to those ample and most suitable means of grace which God has appointed for you in his Written Word.

The preaching of the Gospel was not her design. Whatever message enlarges or diminishes her doctrine or worship must undoubtedly be rejected, and the messenger, too. But beware of extremes.

There was no preacher in the town that day.

sign; but she had other designs which appropriate to the sentence, "I am not to be trifled with." In some old-fashioned minds, her familiar conversation may excite the suspicion of necromancy and divination by a familiar spirit, so plainly forbidden in the law of Moses—and then, doubtless, Mrs. Butler must bear the accusation. But there is no evidence that this angel conversed more familiarly with her than with others who were never suspected. She conversed familiarly with all those who had much conversation with her.

The ancient idea of a familiar spirit appears not to have been obtained from the familiar conversation of any person with a spirit, (though sometimes the inquirer might be deceived by the artificial resemblance of it) but from the opinion that certain persons had a spirit foreign to their own residing in them, and uttering oracles from their bodies. These persons were a sort of ventriloquists. Their conduct is described by Rollin in his account of the Grecian Oracles. The speech of their familiar spirit was imagined to proceed, not from the lips of any person, but from a part of their own bodies, in some manner artificially swollen. This is confirmed by their very name, *Phrygiæ*, in the Hebrew language, which has the signification of swelling. The familiar spirit itself was called *Afch*, which is the same noun in the singular number. The swollen part, and the familiar spirit, which was imagined to reside in it, had one name. "Divine unto me by the Afch," said Saul [1 Sam. xxviii:8]. Divine unto me by the Afch, and bring me up whom I shall name unto thee. But it does not appear that the woman had any time for divination. She saw Samuel unexpectedly, and cried out for fear; and Samuel, instead of being familiar with her, never spoke a single word to her. Now it is not even pretended that any such token of Afch, or necromancy, has appeared among us.

Doubtless this wickedness among the ancients was for the most part legendary, and their predictions always uncertain, as appears not only from their ambiguity, but from the public estimation of some oracles in preference to others, and of the Delphic oracle above all the rest.

From the observations now made, we learn the criminality of witchcraft or legemancy, for there is no essential difference between them. To counterfeit the royal seal was ever a capital crime. How presumptuously criminal, then, are they who counterfeit the royal seal of heaven—the certificate of divine revelation! Such is the conduct of every mountebank, while the specter of left ignorant of his art. His false miracles spread a cloud of uncertainty over the minds of men, so that many are at loss how to distinguish the true miracle—the true seal of the King of heaven—from its counterfeit. And they who countenance and encourage such persons, are guilty of far greater evil than the great evil of wasting time and property. But such behavior is the food of infidelity. No wonder it is so common at the present day.

Whether the writer is one who gives such countenance and encouragement, is for the next writer on the subject of these pages to show; but by pointing out inaccuracies here and there—for this any person may easily do—but by presenting to the public a complete, satisfactory analysis of this whole mystery.

To his particular notice I ask leave to offer a few cautionary observations; if needless for him, they may assist another.

Among so many of us who have heard and seen the Spectre, it would be very strange if, in the course of twenty-six years past, no one should have deviated from the straight line of perfect rectitude. If imperfection should be found among us, and the publicity of it will cast any light upon this subject, by all means let it come forth; if not, let him who is without sin cast the first stone.

The question is not, *How have we conducted*, unless our conduct be such as invalidates our evidence; for we are liable to evil every day. But *How has the Spectre conducted?* and *who could she be?* It has been frequently reported among people at a distance from this scene, for more than twenty years, that the whole business was an artifice, and fairly proved to be such. We who believe the existence of the Spectre, have thought that this inaccurate *quid* has had currency long enough. Our respondent, therefore, will not fail to show our mistake, by demonstrating that this report is indeed correct. Suppose, then (no matter how distant the supposition is from what has really happened)—suppose, then, I say, that in the course of his zealous inquiries, our respondent should find that he who pretends to have discovered the plot is a witness in favor of the Spectre, and that his testimony was connected with a solemn and public profession of his firm belief that the Spectre was really such as she professed to be; suppose, further, that in contemplating the dates of these events, our respondent should find that the discovery preceded that testimony, and that solemn, public profession—to say nothing of the numerous other witnesses who might contradict him. In such a case I should imagine that a discerning, wary and unprejudiced reader would give but a cold assent to his process of demonstration.

It is my earnest desire that the reply may honor the author by the expressions of candor, philanthropy and grand thought. If his talent be that of a Swift or a Juvenal, his temptation will be great to adopt the loose style of the infidel. Let not compliance deceive the unwary. Between ridicule and reasoning, the distinction is eternal. The most important and solemn truths have been the subject of both. The sober school of Socrates furnished a comedy for the Athenian stage. And Voltaire could tell us, from the Apocalypse, how incommensurate their situation will be who shall inhabit the upper story of New Jerusalem.

Unhappy man! thy fruits of genius furnished a feast of intellectual dainties; but the figs of Cleopatra covered the basilisk, and a world was ruined by the tree of knowledge. The termination of Satyré was horror; and the pure day of awful truth now glaring upon thee from every point has impressed sobriety eternal.

To have a familiar spirit, as expressed in the Old Testament, and to have a demon, as expressed in the New—seem to be phrases of the same import, and the idea of an evil spirit of criminality. But we find no person in the New Testament justly accused of it.

Demoniacs were of another description. They were esteemed innocent, and pitied as being afflicted by the demon. Possibly this in part was the true evil which afflicted part of our land in 1662, and which our pious ancestors unluckily mistook for witchcraft.

The original of verses 11-12, is strictly thus: "And he said, bring me up Samuel. And the woman saw Samuel, and cried out." This strongly intimates that Samuel came unexpectedly and without any previous divination. The word *when*, in our translation, has no responsible in the original.

Not at all; rather such, why also should the oracles cease at the time of our Saviour's birth? Legendaries found no more difficulty afterwards than before, God did, in his righteous judgment, choose the delusions which they had chosen for themselves. He sometimes fulfilled their predictions (Deut. xiii:2, 3; Ezek. xxi:25-28); and might sometimes, though very seldom, suffer such miracles as were either vain or injurious, but never those of benevolence. Compare the magic of Egypt with Rev. xvi:14. The demons drowned the swine, but never gave rain [Italy]. For Satan must not oppose Satan.

Should they appear worthy of such painful notice.

The result of this whole inquiry is that of consolation. Our death will not be total; our souls will survive our bodies; we shall think and reason and know the moral conduct of this world, and perhaps the very names of particular persons, after our bodies are turned to dust.

Among us are a considerable number of people who say that the Spectre knew and told them their thoughts past, present or future, or all three; and such thoughts as she could not have known or conjectured by ordinary means. To one of them, whose veracity is doubted by none, she foretold the time, before several witnesses, when his mind would be struck with horror for opposing her messages.

When the time was come—which was about six months after the prediction—his mind at first, as he informed me, was calm as usual. To disturb him he saw nothing, expected nothing, and was about to reject the prediction as nothing. Instantly he was surprised by a new train of ideas. The evil of his conduct was set in order before him, and his distress was apparent to others, as some of them, whose witness cannot for a moment be suspected, informed me.

Now this instance alone would prove but little; yet, when connected with ten or twelve others of undoubted credibility, attesting the same kind of experience, while they have no visible combination by kindred, employment, age or interest, it is certainly worthy of some consideration.

If one departed saint is capable of knowing our thoughts, so may others. That incorporeal spirits are witnesses of the conduct of this world, appears not only from that of Spectres, but from the Scriptures, as in Dan. viii:13; Rev. vi:10; Eccl. v:6; 1 Tim. v:21. No reason can be assigned why our conduct may not be as visible to a saint made perfect, as to an angel; for neither of them can know us by bodily organs, such as we now possess, and their knowledge of our thoughts without these organs is just as easily accounted for as their knowledge of our external conduct.

The spirits of just men, when they leave this world, are made perfect. "But when that which is perfect is come, then that which is in part shall be done away. Now I know in part; but then shall I know, even as also I am known." This cannot mean that I shall know other souls; and even Christ himself, as perfectly as he knows me; but I shall know them in the same manner; I shall know other souls intuitively, as Christ knows me; indeed, what idea can we have of mere spirits seeing each other, and being present with each other, but that of the mutual intuition of thoughts?

We have therefore good reason to believe that departed saints contemplate our moral conduct (external and internal) not as God does, who knows all hearts at once, but as they attend to our minds from one time to another, even as we know the countenances of each other by attending to them.

This—their knowledge of our moral conduct—qualifies them, above all things else within the reach of our conception, for that great honor of judging the world at the last day.

If that day should find the saints as ignorant of human character as they are at the hour of death, their judgment will be of small account for their own satisfaction or that of others.

And should evasion tell us that Christ and his angels will then reveal to the saints the character of this world, still, this character would be only the object of faith, not of sight, and Satan and his adherents could say that the saints had condemned them for the most part by hearsay, and that of those who had always opposed them from the beginning.

Now it does not seem probable that the enemies of Christ will find occasion for such a plea as this. Every mouth will be stopped. And the mouths of wicked men will be stopped, not merely by the testimony of foreign angels, but by witnesses taken from their own family, and such, as have been the greatest and most constant friends that ever they had in the world; such as had counseled and warned them—had experienced the most cordial and warmest zeal for their salvation, and had often wept for them in secret places. Thus mankind will be judged by their peers. Their quarrel with God and with each other will be decided in their own family. "The Father judgeth no man, but hath committed all judgment to the Son"—in union with his spiritual members, and there must be knowledge in them for this purpose. And what better method of acquiring it can we conceive, so easy and natural, as that of their contemplating the moral conduct of mankind through all ages of the world. May we, then, indulge the idea that, when the humble and afflicted leave this body of sin and death, they hear the voice of the Beloved, saying, "Come, ye blessed of my Father"—possess in perfection my spirit of holiness and unerring wisdom to know as you are known. Great is the work for which you are ordained. You have been faithful over a few things, I will make you ruler over many things. You must judge the world with me. Henceforth watch their conduct. Know their character, and prepare for it.

Hence it follows that we do nothing in secret. All our behavior is known, not only to Christ, but to the watchers—his holy ones. With them is the book of God's remembrance.

Oh, gracious Redeemer, shed abroad thy love in our hearts. May faith and patience have their perfect work. Beautify us with thy moral likeness, that we may be faithful in thine eyes, and in the eyes of our kindred who dwell with thee. With them at last may we behold thy glory, and celebrate thy love forever. ALLELUIA.

Concerning Ann Cole's Message.
DEAR BANNER—I received a letter from D. B. Hale, Esq., calling my attention to a communication in the Banner of Light of July 20, from one Ann Cole, of Hartford, stating she was hung for witchcraft in that place in 1662, two hundred and ten years ago, April 1st, and requesting me to examine the records for a verification of the communication. I have complied with the request, and obtained the facts as follows:

Ann Cole did live in Hartford, and was bewitched in 1662, (see Increase Mather's "Remarkable Providences," Boston, 1684, also London, 1856, for full account.) She was still living (he says) in 1684.

Another woman, Greensmith and her husband, were hung here for witchcraft in Jan. 1662, they being discovered by the "demon" that possessed Ann Cole. (See Cotton Mather's "Magnolia Christi Americana," p. 389, for a chapter on Ann Cole.) Our records say that she married after 1662 a man by the name of Benton, of this city, and their descendants still occupy a portion of the property belonging to said Benton to-day, and are among our most respectable citizens.

I should be glad to have this statement published with the verifications, that the whole truth may be known in regard to the case.

Yours in the cause of truth, D. NORTON.
Hartford, Conn., July 22, 1872.

One of the most important rules of the science of manners is an almost absolute silence in regard to yourself.—Balzac.

Financial.

FINANCIAL FALLACIES.

To the Editors of the Banner of Light:

Under a false system of national finance we should naturally expect not only much disorderly action, but a multitude of equally disorderly theories, which result from a want of knowledge of true principles, and a general tendency to take superficial views of facts, and mistake effects for causes.

It is seriously proposed by the editor of the New York Mercantile Journal, (a leading labor reformer,) and men like Benjamin F. Butler, in Congress, that there shall be created a national currency, convertible into bonds, bearing interest at the rate of three and one-half per cent. per annum, in order to reduce the amount now paid, which the editor of the Journal referred to assumes is excessive, because it is greater than the rate at which our population and property valuation increase.

These persons seem not to have learned yet that a borrower of capital does not graduate the rate at which he can pay rent or interest, by the amount which remains after supplying the required expense for consumption, but by the whole amount which the loan enables him to produce.

He may prefer to consume his entire product and be justified in doing so, and be able all the time to pay even ten per cent. interest on his loan. At any rate, it is his right to determine this question, as well as to fix the rate of the house or store he occupies, and in my judgment there is no legislation more impertinent than that which attempts to control the rate of interest, or the price of any service rendered by one person to another.

It is to be remembered constantly that all loans relate to the use of one of two kinds of property. We either hire real estate or fixed property of which we have limited control in form of a lease, or we borrow merchandise, giving a note or obligation agreeing to return at a specified future date an equal amount or value.

Paradoxical as it may seem to some, we do not borrow money. There is no money in the question, save as a standard, for even gold and silver in the form of coin, when used representatively, only serve as currency, as paper generally does, and should always.

We give a note payable at a future date, and receive in return a bank note, check, or bill of exchange payable on demand, and thus obtain immediate possession of what was previously the property of the holder of our note, which is for the time it runs, practically, a mortgage on the property we purchase with the currency.

We do not borrow the currency, but the property, and on this we pay rent or interest, at such a rate as the varying conditions in each case will justify, precisely as we should for the house or shop, we hold under the lease, or mortgage.

The amount of currency, or paper in some form, it will be seen, must be proportioned to the amount and price of property to be exchanged. The property or real wealth is the cause, and the currency created by its proprietors is the effect, or instrument used.

The creation of a currency cannot increase the amount or price of commodities. These are produced by labor; and that, coupled with the demand for use, determines their relative or exchangeable value; while the relation of each to gold, as the common money standard, determines their price.

We say that a day's labor is worth a dollar; and it is found that, on the average, it requires a day to produce the amount of gold called by that term, and having a certain weight and fineness.

But, by the discovery of new mines and improved modes in working, the same labor will produce twice as much, sooner or later the price of a day's labor will be two dollars, just as surely as if the old dollar had been divided in halves, or reduced in value by the introduction of alloy.

Now, so long as the gold dollar, or standard, remains unchanged, as measured by labor, the money price of other products will be more or less uniform, depending upon supply and demand; and, so long as all paper used as currency is kept up to the gold standard, and made to purchase and pay upon the same terms, so long there will be no occasion to use coin as currency, nor will there be any inflation of prices, or any danger of over-issue of notes.

The duty of all governments is to supply, first, a money standard which has a well-known and considerably uniform intrinsic value commercially, and then provide for the free issue of bank-notes by such and only such agents as can afford to pay a portion of the profit on their circulation into the treasury, and deposit in the hands of the proper officer an amount of valuable securities, in addition to the working capital of the bank, sufficient to insure prompt par redemption in funds as good as gold at the clearing houses, so that government officers, and all others, can dispose with the use of coin, and always have just the right quantity of just the right kind of paper, each kind doing duty in its own field, perfectly. That this desirable result can be reached we may be quite certain, as all we need is to recognize the principle upon which the New England or Suffolk Bank system was founded, and apply that to all institutions throughout the country, compelling each one to follow its notes to their natural trade centre, and at that point supply the funds required for their redemption.

This being done, all commercial paper would partake of the same true character, because it is through the banks, as our agents, that all business transactions are directly or indirectly effected.

We therefore insist that banking, as such, shall be left free from legislation, like other business, and that notes may be issued like checks, by all who can comply with our terms as to their redemption at the clearing houses and the payment of the tax on their circulation.

And we should require further that the system of redemption should be so arranged that the several local centres should find a common one for the whole country, and thus make all notes equal to specie anywhere.

And, in addition to all this, we should expect that eventually, after securing international coinage, there would be provision made, by which the notes of the central institution, in each country, should be redeemed at a common commercial centre for the whole world, such as London is at present, and thus enable us to enjoy the same facilities everywhere which belonged to New England alone under the system already mentioned.

There is no good reason why there should be such a diversity of coinage, and so much confusion in our exchanges with other nations, and it is to be hoped that the political revolution, now evidently about to take place, may lead to some improvement in our national finances, and finally afford opportunity for an international arrangement, which shall so simplify the questions of finance, banking, and currency, that all who have ordinary intelligence can understand them readily, as but few appear to do at present.

In a future communication something will be said in regard to the public debt and its payment, and also suggestions made as to a system of simple, equitable taxation.

THE STILL, SMALL VOICE.

BY THE OLD COLONY BARD.

The weary spirit sinks in a sweet repose;
Naught but unconsciousness that spirit knows;
Shrinking from loudest calls, annoyed, in dread,
It even would crave the slumbers of the dead.

Now, speak as soft as summer evening's air—
The spirit hears, as Heaven hears silent prayer;
The heavy eyelids open; friends rejoice—
"T was a congenial tone, that still, small voice."

The spirit, though before in slumber deep,
It heard the call, repulsed, sought deeper sleep;
No sympathy the louder summons gives;
The still, small voice shows that the loved ones live.

THE CHURCH OF ARABULA.

PHILADELPHIA, July 9, 1872.

A. J. DAVIS—Dear Sir: An impression to write you and to ask you a few questions has been laid upon me for some weeks. At last I yield, and inquire, first, whether you believe in any kind or form of church organization? and second, whether or you do not think the time has arrived for an organization wherein good will and good faith shall be the platform of a church of oneness, justice, brotherhood, and love? * * * Hoping to hear soon from you, through the Banner, I remain faithfully,
GEO. W. MUNSON.

ANSWER BY A. J. DAVIS.

ORANGE, N. J., July 24, 1872.

ESTEEMED SIR—For many years I have not only believed in, but have in reality been a member of a Church, with a foundation inconceivably more firm than the everlasting hills, and governed by principles as unchangeable as the vital processes of the Universal Mind. This religious organization is called "THE CHURCH OF ARABULA." Structurally and provisionally it is adapted to meet the wants of the twelve billions now inhabiting the earth; and, like a great, loving heart, it is susceptible and capable of an indefinite expansion, so that all the millions yet unborn may find shelter and hospitable accommodations within its ample bosom. In this Church we recognize no worldly distinctions, no sex, no race, no poverty, no riches, and this is the reason why "it does not prosper"—that is, when contemplated from the popular point of observation. Sunday after Sunday I have entered this universal sanctuary, and found scattered through its broad passages only "here and there a worshiper." The world's multitudes had rolled in their coaches to the fashionable religious temples. Robed in royal purple and fine linen, they were kneeling before altars sacred to "unknown gods." So that there is never a thronging of hosts within the CHURCH OF ARABULA.

And yet this is no "broad church." Its righteousness is positive, and it is prompt and uncompromising at resistance. Your eye cannot quickly reject a grain of sand, neither do you more resolutely cough and strangle when you suddenly swallow anything the wrong way. It is an "exclusive church," because, like you, it cannot eat those solids which refuse to be chewed, nor drink those fluids which defy the laws of harmonious assimilation. It is a "dogmatic church," because it cannot refuse to affirm with positiveness what is known, any more than you can deem as "open questions" the actual weight or height of your body, or the color of your hair and eyes. It is also a "close communion church," because, like you, it can accept and associate with only that which is adapted to its spirit of affinity, and which is thus naturally a part of itself. In shorter phrase, and notwithstanding the seeming paradox, this Church is not broad, because it is absolutely universal; it is exclusive, because it is boundlessly inclusive; it is dogmatic, because it is opulent with real knowledge; it is close communion, because its principles commune with everything that lives anywhere in the universe.

The platform of principles, or rather the articles of the creed of the CHURCH OF ARABULA, are most easy of comprehension—but alas! who can adopt them? A thousand times I have tried, striven, prayed, worked to make them one with my own life, and with mortification I confess that in hundreds of instances I have "come short of the glory of God." Still do I labor with my crosses up the hill of execution, striving with all my soul and mind and strength to attain the summit of the beautiful mountain. I said the articles constituting the foundation and creed of this Church are easily comprehended. They are as follows:

1. Love, seek, and speak the Truth.
2. Abhor, expose and overcome Error.
3. Under all circumstances, keep an even mind.
4. Live for others, bestowing yourself and performing your duties for the good of the whole.
5. Obey your highest convictions of right under all circumstances, and at whatever cost or inconvenience to yourself.
6. Health, industry, cheerfulness.
7. Worship by eye now, henceforth and forever, these six principles—Love, Wisdom, Goodness, Justice, Beauty and Truth.

What more simple, or more easily understood? Not above the intellectual capacities of a little child; not inferior to the celestial endowments of the highest angel. But, unless you adapt these seven articles in the creed, and especially unless you strive to make them masters of your whole soul and heart and life, you cannot join the CHURCH OF ARABULA. Oh! how many—many times have I been excommunicated! With sorrow of heart, and with my whole spirit bowed down with regretful disappointment, the authorities within the sanctuary have reported unfavorably in my case, and banded me my letter of fellowship! But my dismissal from the presence of the living God has been often made the stepping-stone to my subsequent repentance and redemption.

My esteemed correspondent is aware, doubtless, that I have written and published many volumes against the popular doctrines which ministers proclaim from altars dedicated to the "unknown God;" but these same volumes, each and all, in every chapter, and in almost every sentence, contain and explain the cardinal principles of Arabula. Under this sovereign Pontiff I am "a minister of the gospel." Judged by this tribunal I am strictly Orthodox and dogmatic, and in for the good fight. Without compromise I proclaim man and him crucified. I convince the enemies of truth that their evils, errors and hypocrisies and uncharitableness shall perish; I open the brazen doors that close upon the "dungeons of perdition," so that the wicked may see that their wickedness shall be destroyed; I draw aside the bridal veil which hides the beautiful face of Paradise, so that the just and loving and faithful can behold their great reward in the bright lands of the immortal; I destroy the small gods of popular superstition, and awaken in every impressible heart, as in every prepared intellect, the never-failing consciousness and conception of the infinite Mother and Father.

And yet must I confess that, while I believe in this religious organization and am a member of this Universal Church, it is not often that I find myself acceptable "in good and regular standing." But I have perfect faith—infinite hope—and shall press forward to obtain the whole truth, which is beyond all price.

ANDREW JACKSON DAVIS.

THE ANCHOR OF HOPE.

BY ELIZABETH L. WATSON.

Hold fast to the anchor of Hope, faint heart,
While the waves of sorrow roll high;
For the storm-king shall hear Faith's voice and
depart.
Leaving once more a cloudless sky.
And thy ship shall sail on the billows free,
That beat on the sunset shore.
Where many loved ones are waiting for thee,
And "farewell" is heard no more.

Even now pale iris tints shine on the clouds,
And the tossing waves blossom out white,
As day-dreams blossom on the bosom of shadows,
Or star-blossoms embroider the night!
For love-thoughts lost on the echoes air,
And prayers that seem uttered in vain,
Are caught in the clasp of our Father's care,
And answered again and again:

Answered with love that is boundless and true,
With a wisdom far higher than ours;
A patience that soon will create us anew,
And deck all life's deserts with flowers.
Then hold to the anchor of Hope, faint heart,
Whatever thy sorrows may be,
For the day is at hand when the storms shall de-
part.

And love's sunlight laugh over the sea!

—The Western Star.

Banner Correspondence.

New York.

WAVERLY.—N. Kinney writes, July 8, thus: The Spiritualists of the village of Waverly, N. Y., completed an organization in February last, and engaged a hall in which to hold meetings. We then engaged Mrs. A. E. Mossop, of Sturgis, Mich., to lecture for us through the month of March. She is a very attractive speaker, with great electrifying power over an audience, and consequently drew large audiences, and aroused a deep and wholesome interest in the cause. We had then but an occasional discourse until in June, when our rostrum was again occupied for the month by Warren Woolson, of Pariah, Oswego Co., N. Y. Mr. Woolson is a faithful worker in the cause he represents, and he may lack in style of appearance, but makes up in true, honest devotion to his inspirations, and the reliable powers that direct and control him. Like many others in the same field of labor, he is poor, and should be kept steadily in the service for the good of the cause, as well as his own good. We have now suspended our public meetings until the first of September, when our rostrum will again be honored by Mrs. Mossop.

The cause is not dormant during the suspension of our public meetings. We have a healer in our midst by the name of M. B. Weaver, who is doing a great work by performing wonderful cures entirely through spirit control. He has two pupils—one for magnetism and the other for clairvoyance and prescribing, both of whom are far advanced in intelligence, and are, in all respects, very reliable. The medium was mostly developed in our midst, making us thereby familiar with his characteristics and qualifications. The narration, in detail, of some of the wonderful cures he has performed, would be astounding even to the readers of the Banner.

BROOKLYN.—W. H. Allen writes: In accordance with your kind invitation, dear Banner, to lecture for the Children's Progressive Lyceum, of Brooklyn, which still flourishes like a green bay tree.

Its members gave their first picnic of the season on the afternoon and evening of July 17th. The exercises were short, but excellent, consisting of singing by the children, addresses, recitations, and reading by Dr. Torrey, Mr. Taylor and Mrs. Prosch and others. The New York Lyceum met with them in goodly numbers, adding much to the pleasure of the day, which proved a success socially and financially.

The Brooklyn Lyceum visited their sister Lyceum at Apollo Hall, New York, on the first Sunday of July. In the afternoon, a delegation from the New York Lyceum at Apollo Hall, and united their forces together in entertaining a large number of visitors and friends with their interesting exercises at their elegant hall.

The New York Lyceum will visit their Brooklyn sister on the first Sunday in August—the session to be held at two o'clock in the afternoon. It is of this occasion I would most especially speak, as it is to be a season of rare enjoyment to the lovers of harmonious re-unions, and especially to the friends and constant visitors of each Lyceum. The exercises will be of an order of a highly interesting character, and with the assistance of some prominent Spiritualists, and children and leaders of both Lyceums are working hard, with a determination to make this forthcoming day one to be remembered by all who witness or participate in the meeting of these two successful Lyceums.

The exercises will commence precisely at the hour of two, and all friends of progression are cordially invited to be present.

BROOKLYN.—A correspondent writes, July 1st, that he is only an insignificant actor, and, as far as he is concerned, he is much surprised to find embraced in the ranks of the supporters of Spiritualism a class by no means insignificant, who seem determined to practice all the cant and other bad practices of many of the sects, and to possess a manifest unwillingness to see any good in any of the sects—to speak in a word, that such an attitude of persecution and vituperation, and even to take fire at the word "religion." "Is Spiritualism ever to have a healthy, vigorous growth by decrying and ridiculing any creed or society or institution, the existence of which manifestly tends to make mankind better than they would be without it? Are spiritualists to become a sect, and to be practical religion (which every Spiritualist ought to have) to be put to shame?" So writes this correspondent, and remarks further, that "that sort of aggressiveness which brings believers into reproach as immoral in their associations, cannot be profitable to the cause."

Missouri.

MARTINSTOWN.—Sealed Letter Answered Correctly.—Mary Munroe says, July 13th: "I wish to thank Bro. J. V. Marshall for his kindness to me. A short time ago, I sent him a sealed letter, to be answered by my spirit friends. I have received an answer to my questions—every question answered correctly. I also received a few lines from him, bearing the impress of noble and brotherly feelings. Such kindness is not looked for, only from the intellect, and from the good principles show that he communes with the good and true of the spirit-world; and I feel confident that from that source he will receive his reward. What I received makes me rejoice, and removes a burden from my mind. Now, I would ask Bro. Marshall to receive my sincere thanks; and may the holy angels continue to attend him through this life and the next, in the sincere wish of a true friend and sister."

KANSAS CITY.—At the close of a series of lectures by Mrs. M. J. Wilcoxson for the First Society of Spiritualists of Kansas City, the following resolutions were unanimously adopted: Resolved, That Sister Wilcoxson is entitled to our sincere thanks and warm gratitude for the able and lucid manner in which she presented all her subjects, they being treated from a philosophical and scientific standpoint.

Resolved, That her lectures have been to us as the oasis in the desert to the weary and thirsty traveler, a fountain of truth, pure and invigorating; and that we shall joyfully anticipate her future return to labor among us.

Resolved, That a copy of these resolutions be forwarded to the Banner of Light and Religious Philosophical Journal for publication.

Mrs. S. J. CRAWFORD, Sec.

Vermont.

MIDDLEBURY.—Death of Dr. Steele.—He conveys the intelligence to his parents—Bogarty and his wife.—Since I came to Middlebury, dear Banner, I have learned an interesting incident connected with the transition of Dr. Joseph H. Steele, late of Middlebury, which may be of interest to the friends of progress.

Dr. Steele was for several years previous to his death an earnest advocate of Spiritualism. His last sickness was of several months' duration, and as he drew near the river, he saw and conversed daily with his spirit guides and friends, receiving great consolation and pleasure.

For a few days before his transition he had ap-

peared better, the relatives and friends entertaining hopes of his ultimate recovery, and so informed his parents, who were residing for the winter in Mobile, Ala., at the residence of Charles Hopkins.

On the morning of Feb. 23, between 12 and 1 A. M., a reliable colored woman residing in the family of Mr. Hopkins, dreamed that Dr. Steele came to her and said, "Your name is Eliza. You live with Mr. Charles Hopkins. My name is Joseph H. Steele. Tell my father and mother I am through. My way is all bright; they need have no more trouble about me."

In the morning Eliza informed Mr. and Mrs. Steele that their son was dead, describing him accurately. They could not believe her, as the latest news had been so favorable. But before 12 M. Feb. 24, a telegram arrived, stating that their son had died, at 11:30 P. M. Feb. 23, he having appeared to the colored woman within an hour after he left the form in Middlebury. But the parents and friends, instead of receiving the facts as a beautiful demonstration of immortality, and the presence of their son, denounced the medium as "possessed with a devil," and advised her to attend Baptist meetings, and to place the ex-communicated of the manifestation, and the prejudices of Orthodox, confused and frightened the medium, and within three days after the telegram was received, she had become a maniac, and was sent to an asylum.

Could some kind friend have explained the beauties of the angel-philosophy, instead of denouncing her as "possessed with a devil," her mind might have retained its equilibrium, and greater truths and tests have been given to the world through her organism.

Yours for truth, MARY L. JEWETT, M. D.

Maine.

CORNVILLE.—A Glorious Month.—Miss Nellie L. Davis.—Seward Mitchell writes, July 13th, thus: Knowing, dear Banner, your willingness to do justice to every noble worker, I ask a small space in your valuable paper to give some account of a glorious month we have just passed under the ministrations of the lady whose name I have placed at the head of this letter. Miss Davis came to this State last winter, gave some very profitable lectures, and returned to Massachusetts. Being engaged for the month of June, she returned and commenced her labors. She has given, in all, fifteen lectures; and it is no exaggeration to say they are not excelled by any one, no matter what their name or fame may be. Truly can we say that the month of June has been the grandest month of all our lives. Of all the lectures that ever came to this State, no one has equaled Miss Davis, in her intense earnestness in the spread of truth. Grammatical in every word, perfect in pronunciation and eloquent in the most beautiful sense of eloquence, she carries her hearers up to a sublime height by the grand truths she utters.

Three of her lectures were especially mentioned. "The Irrepressible Conflict," "The World's Saviors," and "What shall I do to be saved?" were the three grandest lectures I ever had the pleasure of listening to in all my life. In attempting to do justice to these masterly productions, I feel my very great poverty of language. To know their real value they must be heard. Miss Davis is a young lady of twenty-four years, a few days ago she said that she had selected a brain of no ordinary capacity to do their holy work. While speaking, her countenance is lighted by a radiance beautiful to behold. Every moment during the delivery of her sermons, there is an intense earnestness that no words can describe. I know of no better description of this power, and I have seen it in the hands of no other. In the midst of an engagement, in the labors of Miss Davis our glorious cause has been carried forward with rapid strides.

Utah.

OGDEN.—Mrs. I. E. Brown, formerly of Palmyra, Wis., writes thus: We arrived in this beautiful place—our future home—a few days ago. I was somewhat surprised to find the believers in our philosophy so numerous in this place—indeed, in this territory Spiritualists in numbers will doubtless rank next to the Mormons. In Salt Lake City, Ogden, and other cities our societies are in a flourishing condition, and have meetings once or twice every Sunday, and on week days during the week. During the last month or two Mrs. H. F. M. Brown, of Chicago, and Mrs. Stevens, of California, (a sister of E. V. Wilson), both first class mediums, have each spent several days, and gave many public and private sittings, which were very well attended. A large number of the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs. Brown gave two, and Mrs. Stevens four or five lectures, which have stirred up the people and set them to thinking, from which much good must result. Our Society is now raising the means for employing Bro. Stevens, of Jacksonville, Wis., as a permanent speaker. Mr. Lizzie Duncan was taken to the other side of the veil a few days since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sorely felt and deplored by every one who knew her. Even the Mormons who were present, and such tests given them as to compel them to acknowledge their truthfulness. Besides the sittings, Mrs

"Definite Proposals" at the Eleventh Hour.

MESSRS. EDITORS—In a recent issue of the Banner I had the pleasure of reading Dr. Brittan's eloquently-written propositions to the Spiritualists of the United States, urging them to make an organized effort on a comprehensive scale, so that Spiritualism may exert a positive influence in fashioning the structures and molding the institutions of the present era.

The first step is to organize in the City of New York "a Stock Company, with an adequate capital," &c. Now to establish a Publishing House and warehouse, "where the more important works on physiology, psychology, education and speculative philosophy" will be published and sold, is a most desirable plan, and looks practicable; and yet, glancing backward through the last twenty-five years, one may be tempted to inquire, Why so many failures among Spiritualists of plans equally comprehensive and apparently as practical? Why the successive appearance and disappearance of those brave pioneer journals—the *Universalist*, *Young People's Journal*, *Shekinah*, *Spiritual Telegraph*, *Spiritual Age*, *Herald of Progress*, *Friend of Progress*, and the *Universe*? And why, at this very moment, is it that a paper so excellent and vigorously edited as the *American Spiritualist*, published and maintained by a recognized stockholding association of practical Spiritualists residing both East and West, is continually threatened with embarrassments and financial defeat? Why did not the Publishing House and Warehouse of Messrs. Partridge & Brittan, achieve a permanent success? Why did not the New Yorkers maintain the pleasant Warehouse and Spiritual Bookstore established in Great Jones street by Mr. S. T. Munson? Why was not the publishing establishment of A. J. Davis & Co. sustained? And why did not the wealthy Spiritualists do something toward making permanent and efficient such philanthropic efforts in New York as the "Children's Progressive Lyceum," and especially the "Moral Police Fraternity"? There was at one time in New York a gigantic plan conceived in virtue, and brought forth under the direct influence and business resources and sagacity of those substantial men, known on earth as Judge Eldon, Horace H. Day, and a host of like dignitaries—organized and duly incorporated with Vice Presidents, Trustees, and a Board of Trustees composed of first-class reformers and earnest Spiritualists, very extensively known as the "Society for the Diffusion of Spiritual Knowledge." Why did this grand, comprehensive, practical, Christian, Spiritualistic effort struggle for life through a brief period, then give up the ghost, and return to the powers who conceived it?

Would it not be better to concentrate exertions and adequate capital upon organs and warehouses already in the field? Who can be unmindful of the prior claims of the existing *Banner of Light*? The Newspaper and Book Publishing Concern, organized and conducted in the city of Boston by a responsible firm known as "WILLIAM WHITE & COMPANY," is sufficiently comprehensive to cover Dr. Brittan's first and most important proposition. And now comes the question: If Dr. Brittan's Stock Company is practicable, why is not the *BANNER OF LIGHT* PUBLISHING HOUSE abundantly sustained in the rich and cultured city of Boston? Why was it that Wm. White & Co.'s Branch Office and Warehouse, located centrally on No. 544 Broadway, New York, cost the *Banner* Association about \$2,000 per annum, notwithstanding the large number of books sold and subscriptions received for the *Banner*? And again, why is the *Spiritualist* Association, doing business to-day in New York, and laboring to publish the *American Spiritualist* and works devoted to the main questions, so debilitated from a lack of financial "food and drink"? And can Dr. Brittan be unacquainted with the new enterprise by Emma Hardinge Brittan? The *Western Star* is a new monthly just issued by a Company in the city of Boston, the plan and propositions of which cover the whole ground embraced in Dr. Brittan's second proposition—"to publish a Quarterly Journal," devoted to the phenomena of the human mind, and "the veiled mysteries of the spiritual universe," which is substantially what Mrs. Hardinge Brittan is striving with all her might to accomplish by the aid of wealthy Spiritualists in this world, and preliminarily by the cooperation of intellectually rich spirits no longer of earth.

Every interested person wishes these existing enterprises abundant success, and, necessarily, every such person deplores any fresh proposition which tends mainly to cripple still more these worthy strugglers for life in our very midst.

Dr. Brittan's third proposition is to establish a "National Association for the advancement of the Occult Sciences," which is an *alias* for the different phases of Spiritualism. A spiritual "Historical Society," in his fourth proposition, is to be charged with the business of "furnishing, from authentic sources, the materials for a comprehensive and philosophical history of the New Reformation"—i. e., SPIRITUALISM. And all this in view of the fact that Mrs. Hardinge's "History of Modern American Spiritualism" begins with the very first "rap," and culminates in what (see the publisher's advertisement) is deemed "the most stupendous revelation that has ever issued from the press." Dr. Brittan proposes that the "Spiritual Historical Society" shall collect from "authentic sources" the materials for a comprehensive history, etc. Does he not know that Mrs. Hardinge has collected the authentic details, in manuscript, for two more volumes, equal to the large octavo already published, which she and her guides propose to issue continuously in the *Western Star*? The question of authenticity ought not to appear in Dr. Brittan's proposition; for does not Mrs. Hardinge's publisher re-assert her own affirmation that "this wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author herself, collected, and written under the direct supervision and guidance of the spirits?"

To conclude: Does it not seem expedient and most practical to establish and complete some of the noble institutions already in existence? Dissatisfaction with existing establishments, and consequent plans to inaugurate new and more comprehensive enterprises, upon stockholding and dividend-declaring principles, which in Reform are seldom "a success," is only another development of that "INTENSE INDIVIDUALISM" which is the pivotal pride and privilege of the present period. Spiritualists, in our opinion, should secure first the foundations of journals and warehouses now struggling to live and labor in their behalf. If Dr. Brittan can institute plans that will accomplish this most important end, he shall be crowned with laurel fresh from lands of eternal bloom. If he can, let him impress Spiritualists that the hour has struck for them to make "liberal sacrifices for the wide diffusion of spiritual truth," then let him direct the streams of such sacrifices so that they shall turn "the mills of God" already built, and which to-day are faithfully trying to grind good grates for the common welfare. Yours for co-operation,
New York City, July 28, 1872. JUSTITIA.

Items from London "Human Nature."

This sprightly English monthly for July-J. Burns, publisher—has come to hand, freighted with live paragraphs for the general reader, and profound essays for the student, on the various progressive subjects which are embraced in the broad scope of Spiritualism. The following items of interest are copied for the benefit of our readers:

We hear that our earnest co-worker, Mr. Peebles, is expected to visit Australia during the approaching winter. Wherever he goes, he will be sure to do his duty, and that cannot fail to result in the promotion of human enlightenment, and a corresponding development of brotherly love.

Andrew Jackson and Mary F. Davis have recently returned to their home in Orange, N. J., after a protracted visit to Washington and other portions of the Southern States. These good people devote themselves, as they have hitherto done, entirely to the promotion of those educational and progressive purposes with which their names have become so universally associated. We hope they may be long spared to promote the useful work which they have already been so beneficially aided.

THE PROGRESS OF SPIRITUAL PHOTOGRAPHY in England is not less checked and marred by doubts and difficulties than that of other phases of the spiritual manifestations. According to those who are best able to judge, many of the specimens issued by Mr. Hudson, of Holloway, are shams. For full particulars respecting the progress of this remarkable medium, see the recently published work, "The Spiritualist's Manual." It is not to be denied that Mr. Hudson takes spirit photographs. We have seen a carte bearing the portrait of William Hewitt and his daughter, Mrs. Watts, and opposite them appears another figure, with very distinct and natural-looking features, which, we understand, has been recognized by the sitter. The case of identity thus established places the whole question beyond dispute, and proves more than a dozen cases of failure, or efforts at imposition. Several other pictures have been obtained, in which the spirit-photographers have been recognized more or less questionably. Mr. Reeves, York Road, King's Cross, and Mr. Henry, of the same address, have been making experiments in the same direction, and obtaining pictures of a very peculiar description, some of which have been recognized as likenesses of deceased persons. We say, and there came on the plate over our head a hand of colossal proportions. Recent correspondence in the *Medium* intimates that Mr. Hudson is making substantial progress in procuring spirit photographs; as also Mr. Beattie, of Clifton. We hear of other persons experimenting, and before long the manifestations of spirit photography may be looked upon as well established, and quite as general as the higher manifestations equally are.

VICTORIA C. WOODHULL—All who read this may have heard of Mrs. Woodhull, either in tones of fulsome eulogy or disgusting abuse; and what was intended for portraits of her may have been observed in the factitious illustrations accompanying her papers, which, though they give up the ghost, and return to the powers who conceived it.

Would it not be better to concentrate exertions and adequate capital upon organs and warehouses already in the field? Who can be unmindful of the prior claims of the existing *Banner of Light*? The Newspaper and Book Publishing Concern, organized and conducted in the city of Boston by a responsible firm known as "WILLIAM WHITE & COMPANY," is sufficiently comprehensive to cover Dr. Brittan's first and most important proposition. And now comes the question: If Dr. Brittan's Stock Company is practicable, why is not the *BANNER OF LIGHT* PUBLISHING HOUSE abundantly sustained in the rich and cultured city of Boston? Why was it that Wm. White & Co.'s Branch Office and Warehouse, located centrally on No. 544 Broadway, New York, cost the *Banner* Association about \$2,000 per annum, notwithstanding the large number of books sold and subscriptions received for the *Banner*? And again, why is the *Spiritualist* Association, doing business to-day in New York, and laboring to publish the *American Spiritualist* and works devoted to the main questions, so debilitated from a lack of financial "food and drink"? And can Dr. Brittan be unacquainted with the new enterprise by Emma Hardinge Brittan? The *Western Star* is a new monthly just issued by a Company in the city of Boston, the plan and propositions of which cover the whole ground embraced in Dr. Brittan's second proposition—"to publish a Quarterly Journal," devoted to the phenomena of the human mind, and "the veiled mysteries of the spiritual universe," which is substantially what Mrs. Hardinge Brittan is striving with all her might to accomplish by the aid of wealthy Spiritualists in this world, and preliminarily by the cooperation of intellectually rich spirits no longer of earth.

Every interested person wishes these existing enterprises abundant success, and, necessarily, every such person deplores any fresh proposition which tends mainly to cripple still more these worthy strugglers for life in our very midst.

Dr. Brittan's third proposition is to establish a "National Association for the advancement of the Occult Sciences," which is an *alias* for the different phases of Spiritualism. A spiritual "Historical Society," in his fourth proposition, is to be charged with the business of "furnishing, from authentic sources, the materials for a comprehensive and philosophical history of the New Reformation"—i. e., SPIRITUALISM. And all this in view of the fact that Mrs. Hardinge's "History of Modern American Spiritualism" begins with the very first "rap," and culminates in what (see the publisher's advertisement) is deemed "the most stupendous revelation that has ever issued from the press." Dr. Brittan proposes that the "Spiritual Historical Society" shall collect from "authentic sources" the materials for a comprehensive history, etc. Does he not know that Mrs. Hardinge has collected the authentic details, in manuscript, for two more volumes, equal to the large octavo already published, which she and her guides propose to issue continuously in the *Western Star*? The question of authenticity ought not to appear in Dr. Brittan's proposition; for does not Mrs. Hardinge's publisher re-assert her own affirmation that "this wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author herself, collected, and written under the direct supervision and guidance of the spirits?"

To conclude: Does it not seem expedient and most practical to establish and complete some of the noble institutions already in existence? Dissatisfaction with existing establishments, and consequent plans to inaugurate new and more comprehensive enterprises, upon stockholding and dividend-declaring principles, which in Reform are seldom "a success," is only another development of that "INTENSE INDIVIDUALISM" which is the pivotal pride and privilege of the present period. Spiritualists, in our opinion, should secure first the foundations of journals and warehouses now struggling to live and labor in their behalf. If Dr. Brittan can institute plans that will accomplish this most important end, he shall be crowned with laurel fresh from lands of eternal bloom. If he can, let him impress Spiritualists that the hour has struck for them to make "liberal sacrifices for the wide diffusion of spiritual truth," then let him direct the streams of such sacrifices so that they shall turn "the mills of God" already built, and which to-day are faithfully trying to grind good grates for the common welfare. Yours for co-operation,
New York City, July 28, 1872. JUSTITIA.

Dr. Brittan's third proposition is to establish a "National Association for the advancement of the Occult Sciences," which is an *alias* for the different phases of Spiritualism. A spiritual "Historical Society," in his fourth proposition, is to be charged with the business of "furnishing, from authentic sources, the materials for a comprehensive and philosophical history of the New Reformation"—i. e., SPIRITUALISM. And all this in view of the fact that Mrs. Hardinge's "History of Modern American Spiritualism" begins with the very first "rap," and culminates in what (see the publisher's advertisement) is deemed "the most stupendous revelation that has ever issued from the press." Dr. Brittan proposes that the "Spiritual Historical Society" shall collect from "authentic sources" the materials for a comprehensive history, etc. Does he not know that Mrs. Hardinge has collected the authentic details, in manuscript, for two more volumes, equal to the large octavo already published, which she and her guides propose to issue continuously in the *Western Star*? The question of authenticity ought not to appear in Dr. Brittan's proposition; for does not Mrs. Hardinge's publisher re-assert her own affirmation that "this wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author herself, collected, and written under the direct supervision and guidance of the spirits?"

To conclude: Does it not seem expedient and most practical to establish and complete some of the noble institutions already in existence? Dissatisfaction with existing establishments, and consequent plans to inaugurate new and more comprehensive enterprises, upon stockholding and dividend-declaring principles, which in Reform are seldom "a success," is only another development of that "INTENSE INDIVIDUALISM" which is the pivotal pride and privilege of the present period. Spiritualists, in our opinion, should secure first the foundations of journals and warehouses now struggling to live and labor in their behalf. If Dr. Brittan can institute plans that will accomplish this most important end, he shall be crowned with laurel fresh from lands of eternal bloom. If he can, let him impress Spiritualists that the hour has struck for them to make "liberal sacrifices for the wide diffusion of spiritual truth," then let him direct the streams of such sacrifices so that they shall turn "the mills of God" already built, and which to-day are faithfully trying to grind good grates for the common welfare. Yours for co-operation,
New York City, July 28, 1872. JUSTITIA.

To conclude: Does it not seem expedient and most practical to establish and complete some of the noble institutions already in existence? Dissatisfaction with existing establishments, and consequent plans to inaugurate new and more comprehensive enterprises, upon stockholding and dividend-declaring principles, which in Reform are seldom "a success," is only another development of that "INTENSE INDIVIDUALISM" which is the pivotal pride and privilege of the present period. Spiritualists, in our opinion, should secure first the foundations of journals and warehouses now struggling to live and labor in their behalf. If Dr. Brittan can institute plans that will accomplish this most important end, he shall be crowned with laurel fresh from lands of eternal bloom. If he can, let him impress Spiritualists that the hour has struck for them to make "liberal sacrifices for the wide diffusion of spiritual truth," then let him direct the streams of such sacrifices so that they shall turn "the mills of God" already built, and which to-day are faithfully trying to grind good grates for the common welfare. Yours for co-operation,
New York City, July 28, 1872. JUSTITIA.

To conclude: Does it not seem expedient and most practical to establish and complete some of the noble institutions already in existence? Dissatisfaction with existing establishments, and consequent plans to inaugurate new and more comprehensive enterprises, upon stockholding and dividend-declaring principles, which in Reform are seldom "a success," is only another development of that "INTENSE INDIVIDUALISM" which is the pivotal pride and privilege of the present period. Spiritualists, in our opinion, should secure first the foundations of journals and warehouses now struggling to live and labor in their behalf. If Dr. Brittan can institute plans that will accomplish this most important end, he shall be crowned with laurel fresh from lands of eternal bloom. If he can, let him impress Spiritualists that the hour has struck for them to make "liberal sacrifices for the wide diffusion of spiritual truth," then let him direct the streams of such sacrifices so that they shall turn "the mills of God" already built, and which to-day are faithfully trying to grind good grates for the common welfare. Yours for co-operation,
New York City, July 28, 1872. JUSTITIA.

To conclude: Does it not seem expedient and most practical to establish and complete some of the noble institutions already in existence? Dissatisfaction with existing establishments, and consequent plans to inaugurate new and more comprehensive enterprises, upon stockholding and dividend-declaring principles, which in Reform are seldom "a success," is only another development of that "INTENSE INDIVIDUALISM" which is the pivotal pride and privilege of the present period. Spiritualists, in our opinion, should secure first the foundations of journals and warehouses now struggling to live and labor in their behalf. If Dr. Brittan can institute plans that will accomplish this most important end, he shall be crowned with laurel fresh from lands of eternal bloom. If he can, let him impress Spiritualists that the hour has struck for them to make "liberal sacrifices for the wide diffusion of spiritual truth," then let him direct the streams of such sacrifices so that they shall turn "the mills of God" already built, and which to-day are faithfully trying to grind good grates for the common welfare. Yours for co-operation,
New York City, July 28, 1872. JUSTITIA.

ALL SORTS OF PARAGRAPHS.

Those who do not see their communications in these columns, should bear in mind that they are not canceled on account of the questions discussed, but because of the large number received. It is often perplexing in the extreme for us to decide which to accept and which to cancel. Our space is limited, otherwise we would gladly print all the articles our friends send us for publication. Were the *Banner* four times larger than it is, we should still be obliged to omit many interesting communications.

Senator Sumner, as has been expected for some time, declares for Horace Greeley, in a long letter to the press. As this paper is not devoted to party politics, we have no opinion to offer, pro or con, in regard to the Senator's present views of "the situation."

There was a large fire at Hunter's Point, N. Y., July 30th. The Standard Oil Works were destroyed, with a large lot of oil ready for shipment. The spectacle was terrible. Vessels and canal-boats were burned, together with many buildings. The loss will reach nearly a million dollars.

Dr. Storer's medicines, we learn, are so highly appreciated by the community that they are having an immense sale. The same may be said of Dr. Spence's.

THE WOMAN'S TRUTH TELLER is the title of an eight-page weekly paper, No. 1, Vol. I of which has reached us from Ulca, N. Y.—the location at which it is issued, by Josephine McCarty, editor and proprietor. In point of typographical execution the new paper is a triumph, and it announces its ground by its motto: "Woman, right or wrong; God's best." In her salutatory to the editors she says of her sex: "Each individual stands alone and alike before her Creator. She is responsible only for herself. No man can assume or relieve woman from her responsibilities to herself or to society; he clearly, then, has no authority, given or acquired, to dictate, to coerce or to dream of the her conscience, her will, or her action. In every respect she is a free and equal being, and she has one-half interest, and must have equal voice."

Dr. Vesellus, the celebrated magnetic physician for chronic diseases, will remain at the American Hotel until Saturday, July 27th, and will then visit Canton, N. Y. We are sure that the good people of Canton will hail with pleasure the visit to their beautiful village of so thoroughly reliable and skillful a physician. His success here is always most extraordinary, and his rooms are at all times crowded with patients.—*Waterbury, N. Y., Daily Dispatch.*

The Massachusetts State Spiritualists' Camp Meeting at Lake Walden, Concord.

This grove will be opened for camping, on Wednesday, Aug. 7th. On Sunday, Aug. 11th, Miss Jennie Lays will deliver one of her popular lectures. A number of musicians, under the direction of T. M. Carter and J. H. Richardson, will also be present on that day, to add interest to the occasion. On Tuesday the 13th, regular camp-meeting services will commence, to continue until Sunday night, 18th. Prominent speakers have been engaged.

Thursday and Saturday will be devoted to Conference, in which all speakers, mediums and all others present, are invited to participate. Dancing—for which there will be no extra charge—will be participated in on Tuesday, Wednesday, Thursday, and Friday; music by J. H. Richardson's band.

The Committee have made all necessary arrangements for the furnishing of tents and lodgings. Tents for the entire camping season (fourteen days) may be had of the Committee at prices ranging from \$4 to \$10, in proportion to size. Persons desiring the use of tents only for the closing week, can obtain them on the ground at \$2 to \$3 according to size.

Parties will find conveniences on the ground for doing their own cooking. Those who intend to remain, will do well to provide bed ticks, blankets and general camp equipments. Board and refreshments can be obtained on the grounds at Boston prices.

In order to assist in defraying expenses a small admission fee will be required of those coming to the grove not holding railroad tickets. Fare to the grove and return from Boston, Charlestown, Somerville, Cambridge and Watertown, \$1.00; Waltham 80 cents; Worcester, \$1.00.

Until August 13th, trains will run as follows: Leave Fitchburg Depot, Boston, 6:15 A. M.; 2:30, 3:35, 4:15 and 6 P. M. On and after Aug. 13th, in addition to the above arrangements, a train will leave the same depot, daily, at 8 A. M.

Sunday, Aug. 11th, trains leave Fitchburg Depot, Boston, via Watertown, 9:45 A. M.; 1 P. M. Sunday, Aug. 18th, excursion train leaves Boston at 8:30 A. M.; main road, 9:45 A. M. and 1 P. M.; via Watertown Branch.

Sunday, Aug. 18th, special train from Marlboro' at 9 A. M.; Hudson, 9:12; Rock Bottom, 9:22; Maynard, 9:32; South Acton, 9:40; Concord Junction, 9:50; Mason, 9:50; Fitchburg, 9:50.

Sunday trains connect from Worcester and all way stations south of Ayer Junction. A. H. Richardson, Committee of James S. Dimes, J. Arrangement.

Spiritualists' Picnic at Portage Bridge, Thursday, Aug. 15. The Spiritualists of Western New York have made extensive arrangements for a picnic, to be held at Portage Bridge, on the Erie Railroad, on Thursday, Aug. 15th. A special train will leave Erie at 7 A. M., and return at 10 P. M. The picnic will be held on the grounds of the Portage Bridge Hotel, and will include a large number of amusements, and a large body of other persons will leave the same evening. Tickets from Philadelphia \$1.50, to be obtained of Dr. H. T. Child, 671 Rice street, from the Junction and Hammon \$1.00. Tickets can be obtained at Window Junction of Committee, in the cars; in Hammon at depot. This will be a grand Convention, and the great enjoyment of the season.

THE NEW JERSEY STATE Association of Spiritualists and Friends of Progress. Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23rd, holding two sessions, one at 11 A. M., second at 2 P. M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination of the most excellent and interesting lectures, and a combination of attractions too rich to be detailed, will be given by the speakers. Come one and all, then, with well filled baskets, and enjoy the beautiful feast of Nature, of Art and of Inspiration. For Committee, J. W. SEAY, Chairman, Byron, July 25, 1872.

THE NEW JERSEY STATE Association of Spiritualists and Friends of Progress. Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23rd, holding two sessions, one at 11 A. M., second at 2 P. M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination of the most excellent and interesting lectures, and a combination of attractions too rich to be detailed, will be given by the speakers. Come one and all, then, with well filled baskets, and enjoy the beautiful feast of Nature, of Art and of Inspiration. For Committee, J. W. SEAY, Chairman, Byron, July 25, 1872.

THE NEW JERSEY STATE Association of Spiritualists and Friends of Progress. Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23rd, holding two sessions, one at 11 A. M., second at 2 P. M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination of the most excellent and interesting lectures, and a combination of attractions too rich to be detailed, will be given by the speakers. Come one and all, then, with well filled baskets, and enjoy the beautiful feast of Nature, of Art and of Inspiration. For Committee, J. W. SEAY, Chairman, Byron, July 25, 1872.

THE NEW JERSEY STATE Association of Spiritualists and Friends of Progress. Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23rd, holding two sessions, one at 11 A. M., second at 2 P. M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination of the most excellent and interesting lectures, and a combination of attractions too rich to be detailed, will be given by the speakers. Come one and all, then, with well filled baskets, and enjoy the beautiful feast of Nature, of Art and of Inspiration. For Committee, J. W. SEAY, Chairman, Byron, July 25, 1872.

THE NEW JERSEY STATE Association of Spiritualists and Friends of Progress. Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23rd, holding two sessions, one at 11 A. M., second at 2 P. M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination of the most excellent and interesting lectures, and a combination of attractions too rich to be detailed, will be given by the speakers. Come one and all, then, with well filled baskets, and enjoy the beautiful feast of Nature, of Art and of Inspiration. For Committee, J. W. SEAY, Chairman, Byron, July 25, 1872.

THE NEW JERSEY STATE Association of Spiritualists and Friends of Progress. Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23rd, holding two sessions, one at 11 A. M., second at 2 P. M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination of the most excellent and interesting lectures, and a combination of attractions too rich to be detailed, will be given by the speakers. Come one and all, then, with well filled baskets, and enjoy the beautiful feast of Nature, of Art and of Inspiration. For Committee, J. W. SEAY, Chairman, Byron, July 25, 1872.

THE NEW JERSEY STATE Association of Spiritualists and Friends of Progress. Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23rd, holding two sessions, one at 11 A. M., second at 2 P. M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination of the most excellent and interesting lectures, and a combination of attractions too rich to be detailed, will be given by the speakers. Come one and all, then, with well filled baskets, and enjoy the beautiful feast of Nature, of Art and of Inspiration. For Committee, J. W. SEAY, Chairman, Byron, July 25, 1872.

THE NEW JERSEY STATE Association of Spiritualists and Friends of Progress. Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23rd, holding two sessions, one at 11 A. M., second at 2 P. M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination of the most excellent and interesting lectures, and a combination of attractions too rich to be detailed, will be given by the speakers. Come one and all, then, with well filled baskets, and enjoy the beautiful feast of Nature, of Art and of Inspiration. For Committee, J. W. SEAY, Chairman, Byron, July 25, 1872.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which we tender the donors our most sincere thanks: E. Prieto, \$1.00; G. G. Parker, \$1.00; J. Call, \$1.00; J. A. Adams, \$1.00; A. B. Manley, \$1.00; H. Ketchum, \$1.00; Mrs. J. Bradford, \$1.00; M. H. Harris, \$1.00; J. Leonard Porter, \$1.00.

SPECIAL NOTICES.

Dr. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf-Jy6.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York. Terms, \$5 and four 3c. stamps. Register all letters. tf-Jy6

SEALED LETTERS ANSWERED BY R. W. Flint, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. A10-1f

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASHEN, Newark, N. J. 94-Jc15.

MAGNETIC MEDICATED PAPER, prepared by Dr. W. I. VESCELLUS, Practical Magnetic Physician for Chronic Diseases, American Hotel, Watertown, N. Y. Price \$1.00, and one three-cent postage stamp. Please state leading symptoms of disease, and send a lock of hair. A10.

Example for the Ladies. MATTIE E. LUNGAN, Shelbyville, Mo., has, in 11 years, made with her Wheeler & Wilson Machine about 2500 heavy dresses, coats, overcoats, skirts and pantafoons, and paid nothing for repairs. The machine is still in perfect order, and she has half of the original dozen of needles.

BEST AND OLDEST FAMILY MEDICINE.—*Sanford's Liver Regulator*—A pure and safe Cathartic and Tonic for Dyspepsia, Constipation, Debility, Sick-Headache, Bilious Attacks, and all Irritations of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. Jan. 15—lycaw

ROCHESTER, N. Y. D. M. DEWEY, Bookkeeper, Arcade Hall, Rochester, N. Y., keeps for sale the *Banner of Light* and *Reform* Works published by William White & Co. Give him a call.

AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for the *Banner of Light*, and *Reform* Works published by William White & Co. Give him a call.

W. H. TERRY, No. 56 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL AND REFORM WORKS, published by William White & Co., Boston, U. S. A., may at all times be found there.

J. H. SNOW, 319 Kearney street, San Francisco, Cal., keeps for sale the *Banner of Light*, and a general variety of Spiritualist and Reform books. At Eastern Depot, 100 N. 3rd St., Boston, Mass., are for sale, *Spence's Positive and Negative Powders*, *Spencer's Anti-Tobacco Preparation*, *Spencer's Positive and Negative Powders*, *Spencer's Anti-Tobacco Preparation*, *Spencer's Positive and Negative Powders*, *Spencer's Anti-Tobacco Preparation*.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE Western Agency for the sale of the *BANNER OF LIGHT*, and all Liberal and Reform Books, Papers and Magazines. Also, Adams & Co.'s *GOLDEN PAGES*, published by the *Medium* and *Reform* Works. Also, Adams & Co.'s *GOLDEN PAGES*, published by the *Medium* and *Reform* Works. Also, Adams & Co.'s *GOLDEN PAGES*, published by the *Medium* and *Reform* Works.

WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo. FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER, 241 North 11th street, Philadelphia, Pa., keeps constantly for sale the *BANNER OF LIGHT*, and a general assortment of Liberal and Reform Books, Papers and Magazines. Also, Adams & Co.'s *GOLDEN PAGES*, published by the *Medium* and *Reform* Works. Also, Adams & Co.'s *GOLDEN PAGES*, published by the *Medium* and *Reform* Works.

J. T. GILMAN PIKE, PHYSICIAN. Pavillon, No. 57 Tremont street, (Room C) BOSTON. JUST ISSUED, A NEW BOOK FOR CHILDREN'S LYCEUMS, PRIMARY SCHOOLS, AND FAMILIES. "LESSONS FOR CHILDREN ABOUT THEMSELVES."

BY A. E. NEWTON, Late Superintendent of Schools in Washington, D. C. "KNOW THYSELF: ALL WISDOM CENTERS THERE." Part I of this little work, containing 111 pages, 16mo, is now ready. It treats of the HUMAN BODY, its wonderful structure, and the conditions of Health, Vigor, and Happiness, and is illustrated by superb engravings. It is believed to be extensively read by parents and teachers, and is especially useful to Conductors and Leaders of Children's Progressive Lyceums.

Single copies, one to five copies, 10 copies, 25 copies, 50 copies, 100 copies, 250 copies, 500 copies, 1000 copies, 2500 copies, 5000 copies, 10000 copies, 25000 copies, 50000 copies, 100000 copies, 250000 copies, 500000 copies, 1000000 copies, 2500000 copies, 5000000 copies, 10000000 copies, 25000000 copies, 50000000 copies, 100000000 copies, 250000000 copies, 500000000 copies, 1000000000 copies, 2500000000 copies, 5000000000 copies, 10000000000 copies, 25000000000 copies, 50000000000 copies, 100000000000 copies, 250000000000 copies, 500000000000 copies, 1000000000000 copies, 2500000000000 copies, 5000000000000 copies, 10000000000000 copies, 25000000000000 copies, 50000000000000 copies, 100000000000000 copies, 250000000000000 copies, 500000000000000 copies, 1000000000000000 copies, 2500000000000000 copies, 5000000000000000 copies, 10000000000000000 copies, 25000000000000000 copies, 50000000000000000 copies, 100000000000000000 copies, 250000000000000000 copies, 500000000000000000 copies, 1000000000000000000 copies, 2500000000000000000 copies, 5000000000000000000 copies, 10000000000000000000 copies, 25000000000000000000 copies, 50000000000000000000 copies, 100000000000000000000 copies, 250000000000000000000 copies, 500000000000000000000 copies, 1000000000000000000000 copies, 2500000000000000000000 copies, 5000000000000000000000 copies, 10000000000000000000000 copies, 25000000000000000000000 copies, 50000000000000000000000 copies, 100000000000000000000000 copies, 250000000000000000000000 copies, 500000000000000000000000 copies, 1000000000000000000000000 copies, 2500000000000000000000000 copies, 500000000000000

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.
Office at his Spiritual Reform and Liberal Bookstore, 614
South Fifth street, St. Louis, Mo.
Copies of the Banner of Light, including back num-
bers and bound volumes, can always be had at this office.

A BAD PRACTICE.

The public mind is daily saturated with the shocking and often disgusting details of cruel and brutal attacks by men of various ages upon young girls, often of very tender age. The scribbles for the press pick up with great care, and detail with much minuteness, these scandalous events to feed the excited and unnatural appetite of those whose moral natures are grossly corrupted, and who seek with avidity and devour with eagerness every item of the disgusting details. We would not write a word nor utter a thought to lessen the enormity and restrict the legal punishment of such offences against the poor victims, for we believe the crime referred to is among the worst of which a man can be guilty, and deserving the severest punishment. But what we do most emphatically object to is spreading the sickening details before the young and ignorant in our daily papers and the pictorial weeklies, gotten up expressly to sell to a corrupt and licentious class of people, and we object still more to the common, almost universal, expression of "accomplished her ruin," or "defiled her virginity," as if there was no recovery for the girl, while the man was unharmed, when he is the greatest ruin and often only guilt. There are, it is true, a few cases from which there is no recovery for the female, and many others where the real virtue of the girl is not tarnished and she is not ruined, even though the criminal deserves no sympathy and is as guilty as if she was ruined. We cannot see how a female forced into an unwilling relation by a man, is more ruined for the man not being her husband than if he was such, and to us the crime is little less than in the latter case.

What we would do is to stop this miserable scandal about females, by which the public are constantly reminded that such acts, voluntary or involuntary, as do not morally or physically injure a man, work the complete ruin of every female, unless she is married, when they are no injury to her, however corrupt and licentious the husband may be. There certainly is something wrong in our moral standard which condemns to utter ruin an innocent young girl for what she could not prevent, and which, if consented to by her and permitted by a priest, would in no wise injure her morals or her respectability.

WHO PAYS?

The St. Louis Mutual Life Insurance Company is just completing the most extravagant and expensive building in the city, not excepting the jail, which is an ornament to the city, like that of Lowell, Mass. We have several times asked the question, who pays for this building, with its costly ornaments and fire-proof floors and walls? Those who are friendly to the Company think it an improper question, and most people think it not worth while to inquire into the source from which the money comes, since it is such an ornament to the city, but we would be glad to have those who pay for it know where their money goes, and we honestly believe they do not know. Many suppose the stockholders in the Company pay it, but the truth is, these extravagant expenditures, which are numerous, are all collected by this and other societies in small sums from those who insure, and are in addition—as are also the salaries of the officers—to what is paid back to the insured.

We consider life insurance one of the best institutions of the country, but it will have to be revolutionized out of the hands of speculative monopolies, and assumed by the governments of the States or Counties, or lesser municipal corporations, where the business can be done by officers elected, limited and held responsible to the people, and where all can have a fair chance, and no one be allowed to swindle the others by insuring for the extravagant sums that no family need require. It is time the people were awakened and aroused to action on the subject of corporations which are daily impoverishing them and enriching a few who are not benefited thereby. All our extravagant buildings, churches, &c., are really looted from the laborers, who are mostly left poor and do not enjoy them.

POLITICAL ACTIVITY.

The political leaders have commenced with much vigor the necessary work of getting up an excitement to carry their candidates into office in November. Among the potent engines to effect the work, they seem to consider fireworks and firing of cannon as highly essential; and we are regaled, every few nights, with these artificial sky-lights, which, to us, are not more rationally connected with elections than are the brilliant lightnings we so often have in St. Louis. We may have a class of voters that are influenced by these arguments and the drinks that usually accompany such scenes; but, if so, we are sorry for the party and country that is ruled by them. It seems to us about time we had the "second sober thought" of the voters to govern their action and to elect the officers of the nation. Corruption and drunken excitements have had too much to do with our elections in the large cities, and through them our whole country is badly demoralized in its elections.

HEALING BY DR. R. P. FELLOWS.

Hannah Waley, of Vineland, N. J., writes us the particulars, with the account of the cure of her brother so suddenly as to make it appear almost miraculous to her. She says he had been for ten years confined to the house, and mostly to his bed, with paralysis, from which his right side was nearly dead, and the arm and leg utterly useless. He was in Trenton, N. J., and treated at 220 West State street; and in ten minutes from the first touch of Dr. F., the blood and life currents coursed through the side and limbs, and the patient soon walked about and seemed as well as formerly; and she wishes us to give this fact, so heart-gladdening to her, to the readers of the Banner. It is one of many cases of remarkable cures, by spirit agency, through our excellent healing mediums, who are doing a great work for the good of sufferers in our world who are beyond the reach of the skill of regular practitioners of medicine.

We have delayed to notice the July number of the INLAND MONTHLY, published at St. Louis by some of the talented and enterprising ladies of the city; but it certainly deserves a good notice from us and the liberal press generally, for it is worthy and deserving the patronage and support it requests. Since our last notice of it Miss Mary Nolan has withdrawn from any participation in its publication, as we supposed she would have to do, or leave the Catholic Church,

whose authority and prejudice are opposed to every liberal, educational and intellectual enterprise, especially those that would bring woman up to an equality with man. We are sure the Magazine will be improved in tone and general character, and be more acceptable to the liberal public by the change. Our old friend—L. C. Keavis—has an able article on the Future of America in the July number, which is worth the price of the book, as are several others.

THE ST. LOUIS DAILY GLOBE

Is the name of a new daily in our city that made its respectable bow and fine appearance July 25th. The proprietors—Messrs. McKee & Hager—have plenty of means and ability, and have engaged in an enterprise for which they are good judges and well qualified. Politically they fly Grant and Wilson at inmost head, but as the news department is of most consequence to the general reader, we anticipate an excellent and a liberal and progressive paper.

NORTHWEST PEBBLES.

BY J. O. BARRETT.

Greeted you last at Warren, Ill.—did I? First experience there was a seat in an Orthodox church, with the elite of the town, to hear the "Fat Contributor" talk a jumble of sense and nonsense. "It was in a respectable church, understand. I asked a stranger, sitting in front of me, 'Will not the 'Fat Contributor' taint this house of God?' He looked me over, saying, with a wink, 'He is not a spiritual!' I was confident of that afterwards. I would be ashamed of a spiritual lecturer acting the ape so. Fun is healthful, but a surfeit of doggerel is unendurable. It makes one think—does it not?—that the Christian church will enjoy a far more rovelry of words in the house of worship, but refuse their presence and house to the beautiful and hallowed inspirations of an angel, through a mediumistic brain!"

Had a meeting in Warren, and the Lord was on our side. The serious question comes up, What shall be done for our scattered friends?—Spiritualists everywhere anxious for defined, practical work; the people looking wistfully to our gospel; the masses of the church and unchurched starving for the bread of heaven. A promising circuit could be organized in this region, embracing the towns of Warren, Darlington, Plattville, Mineral Point, Dodgeville, &c. Never have I found a more earnest demand for work and culture. Lectured a Sunday evening in Darlington—the mind of the beautiful town present—attentive—asking in their souls: "Evermore give us of this bread!"

At Warren is a liberal cast of mind, worthy of note. My home was in the sweet family of brother and sister J. & M. Morris—whom the angels honor for their veteran fidelity. Do you know that I am proud of some Spiritualists—of their towering brains, of their moral courage, of their self-denial for truth's sake?

Lectured in Greenville, Ill., in a seven-by-nine school-house—found here another "resting-place" for the weary pilgrim at the welcome home of brother and sister Cox, among the trees and under the angels' wings.

I will just call out a few pebbles from the River of Life—that is, words from my diary, penned at the moment of feeling, for a lecturer has human feelings, oh, musing reader!

At Plum River—welcome home at Dr. Sharpe's. Dearest meeting in a church—was looking around all church magnetism makes me morally belligerent. My head is fevered, I am weary—magnetism exhausted. Got eighty cents for our evening's lecture!

DUBUQUE, IOWA.

So near, must needs visit this city of note. Heard of a man reputed to be a Spiritualist. Writing him, I received this reply: "The name I withhold, for this 'sewing machine' does not wish to be advertised in a spiritual paper."

Dubuque, April 18th, 1872.
Mr. J. O. Barrett, Warren—Dear Sir: Yours of 16th inst. is to hand. I think you have hit the wrong chap this time. I am not Spiritualist, yet such this year I regard the thing as a big swindle on general principles. Hoping you will soon be convinced of the error of your ways.
I am yours, &c.,
I am yours, &c.,

Of course this was an invite to go. Went. Let me quote again from my journal, please. In the city of Dubuque, I walked around and looked at and at last found the home of W. Chandler—the home of rest—kind friends, struggling, too. My brain fevered; had a fitful dream; an angel woke me; I went freely, and fell asleep again. Oh, heaven purify my soul with faith in this work, so self-denying, that its good will be harvested at last. Oh! this pilgrimage of spiritual lecturing. Oh, this trust in battle, and the after calm of "well done, good and faithful servant."

Lectured first in a lawyer's office. Next, in Danforth—the whole city's mind out, when my angel came closer in heavenly baptism. Here a home at A. Rose's.

Among the faithful of Dubuque are the Hollands, where I found another good home, the Chandlers, the Reeds, the O'Connors, the Worsters. One likes to report where the soul recuperates. The Worsters were formerly from Boston; my memory has a heart-data in their home, for their many kindnesses, to be recalled in the future as fresh presences from the springs of sympathy. Measured the ground of spiritual lecturing, the Dubuque Times, are liberal, whole-souled men, who dare the privileged duty of defending radical truths in their paper and by example. O. M. Wetherly, a scholarly brother of the materialistic school, invited me to his genial home. Here my eyes feasted upon the largest and choicest private library I have yet seen in Iowa. Why, books think! In such a place, one feels all intellect.

Lectured another Sunday in this city; this time in Globe Hall. House full and attentive, in the evening, while I taught this radical gospel of social life. The long-talked-of organization of the radical minds of varied opinions in Dubuque, was commenced last night. It is a part of the Society of Florence, Mass. The design of this movement is to endow a free library and literary circles, and employ talented speakers—Spiritualists with the rest—to address the people on different occasions.

DRIFTING AGAIN.

Adieu to the friends of beautiful Dubuque. A yell of our engine, a swift serpentine dash up the Mississippi, and I was at a hotel in McGregor, Iowa. Any Spiritualists in this city whose magnetic atmosphere is fogged with Orthodox and saloon malaria? Of course; not a city—not a town—in the West, where the angels have not gone and sown seed in some willing hearts. Here are Brother G. W. Ladd and wife, and in North McGregor, I bro. (Gaffney); others are inquiring the way to the realm of truth. Over in Prairie du Chien are the Stannards, Hales, &c.

A flight across the Wisconsin, and a talk with the friends of Patch Grove in the ever memorable Academy. Thence to Muscoda at midnight. Is there a spot on God's green earth where a Spiritualist lecturer must not go, and sow seed and water it with tears? Over the river was a hotel, and left sunlight that angels brought to us in the homes of the Stewarts, Datons, and that of a young Methodist minister, who has no mark of the beast in his forehead, but is in danger of being saved! Thence to Lone Rock; with those assistants of our God—Bro. and Sister Thomas. Thence home, with Olive and the beautiful angels there. A home for a lecturer's Eden.

A CHANCE FOR IMMORTALITY.—The American Land and Law Advisor, (Pittsburg, Pa.) thus expresses itself regarding a recognized want in the field of letters: "The genius who shall accommodate the English human race with a pronoun, or with pronouns, which will enable speakers and writers to intelligently surmount such frequently necessary sentences as the one below, can rely upon fame as enduring as time: The person who has lost a plain gold ring inscribed on the inside 'Thine for life,' can get the same sent to them by sending their address, &c."

WESTERN LOCALS, ETC.

REPORTED FOR THE BANNER OF LIGHT.

WISCONSIN.

Spiritualism in Darlen—Dedication of the Spiritualist Hall—What a Methodist Minister said—The Pilgrim delivers the Dedication Sermon—Details of the Meeting—Notes.

The Spiritualists of Darlen had a grand meeting July 20th and 21st. On those days hundreds of people gathered in the beautiful Hall just erected by the Spiritualist Society. It is capable of seating nearly four hundred people, and is tastefully decorated with pictures. Back of the platform is a fine painting of Jesus blessing little children. Just above this picture, festooned with flowers, is the Banner premium, "The Spirit Offering."

Spiritualism has progressed slowly but surely in Darlen. The old pioneers felt rewarded for all their trials as they stood in this elegant hall and felt that it was theirs. The Lyceum children, also, were so happy.

Messrs. Editors, what a moral is there here! See how a few Spiritualists in a small country town band themselves together and work harmoniously and with zeal. Can't the Spiritualists in the large cities follow in the pathway of light?

SATURDAY (20TH).

Forenoon: Mr. John Williams was chosen as Chairman of the meeting. After a short conference it was announced that J. O. Barrett would deliver the regular address. Mr. Barrett said he always spoke better when his wife read a poem. Everybody wanted to hear from Mrs. Barrett. That fairly put in an appearance, and read in an excellent manner a poem entitled, "Voices."

Mr. Barrett then rose and spoke as follows: We have come here for a spiritual baptism. Our desire is to have the fires of devotion kindled anew in our souls. As Spiritualists we are as yet undefined—that is, as to purposes. The work goes on, however, despite of our indolence. Here in Darlen there has been activity. Darlen is a light set on a hill. Friends, we must have faith. I do not approve of the statement made so frequently by our speakers, that we have given up faith and gone on to knowledge. True, we have knowledge, but I hold that as our knowledge increases, so there is an increase in genuine faith. We want faith in humanity, in our own grand platform, and in the ministry of angels. Let us work for it! We have all the past to help us. The love of the Scriptures, the apostles, the Nazarene—all, all that has ever been brought to our feet, and is made the servant of the living present. If we had a faith commensurate with our opportunity we could move the world. We have done much, I know. But, oh, what great victories we have allowed to slip through our fingers!

The Spiritualist choir then favored the audience with some excellent singing. Adjourned.

Afternoon: Singing by the choir. A short conference followed. E. Winchester Stevens made some practical remarks.

Mr. Fassett, a Methodist minister, was called out. He got up, and said: "This is the first time I ever attended a meeting of this kind. I must say that I never dreamed of being called out. If I understand your platform, progress is the bond of unity—so one of your speakers has said. I am with you on that platform. I have been preaching progress for thirty years in a Methodist pulpit." [Applause.]

Through the kindness of the committee of arrangements, the writer delivered the regular address. Adjourned.

Evening: The hall was crowded. Everybody was on the qui vive, as it had been announced that J. M. Peebles would probably speak. The "Pilgrim" was present, as genial as ever. After singing by the choir, E. Winchester Stevens occupied the stand for thirty minutes, in a metaphysical, theological, religious and scientific speech. The "Pilgrim" followed with an elaborate address. Adjourned.

SUNDAY (21ST).

Forenoon: Again the hall was filled to overflowing. The morning session was consecrated to the dedicatory exercises. Mr. Peebles was selected to preach the discourse. After the customary preliminary exercises, he spoke as follows:

DEDICATION SERMON.

"Arise and shine, for thy light has come."—Bible.
Religion is innate in humanity, prompting all men, under all skies, to worship. Worship is the soul's best effort to attain its highest destiny. Religion is love—that divine love-principle that binds the finite to the infinite. I have no sympathy with that cold materialism that believes in a body without a soul—a here without a hereafter—a universe without a God. Speculative negations are as cold and repulsive as the stone houses of adobe. I believe in internal and eternal improvements—in God, immortality, freedom and progression. These ideas well up from the depths of man's nature. Forms correspond to dress; they have their uses, as do scaffolds for buildings. Sacred books are always there, and always to be. Burn the Vedas, the Avesta—destroy every Bible of the past, and man will write now and better ones. Blot out Sunday, and men would still have certain days and hours for spiritual contemplation. Sweep away all cathedrals and churches, and men would construct others. If possible, rob the soul of memory, that golden chain that binds the living present to the measureless past, and still, the soul, conscious of its origin, o. its relations to the Infinite Spirit, of its mighty capacities, would worship the Absolute, termed by Proclus, Causation, and by Jesus, Spirit. Buckle assures us that climate modifies and determines civilization. This is equally true of religions. People in northern countries are reflective; in southern countries, impulsive. Religion and Nature, religion and geology, religion and science, religion and business should never be divorced. Sermons, lectures, sanctuaries, prayers are no part of true religion, but rather means for its development and right direction.

Referring then to the beautiful hall, the speaker said: Conscious of religious aspirations and a deep love for progressive thought, you have erected and handsomely finished this commodious hall. You dedicate it, to day, not to a personal, human shaped God; not to the masculine Jehovah of the ancient Hebrews; not to the trinitarian monstrosity that sectarians are endeavoring to put into the Constitution, looking toward Church and State; not to popular Christianity, that has borne the fruits of war, superstition and persecution, but you dedicate it to the service of a common humanity; to those divine principles of the Fatherhood and Motherhood of God, the Brotherhood and Sisterhood of all races; to liberalism and free thought; to physical development, mental growth and spiritual culture, and to all interests connected with the education and salvation of the family, the neighborhood, the city, the nation, the world, the universe. All life is one. Mortals, spirits and angels are equally interested in the construction of this hall. In vision I see similar edifices dotting the land as centres of moral force. I see them elegant and attractive, decorated with the finest works of art. I see audiences assembled, afire with the spirit of the age; their souls, responses and aspirations are one. To the

right of the speaker I see a rippling, flowing, fountain; to the left a library and reading-room; in front a Lyceum, of old and young, engaged in songs, marches and amusements. The walls of these halls are sacred to mental and moral instruction; they are consecrated to soul communion. And the royal souls there meeting, will receive daily baptisms and benedictions from the angels. I see, in them, Spiritualism becoming a practical power, a sweet realization of the promised good time coming. I see suspended from these walls, paintings of Pythagoras, Plato, Socrates, Jesus, Swedenborg, George Fox, Ann Lee, Eliza W. Farnham and others. As means to these results there must be more unity of action, harmony of purpose, self-denial, enthusiasm and soul consecration. Many of us are too one-sided, porcupineish. Our individualism has become a mania. These are incidental to a stronger, truer, full-orbed manhood.

This edifice, neat and well proportioned, bespeaks your appreciation of those divine principles involved in the spiritual philosophy. It is practical work. It is the ideal actualized. It is a home for your children, a resting place from the week's cares and perplexities. In this work you have set a noble example to Spiritualists in all portions of the country. You have caught the inspiration of the text, "Arise and shine, for thy light has come."

THE CLOSING SESSIONS

were full of interest. In the afternoon J. O. Barrett read a first-class essay on "The Reforms of Spiritualism." In the evening Mr. Peebles delivered the regular address. The meeting closed with general good feeling.

NOTES.

Mr. Peebles lectured in Toronto, Canada, July 8th and 9th, in Temperance Hall, to large audiences. The press gave his lectures an impartial report, which shows the good sense of Toronto editors.

Mattie Tulett Parry is meeting with excellent success in the lecture field. Her permanent address is in Beloit, Wisconsin. Write her without delay, if you desire to secure her services.

At the recent meeting in Kelloggsville, Ohio, things were splotchy for a time. Bigots refused to permit our speakers entrance into one of the so-called God's houses. At last the Shakers came. They said, Yes, yes, we will try and get into the church. The bigots exclaimed, Oh yes! we are willing to let the pure Shakers in. And so the Shakers went in. Spiritualist preachers took the same road. The bigots were dumfounded, when the Shakers declared from the pulpit that they were out-and-out Spiritualists, and that Spiritualism led to purity of life.

J. O. Barrett has ready for the press a new volume, to be entitled, "Immortelles of Love." Privileged with the perusal of a few pages of the MS., we do not hesitate to pronounce it the most valuable work yet written by this author. Touching the social question, it covers the problems of the age. Poetic and axiomatic in style, a high moral tone pervades its every paragraph.

Through the kindness of the Troy Lyceum, we are in receipt of Dr. Peebles' masterly review of the Rev. Dr. Baldwin's sermon on "Witchcraft, Spiritualism and Hell-Torments." It is the severest and most sarcastic of our brother's publications. Every debater should have it. Price 30 cents—for sale by William White & Co., Boston, Mass.

The frequent conferences of the Darlen meeting were characterized by harmony in every session. There was great readiness in volunteer speeches, and every one spoke to practical points.

Troy, N. Y.: The Shaker Elder, S. A. Loomis, of Watervliet, Albany, speaks before the Spiritual Society the latter part of August. In September, A. J. Davis and Mary occupy the rostrum, to be followed, we think, by William Brunton, who was so fully appreciated during his late engagement. We hear that an excellent band has been formed, composed entirely of Lyceum members, the instruments costing nearly \$1000. Let us have a grand Lyceum Peace Jubilee in 1876. Who second the motion?
CRPHAS.

POPULAR MEDICAL BOOK

By Andrew Jackson Davis.

MENTAL DISORDERS,

Diseases of the Brain and Nerves.

The True Explanation of Human Spiritual Sorrow, Insanity and Crime.

GIVING THE PHILOSOPHY OF THE CONNECTION BETWEEN SOUL AND BODY.

Press Notices.—[Bookeller's Guide.]

"Among the subjects treated of in this volume are the following: Medicine for maladies of the mind; mental troubles of various kinds; the various diseases of the mind; 'what is it?' 'Mental Epidemics'—what are they? True Solution of Mental and Spiritual Phenomena; Ecstasies of the Insane; Causes of Paralysis, Epilepsy, Lunacy and Idiocy."

"We conscientiously think that Mr. Davis communicates truths—simple, yet profound—to the human family in these pages, that will not only bring about a complete revolution in the modes of healing and physical preservation, but in the way of securing individual happiness likewise."

"Mr. Davis is the well known Spiritualist; and this work contains numerous evidences of his belief. But, notwithstanding, there is much valuable matter in this volume, which will be of great use to persons who have no belief in the spiritual philosophy."

"The information contained in this book is adapted to the married and single, to the young and old, and to both sexes, as well as students, lawyers, doctors, ministers, literary persons, and to every one whose occupation is a wear and tear upon the brain and nerves."

"A new book from Andrew Jackson Davis is indeed an event. In the present new emanation we have a comprehensive and thorough exposition of the various diseases of the brain and nerves, in which he develops the origin and philosophy of mania, insanity and crime, and presents the reader with full directions for their treatment and cure. No subject on the roll of modern treatment appeals with more vivid force to the general attention, as there certainly is none from which the public might expect more satisfactory treatment from a clairvoyant like Mr. Davis."

"Varied in scope and attractive as the previous works of Mr. Davis have been found by the student and the thoughtful reader, his audience cannot but be greatly increased by this needed publication, which is the outcome of pure science, fidelity of spirit, and wealth of research, cannot but be regarded as the flowering forth of the life and labors of the gifted writer."

"This important book entitled 'THE TEMPER, OR DISEASES OF THE MIND AND NERVOUS SYSTEM,' teaches that all crimes of insanity, and that generally all insanity is disease. His next step is to discover that to destroy the roots of the disease in the human constitution is practically cutting down all the trees of evil, whose fruits are insanities and crimes."

"No such faithful guide to human health and happiness has made its appearance during the present century."

"The work is a careful, thorough and scientific treatise, entirely free from the use of technical, jaw-breaking terms, which are the curse invariably of this class of books; it is couched in simple, plain language."

NEW EDITION, WITH SYNOPTICAL FRONTISPIECE, NOW READY. Price \$1.50, postage 20 cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.; also by the AMERICAN NEWS COMPANY, 119 NASSAU STREET, NEW YORK.

THE GOD PROPOSED

FOR
Our National Constitution:
A LECTURE.

GIVEN IN MUSIC HALL, BOSTON, ON SUNDAY AFTER-
NOON, JULY 5, 1872, BY WILLIAM DEXTON. Price 10 cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

NEW BOOK.

FLASHES OF LIGHT

FROM THE

Spirit-Land,

THROUGH THE MEDIUMSHIP OF

Mrs. J. H. CONANT,

COMPILED AND ARRANGED BY

ALLEN PUTNAM,

Author of "Spirit Works," "Natty, a Spirit," "Memorial Spiritualism, Witchcraft and Miracles," etc., etc.

This comprehensive volume of more than 400 pages will present to the reader a wide range of useful information upon subjects of the utmost importance.

THE FOLLOWING KINDS OF
REV. THEODORE PARKER,
REV. W. E. CHANNING,
FATHER HENRY FITZJAMES,
BISHOP FITZPATRICK,
REV. ARTHUR FULLER,
PROF. JOHN HUBBARD,
REV. HOSEA RALLOU,
REV. BENJAMIN B. BERT,
CARDINAL CHEVENS,
REV. LORENZO DOW,
ABNER KNEELAND,
SIR HUMPHREY DAVY,
PROF. EDGAR C. DAYTON,
REV. JOY H. FAIRCHILD,
BISHOP PHINEAS STOWE,
PROF. ROBERT HARE,
GEORGE A. REDMAN, Medium,
REV. T. STARR KING,
RABBI JOSEPH LOWENTHAL,
REV. JOHN MURRAY,
REV. JOHN HERRINGTON,
DR. SIDNEY DOWNE,
REV. HENRY WARE,
KAD-A-AB-DAL,
LEWIS HOWARD,
THOMAS PAINE,

Distinguished Lights of the past;

HERE SPEAK

To the Embodied Intelligences of To-day.
Their utterances, as given through the lips of Mrs. J. H. CONANT, recorded by the pen of the photographic scribe, and published from time to time in the BANNER OF LIGHT, have awakened the greatest interest in society concerning

THE ORIGIN OF MAN,
THE DUTY DEVOLVING UPON EACH INDIVIDUAL,
AND THE
DESTINY OF THE RACE,

As treated from the several standpoints which the
Freedom from Artificial Constraint,

AND THE
ADDED LIGHT OF THE SPIRIT-WORLD,
Render inevitable to the reflecting soul entering it in obedience to the dicta of

Natural Law.

As an Encyclopedia of Spiritual Information this work is without a superior.
That it is a carefully condensed and digested volume, the high reputation of its compiler is a warrant.

Price \$1.50, postage 24 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

NEW AND VALUABLE BOOK.

CHAPTERS

FROM THE

Bible of the Ages.

FOURTEEN CHAPTERS.
Selected from Hindu Vedas, Buddha, Confucius, Mencius, Zoroaster, Egyptian, Persian, Greek, Roman, Jewish, Philo Judaeus, Orpheus, Plato, Pythagoras, Marcus Aurelius, Epictetus, Al Koran, Scandinavian Ed. das, Swedenborg, Emerson, Renan, Hermet, Milton, Penn, Barclay, Mary Fletcher, R. Newman, Tyndall, Max Muller, Woolman, Elias Hicks, Channing, Garrison, Emerson, Rev. John Mot. Higginson, Bushnell, Parker, A. J. Davis, Mary F. Davis, Emma Hardinge, Beecher, Talcott, Abbott, Tenison, and others.

Gospels and Inspirations from Many Centuries and Peoples.
"Slowly the Bible of the future is writ, Each age, each kindred adds a verse to it."

EDITED AND COMPILED BY
G. H. STEPHENS, Detroit, Michigan.

400 pages, tinted paper, cloth. Price \$2.00, postage 28 cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.; and by the AMERICAN NEWS COMPANY, 119 Nassau street, New York.

THE TRIO.

NEW BOOKS.

THE MENTAL CURE.

BY REV. W. F. EVANS.
The Philosophy of Health. Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment; 364 pp. The work has received the endorsement of the various systems of the best books in the English language. Dr. A. Johnson writes of it thus: "I have no hesitation in saying that it contains more sound and reliable information on the subject of health than all the medical works in the libraries."

THE VITAL MAGNETIC CURE.
BY A MAGNETIC PHYSICIAN.
The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body; 216 pp. It is a practical work, adapted to the wants of the entire human family, and deals with the natural forces that can be cultivated. "It is a work that will not lose its interest in an age."

NATURE'S LAWS IN HUMAN LIFE.
The Philosophy of Happiness: or an Exposition of Spiritualism, embracing the various opinions of extremists, and others in opposition to its truthfulness; Normal, Inspirational, and Transcendental; 30