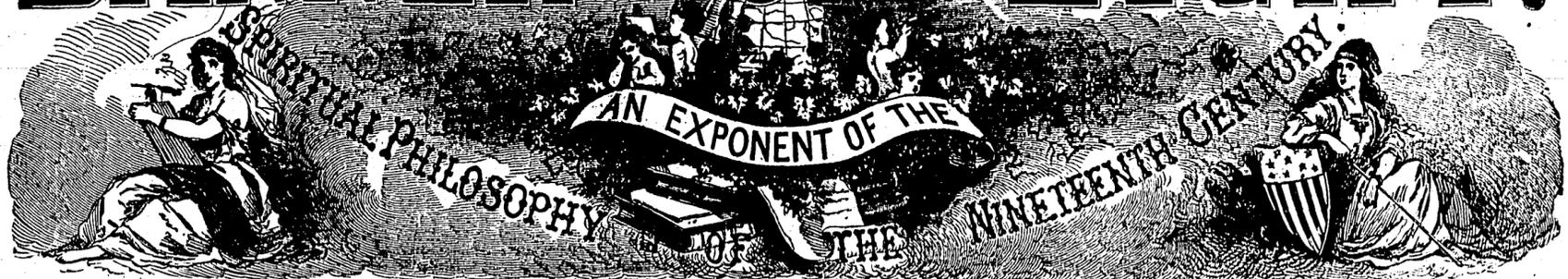


BANNER OF LIGHT.



VOL. XXXI. [WM. WHITE & CO.,] PUBLISHERS AND PROPRIETORS. BOSTON, SATURDAY, AUGUST 17, 1872. [53.00 PER ANNUM.] In Advance. NO. 23.

Free Thought.

BRITTON ON THE SITUATION.

EDITORS BANNER OF LIGHT.—A literary gentleman submits several interrogatories with a view of eliciting such answers to the same as the undersigned may be able to give. As some or all of these questions may possibly present themselves to other minds, I propose to answer them in this communication, trusting that the points comprehended may be of interest to your readers.

1. "I notice that Spiritualists have not organized in any way that promises results at all commensurate with their estimated numbers, and the assumed importance of the movement. Can you explain the reason?"

You are quite right, and to my mind the reason is obvious. Hitherto, the separate individualities among men have been held in utter subordination to their institutions. The organic forces of sects and parties have ruled the world too long, and man has been well-nigh lost in the midst of his accidents. But while the spiritual movement unsettles the platforms of politicians and the arbitrary claims of hierarchies, it also excites to preternatural activity all those faculties that serve to elevate man above the sphere of abject submission. The facts and principles of Spiritualism unsettle the mind. The individual is thereby exalted to his true dignity, and the real manhood enthroned above the circumstances of its outward relations.

Necessarily, the first effect of this individualizing process is to separate men; and, hence, to create seeming antagonism. Wherever the power of the institution is supreme, the lines of individual development are either obscurely drawn or invisible. All blend together in the same common background, like a crowd viewed from a distance, or in the mist of a dim twilight. But when the institution loses its power of assimilation, the separate forms appear; the lines of individual character are more sharply defined, and man declares his independence. The hostilities occasioned by the development and recognition of individual rights and prerogatives, if not merely apparent, are, in the very nature of things, of short duration. We shall come together again in obedience to the common law of social attraction; we shall blend by the power of a moral cohesion, and the more subtle chemistry of our spiritual life. We shall form a more perfect union on a higher plane, where the laws that govern our associated action will neither restrain the exercise of our noblest faculties, nor subvert the sacred principles of personal liberty.

2. "If I am correct in my inference from the views you have occasionally expressed, you are not at all opposed to organization?"

Certainly not. I am only opposed to the chronic habit of perverting such instrumentalities to sectarian and immoral purposes. Organization, in its most vital and comprehensive sense, is a spiritual-natural law, clearly illustrated in all visible forms of life. Indeed, I can conceive of no clear revelation of the life-giving principle, here or elsewhere, without an organic instrument as the medium of expression. The elements of earth, and air, and water, everywhere exhibit a disposition to assume organic forms and relations. In some sense even the solar rays are organized, as they descend from the heavens; and they are organized on earth, in the bow that spans the summer cloud, and in the prismatic colors of the flowers. This law of organization is at once universal, and indispensable to the normal development of all natures and institutions on the earth.

3. "How do you explain the conspicuous failure of all the attempts at organization hitherto made in the interest of Spiritualism?"

The disciples of the new faith have thus far failed as interpreters of the natural law of organization. They have, consciously or otherwise, followed the old examples, and attempted to unite on the basis of some general declaration of faith and statement of principles. The intense individualism, that everywhere shows itself, does not admit of the acceptance of any such sharply defined doctrines and opinions. There is no real coalescence, because the true ground of unity is not recognized. The conventions would somewhat resemble the meeting of troubled waters, if there was any proper commingling of the elements that compose those bodies. As it is, however, the members rather remind us of the pebbles on the shore. The waves of human-thought and passion bring them into collision; they roll over and under, rub against each other and are polished by the friction; but they do not cohere. They rattle about like parched peas in a hot skillet, and not a few of them jump out into the fire. But the laws of attraction are not subverted because the accidents of society and civilization have temporarily placed us in false relations. We shall inevitably gravitate to our proper places. The work of organization will be simplified and rendered easy of accomplishment when once the true basis of union is generally perceived and its essential principles accepted. I rest in the conviction that Spiritualism will yet be clothed with appropriate forms, and that it will leave its sacred record in the most enduring memorials of the age.

4. "But the organizations employed to propagate theological ideas, and to fashion religious institutions have usually manifested an intolerant spirit, and exercised improper authority over the minds and consciences of men. Are we authorized to presume, that any organization, founded on our religious conceptions, can exist without entailing the evils that have characterized all similar institutions?"

Certainly. Incidental evils do not justify the sacrifice of any really good thing. The conditions complained of do not necessarily belong to the organic structure, per se, any more than insanity and look-alike belong to the mind and body. These, and many other forms of disease, are developed

and his practices sustain no apparent relations. When at length the appeal is properly made, by persons in whom the public have confidence, the Spiritualist must have an open palm, or it will be said of him—"He has denied the faith."

7. The base instinct of fear and the selfish desire for personal safety, prompt ignorant men to great sacrifices for the support of sectarian institutions. Is it your opinion that the higher motives of enlightened reason and sincere love will yet accomplish as much for your cause?"

I should discount the diabolic love and defame human nature if I did not entertain such an opinion. It should be remembered, that both the fear of punishment and the hope of reward are selfish incentives to action. They exert the greatest power over the meanest natures. The moral constitution is degraded and the soul dwarfed by their influence. There is no real merit in any service that is not cheerfully rendered from unselfish considerations. An obligation reluctantly observed is not respected at all, in any sense that reflects honor on human nature. Only the poor slave is scourged to his task. His fear of the lash is the measure of his obedience. The State still governs its subjects by appeals to such motives; and even the Church waits to be emancipated from their unwholesome influences. But the human heart will yet recover from the momentum derived from its self-love, for God is mighty as we are weak. The world, at last, will get out of its old ruts, and feel the force of a celestial gravitation. In my judgment the strongest motives are those that have their ultimate springs in our spiritual relations and divine life, and that illustrate by example the true nobility of man.

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THE RE-INCARNATION THEORY.

[EDITORS BANNER OF LIGHT: Dear Sirs—I wish your readers would have the kindness to remember that I do not feel any more responsible for the opinions expressed in my translations (very imperfect, perhaps) than you do for the ideas of your numerous correspondents.]

Yesterday I received two letters concerning my recent article in the Banner—one from Michigan, somewhat commendatory, the other from California, full of laudation. To the former, if time and health permitted, I should be pleased to reply; but, as it is, and as the latter is forcibly written and should be candidly considered, I take the liberty to send it to you for publication, in the hope that some one of your able contributors may see fit to give it that attention which it merits. In justice to the author, I will say that it was not intended for publication, and hence I owe him an apology; and I think he will pardon me for my assumption when I assure him that it is based solely on the belief that it may be for the general good of our cause.

G. L. DITSON.]

(Greenville, Mich., March 28, 1872.)

DR. DITSON—I have from time to time read your writings with interest, and am therefore somewhat acquainted with you; and I must confess my surprise when noticing an article from your pen, in a late Banner, apparently endorsing the new doctrine of re-incarnation. To my apprehension, this doctrine is full of evil to the spiritual or true philosophy of the hereafter, or rather to the progress thereof, as nothing can injure the philosophy itself. It is only a little better than atheism, or total annihilation—say, one-seventh better—as the theory is, as I understand it, that there are several grades (seven, I think) or births through which a single soul must pass, before its ultimate condition; therefore but one in seven persons, bodies, organizations, spirits or human beings can be immortal, as but one soul out of the number of apparent existences can exist in the great future, while the other six are annihilated, or prove to be nothing more than the crust, shell or tenement house of the soul that has passed on, and subject to decay, or change back to their original elements.

Suppose the wife of my bosom, together with six dear children—all we had—have passed over the river, and I am left alone for thirty long years, mourning their loss, and in doubt whether they live in the future, or whether we shall ever meet again hereafter.

I am attracted to the new, or spiritual philosophy, and, after repeated and patient efforts, I have incontrovertible evidence of their existence, and that they came to me, and watch over and comfort me, and await my coming beyond the river. I am soothed and comforted beyond expression, and my few remaining days are full of blessed contentment at the prospect of soon clasping these loved ones again to my heart, and having them lead and guide my poor, weak and fainting spirit until I attain strength and experience sufficient for me to fully comprehend and enjoy my new condition beyond the dark valley. With a constant yearning and prayer for them and the beautiful hereafter, I meet my change with calmness; and as the threads of my body's life are severed, and the cold mantle of death is spread over me, I feel happy in the belief that my dear ones are taking me by the hand and leading me over.

I soon awake to consciousness, and look around me in vain for my wife and children. I see none that I had ever met in earth-life. A chill of disappointment comes over me, and as soon as I can speak, I ask and beg for my loved ones, but I am coolly informed they are all absent in their new earth pilgrimage, having been "born again," either black, red or white, and that I can never again meet them. They have for the time become somebody's infants—and in fact, most of them have been gone ten or fifteen years, even while some living spirit was personating them, and cheating me with the belief that they were in the beautiful spirit-world, and were answering my longing inquiries and prayers for consolation. My dear ones are forever blotted out and annihilated to me. They have become the dear ones (or hated ones) of other parents—destined to other lives of toil, pain, want, and misery—perhaps doomed to pass over the dark waters again to cheat other parents into the belief that they still

live under other circumstances and names, with no remembrance of former conditions, or power of recognition by former friends—who have themselves become the puking and crying infants of other people—not one in seven of whom are immortal.

A spirit once wrote by the hand of G. A. Redman to his nephew: "It would amuse you, my dear William, to stand here and see clergymen, as they awake to consciousness after coming from the earth-life; to see them look around in amazement, and hear them inquire for Christ, and their 'house of many mansions,' and to witness their blank and disappointed expression when told that their comfort and shelter are no greater on account of their belief and expectations. They really thought Christ would hug every one of them, and lead them to the elegant rooms prepared for them."

Their astonishment would be not only equalled but surpassed by others, who would learn that their dear friends and relatives had returned to be confidence operators, quack doctors, members of whiskey rings, members of the Legislature, Erie railroad swindlers, or second editions of Miss Bowditch, Mrs. Fair, or Lucretia Borgia, &c., and that by the time they had passed through the various other lives—four or six perhaps—nobody would recognize them, or, if they did, they would recognize no body. Now, my dear sir, does a belief in this doctrine have one single element of hope, trust or comfort in it? Would not total annihilation be preferable? It is useless to endeavor to explain away, by clouds of mist and nonsense, the plain practical meaning of the opposite theory, and to substitute such a belief as this, unsatisfactory, unreasonable and foolish. Either one of the two following propositions must be true:

1st. The spirit or soul, after it shall have passed through these multifarious conditions, must remember them all distinctly, and be able to write out or narrate minutely its experience for the enlightenment of others, and the proof of the theory; or,

2d. The soul or spirit will not have the power of remembering either of the earth lives except the last, and consequently can furnish no proof whatever of the truth of the belief; and in such case there can be no proof, and the belief is consequently a delusion.

I judge of a theory, doctrine or belief, by the law of demand. I believe there is a supply somewhere for every reasonable need. Does Spiritualism need such belief? Does the soul need such experience? Are not the disappointment, dissatisfaction and gloom of such a belief greater drawbacks upon the spirit's progress, than that afforded by old theology?

I admit the necessity of the spirit's returning to earth life to watch over loved ones, as they then have an opportunity to, in some measure, complete their experiences; yet in this they may preserve their identity, while in a measure living over again portions of earth life; but I see no demand for their repeated new births and new troubles, perhaps tenfold greater than before. I will not extend this communication. It has been written hastily, not for publication, but for your consideration.

I have often admired the clearness and pungency of your ideas, as expressed in the Banner, and regret that you are, even by implication, an advocate of this apparent monstrosity, or my ability to comprehend or adopt it.

Yours truly,
J. C. HENDERSON.

"THE PROPERTIES WHICH FIT ONE FOR MEDIUMSHIP" ETC.

[MEDIUM EDITORS.—I have read the article sent to you by "Veritas," relating to the veil over the face at birth, and see that one purpose I had in writing as I did is partly accomplished, viz., drawing out an opinion from some one of extensive observation of children at the time of birth. I had no grounds on which to either accept or reject the opinions of simple-minded Nana. And many others may be as ignorant at that point as I am.]

I do not deem it superfluous to inquire what grounds any opinion whatsoever rests upon. If superposition is the basis, let that be shown; if fact, let that be shown. I expressed no opinion as to the soundness of the notions I narrated, but threw them out for refutation or confirmation by those whose opportunities for knowledge of such matters are much better than my own.

ALLEN FITZPATRICK.]

DEAR BANNER—I notice in the article with the above caption, by Bro. A. Putnam, a reference to an event or circumstance about which the ignorant have formed very wild and false notions, viz., the veil at the time of birth covering the face of the child. Now this matter seems so simple and plain that I would not notice it, only the writer seemed to have spoken of it as of some importance in a clairvoyant relation. It is well known that the child in utero floats in a liquid (amniotic fluid) which is contained in a liquid membrane, which once in a while envelops the face of the little being whose life it has aided to preserve. This, to the superstitious, is spoken of in a very knowing way, as being a token of future greatness. Having attended hundreds of births, I will say that all are on the same footing in this respect; and the whole theory of the veil is worthy to be classed with Moses's account of life all over Egypt; Jonah and the whale, and Samson's great strength in his long hair.

It is wonderful how hard it is for a people to free themselves of the superstition and ignorance of the past. We know the character of the present enlightened Hebrews, and they have nothing to cause us to look on them as more worthy of our belief than other nationalities. Still, we as a nation have adopted their old apocryphal books, filled with superstition, licentiousness and contradictions, and because the anonymous writers claimed to be writing for God, we dare not test their contents by reason or philosophy. Thought and inquiry must be chained. No wonder we are so slow in getting out of darkness.

The young mind finds in Genesis the sun and moon created four days after light; man made

male and female; and then the man is put to sleep and the woman is made from a four-ounce rib. He reads that Moses thought he had twenty-three thousand of his people murdered because they worshipped the calf his brother had made for that purpose, while the chief criminal is advanced to the high priesthood; also twenty-four thousand more slain because they slept with Midianite women. Moses setting the example do not lose his honorable standing with the Almighty. To the young mind these are not tokens of meekness, or justice; yet God is just. Then he reads where the Lord causes the sun to stand still while an army is butchered another; also, where God tells them to kill old and young, only the virgins they might keep for licentious uses; and so on. David, said to be a man after God's own heart, betrays Achish, who had been very kind to him, massacres whole villages, including babes at the mother's breast, destroys the inhabitants of other villages, under barrows, with saws, axes and in brick kilns; he ungratefully puts to death Jonathan's son, thus rewarding the many tokens of Jonathan's love and kindness. All these and thousands of other things, are hard for the unenlightened (?) to reconcile with a just and Holy Heavenly Father; and yet severest damnation, eternal in duration, is the result of doubting.

How can a people with such ideas of God exhibit the highest type of civilization and progress? Now every true lover of humanity should try to free the minds of the young from this worse than African slavery.

Yours for the truth,
Montgomery Co., O. VERITAS.

TO MRS. MARIA M. KING.

DEAR SISTER—I always read such articles as yours in the Banner of June 1st with great care and much interest. I have conversed with unseen intelligences, more or less, almost fifty years—since I was fourteen—and at times as easily and as understandingly as I could converse with you if I were in your presence. It is over thirty-two years since I learned that these intelligences were disembodied men, women and children. I give this as evidence that I am a Spiritualist. I was a radical reformer long before I was a Spiritualist. I had withdrawn from all organized churches. There is some value in organization, and I could not join any organization which truly did not "bind and stuffy the reason and conscience of any. I have joined the brother who, in a late Banner, gave his entire creed—"Do good." Even this creed he must allow me to interpret for myself. He may interpret it for himself. I see you are for a creed that will keep out "erratic, fanatics" and their "ridiculous doctrines and practices," which are a "disgrace" to the cause, as you see things. If you cannot keep these all out; you hope to so humble and keep them under that they cannot have "an equal influence with consistent Spiritualists." Sister King, your birth into Spiritualism has made you one of our family. Mrs. Woodhull is also a member of the family. We have endured each other's follies and weaknesses. We have been greatly blessed as members of one family. I have no doubt but you seem to Mrs. W. and some of her friends like a pride, bigot, Pharisee and moral coward. But we love you still, and desire you to stay at home. You may not have as many faults as you seem to us to have. We may not be as "fanatical" and unclean in "doctrine and practice" as you think us. Any way, we can still trust our truth with what we think your error. If you cannot longer trust your truth and purity with our error and impurity, you must go out from us. It is your privilege, and may be, your duty. We are sorry, but will not reproach you. We bless you. May the Gods be good to you as well as to us. Your "step" seems to some of us retrogression—not an "advance" upwards; so we cannot take it. We, too, love the cause. We have "reason and conscience," and we cannot permit them to be "bound or stifled."

You and Mrs. Britton desire to divide Spiritualists into two or more bodies. This is your and her right, if you can—and I now think you can. But I urge you to be just in the manner of your going. We have all made great professions. These professions are now being tested! All see the result! But is it too late for us to honor the cause we all love, by parting—if it must be separation—on a higher plane of peace and harmony than do the churches? I have a right to the simple name, Spiritualist. Mrs. Woodhull and her friends are Spiritualists. Spiritualists are only agreed on one article: that persons in and out of the natural and earthly body can hold real and profitable communication. Every believer in this is a Spiritualist, though he may be in a minority of one as to every other doctrine. If you add one or many more articles to this creed, I suggest that you add a word or words to your name that will express those added articles. If a majority should organize themselves out of the mass of Spiritualists in a manner to shut out of humble the minority, that minority will still be the original Spiritualist church or body. You cannot turn out the "fanatics" or the "disgrace," you can leave them and it. Sister King, I suggest that you call your organization Orthodox conservative, or anti-fanatical Spiritualists. In all these remarks, I have had no reference to the Boston organization of Spiritualists. That is not before me; and I would not trust my memory to refer to it if I desired to. I am sure Sister King's article is not a fair sample of that organization.

In candor I must say to Maria, your creed, as indicated by your article, in my view is not less sectarian or less oppressive than many church creeds. I say this in no unkind spirit; I am sorry it is so. I am sorry all Spiritualists cannot reach a higher plane of equal rights. I was ten years in the churches, and I do not remember of ever receiving as severe and uncharitable thrusts from any member as you have given some of your brothers and sisters; at least equally as good, wise and pure as yourself. To-day I could go

into these churches with a small apology for my part ("fanaticism" and what they call my "ridiculous doctrines.") They, too, might urge that I ought not to have "an equal influence with consistent" church members. They are as sincere as yourself in affirming that they do not "bind and stultify the reason and conscience of any."

On some important subjects I differ widely from Mrs. Woodhull. I believe her motives are good, and her heart and life pure. Many of her opponents are not less good and pure. The greatest "disgrace" I see in the manner some Spiritualists opponents treat each other.

It is not strange that the old radical—Austin Kent—should rejoice to see Spiritualists (as men and women, if not as Spiritualists) go into every reform. It is not strange, and may be no disgrace, that some persons would keep Spiritualism and Spiritualists chaste to the one object. Let us have charity.

In your letter to Mr. Jones you say you regard Mrs. Woodhull's principles "as directly opposed to the teachings of nature." It is you, not Mrs. W., who dare not trust nature. I confess, in this, I sympathize with you. I have never dared to trust nature. But let us not falsely and slander Mrs. W. It is she, not us, who is ready to stand by nature's teachings. She insists on leaving all nature—high and low—freely to live out its "chastity," love of home and family, reverence for conjugal, parental and filial ties and duties—and also its unchastity, impurity, lust—when and only when these do not trespass on the equal rights of all others to freedom. No woman ever went further and spoke more nobly in defence of the rights of children, even in her begetting as well as after. Mrs. W. believes nature on her highest conjugal plane is monogamic. So does Mr. Tilton. Both think in more freedom she will work out a more healthy monogamy. Can you not even trust nature to try the experiment? If human nature in its best estate is not strictly monogamic—I think it is not—it is worse, than in vain for us to try to bind her eternally to that order.

Fraternally, AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y.

AUTHORITY.

Why, even of yourselves, judge ye not what is right? More than eighteen hundred years ago, an eminent teacher, in the words of our text, intimated the important fact that men, if they would, might do their own thinking. At this late day, the question was not a whit less pertinent than when it came warm from the lips of its author. Many, perhaps, most writers, are slow in learning the lesson of thinking for themselves, without calling in foreign aid. They must needs find, occasionally, a precedent in the written word of some older brother, with which to bind themselves and others in chains which, though "time-honored," must be quite unseemly when worn by "free thinkers" of the nineteenth century.

But the following quotation, if the "watchers" are true prophets, may afford strong hope of coming mental emancipation. The first clause of the last paragraph in the "Address of the First Free Religious Society of St. Louis, Mo.," is presented in these cheering words:

"As watchers upon the tower, we give cordial greeting to the rising morn of unclouded mental liberty; hailing, in the name of the highest hopes of man, the present transition from the era of authority as the ground of truth, to the era of truth as the ground of authority."

"Even so, come quickly!" Let our writers aim for "a consummation so devoutly to be wished," let us all resolve, now and henceforth, never to acknowledge any authority but that of absolute truth, tried "so as by fire." To such authority let us ever bow, whenever or wherever we may recognize it; nor need we stop to ask through what channel it may have flowed. H. N. S. Plymouth, Mass.

Singular Verification of a Dream.

The Dead Body of a Little Girl Found Afloat in a Box on Georges Bay of our Fishermen—A Case of Mystery and Probable Murder.

From Capt. Samuel Elwell, master of the schooner Belvidere, which arrived at this port from Georges on Sunday, we learn the particulars of one of the most singular verifications of a dream, and the evidence of the commission of a most shocking crime which has ever come under our notice.

On Sunday morning, 21st ult., soon after breakfast, while the vessel was crossing Georges, Capt. Elwell, not feeling very well, concluded to go to bed, and he went down below and "in" this he did, and after getting asleep, dreamed that he saw a dead body afloat on the water. All his efforts to secure it proved unavailing, and it finally passed under the counter of the vessel. His dream seemed so much like reality, and his efforts to secure the body and its identification not being able to do so, caused him to awake, and upon going on deck found it impossible to convince himself that he had not actually witnessed the scene so vividly portrayed in the dream. It made such an impression upon him that he felt intuitively that something out of the common course would soon occur. The crew, noticing his great uneasiness, asked the cause, and he told them of the dream, and they endeavored to convince him that dreams were nothing but fancies of the tired brain, and tried to withdraw his mind from the subject, but all of no avail.

About half an hour after the Captain had come on deck he noticed a box some distance ahead, floating upon the water. Upon sailing up to it he made endeavors to get it on board, but it eluded his grasp, and went under the counter of the vessel. They sailed on, but the Captain was uneasy, and finally gave orders to put about, and secure the box. This was done, and upon opening it, there was found the body of a little girl, about four years of age, who had apparently been dead some ten days. She had on a plaid dress with a white apron, nice pair of gaiter boots, and had the appearance of belonging to persons well-to-do in the world. Her hair was of golden brown, and the top of the forehead gave indications of severe injuries. She was lying upon seaweed, with which the box was packed, and there were holes bored in the sides, which indicated that it was the purpose of the perpetrator of the deed to have it sink. The box was of coarse, hard wood, nailed securely, and it was evidently made expressly for the purpose. As decomposition of the body had commenced, and the vessel was not to return for several days, it was nailed up and sunk.

If Capt. Elwell's thought of the affair as he now does, he would have placed the body on ice and brought it ashore, where the proper steps could have been taken to secure depositions to be used as evidence if they should ever be needed. But, in the excitement of the moment, neither himself nor any of his crew thought of this. They, however, can describe the dress and appearance of the body, which may be of some benefit in unravelling the horrid mystery with which it is surrounded.

The above are the facts in the case, and taken together, form a most remarkable revelation. Strange indeed was the Captain's dream, and still more strange was the discovery of the box, the unsuccessful attempt to obtain it, its subsequent recovery, and the body found therein. There is scarcely a doubt that the little girl had been foully dealt with, and the perpetrators of the deed had supposed that the box would sink, and their deed would never be known. But the sea would not keep the dread secret, and we hope the publication of these particulars may be the means of bringing to justice the guilty parties.—Cape Ann Advertiser, Aug. 2, 1872.

Not a subject for man's laughter—manlaughter.

Spiritual Phenomena.

GHOSTS.

BY THOMAS H. HAZARD.

"At another time, a mass of what seemed flesh was laid on Dr. Gray's naked foot, which he had exposed for the purpose. Left there, at his request, for some time, it became intolerably hot; and he supposes it would ultimately have burned him. This suggests that phosphorus may have been one of the ingredients employed; and perhaps it affords a clue to the stories of a spectre grasping the wrist or hand of some terrified wretch, and leaving thereon the marks of burning fingers."—Green's "Inhabitable Land," p. 285.

THE GHOST IN A WHITE SUN-BONNET. There is now a large house standing near the water, on what is called "The Point," in Newport, R. I., that has, for a great many years, had the reputation of being haunted by a spectral young woman, called "the ghost in the white sun-bonnet," which has generally (though not always) manifested itself in the southeast chamber.

Some few years before the war, this house was rented by Mrs. Murray (an English lady of culture—now deceased) and her two daughters, all of the Wesleyan persuasion, who had lately arrived in America, and being entire strangers in the city, had never heard a word concerning the weird character of the house until after it was revealed to them in the manner I am about to relate. Sometime about the year 1851, I received a letter from a friend, requesting me to call on Mrs. Murray, and obtain from her, if practicable, a correct relation of the strange stories that had got about concerning the house being haunted. I accordingly called on Mrs. M., and made known to her the special subject of my visit. She received me politely, and showed me a written account of her strange experiences, from which, with her oral assistance, I made notes to the following effect in a memorandum-book for 1851, which is all the clue I have, at this distant time, to give the date, as I made no other entries in the book.

Some time after taking possession of the house, the occupants were disturbed at night by a seemingly unaccounted rattling of the doors, and raps on the stairs and in the cellar. A soliloquizing query being uttered by one of the ladies, a loud voice, that echoed through the house, distinctly exclaimed, "What?" On a subsequent night, they all heard a groan, then another, as from one in great extremity or pain. On the third occasion, one of the daughters heard the groan again.

At the (still invisible) ghost's fourth appearance, it spoke very plainly, and said, "I am cold—I am very cold." A whispering was then heard here and there, but no one could be found, although the ladies searched the house. They then went to bed again. Mrs. Murray first felt her bed shake; then something hot seized her by the hand, and pulled it; whereupon, she turned her head, and saw a female form in a white sun-bonnet, who kept talking all the time, as she still held her hand, though in unintelligible language. Finally the spectre relaxed its grasp, and glided to the stairway, where it disappeared. Mrs. Murray gravely assured me (and here Mr. Owen's suggestion that I have italicized applies) that, on the following morning, the print of a thumb and fingers was plainly visible on her hand, which looked as if it had been burned with caustic; nor was the impression removed until several weeks afterward.

On another night, Mrs. Murray queried mentally concerning the health of a sick friend out in the far West; whereupon she heard a scream, which occurred at intervals through that and the following night. Two weeks after this, letters announced that their friend, though he had been at one time in a dying condition, had recovered. On another night, the ladies heard a cock crow, and the wood clatter as if falling in the cellar; then a cry between a groan and a sigh. Miss Ellen (one of the daughters) remarked that she would "like to see a ghost." On the same night, she heard her name pronounced, and went to her mother's room; but, finding it was not her that called, she turned to go back, when a voice said, "Let her go!"

Subsequently something came and thumped upon the floor, and seemed to flap a great pair of wings so as to rock the bed. They also heard wood sawing in the cellar; and in the morning, a servant said she saw her dead husband in the night, and spoke to him, but could get no answer. Miss Ellen next saw the spectre in a dream, who told her that she was murdered by being struck on the side of her head, by _____ (giving a name in full), as she was coming up the cellar stairs, and was buried in the cellar, and unslacked lime thrown upon her remains. The apparition said, further, that her murderer was confined in the cellar, from whence he could not get out, and that she would ever haunt him until her bones were decently buried. The spectre then waved its hand, and left, just as a white towel which Miss Ellen saw suspended in mid-air dropped on the floor, where she found it the next morning.

Next night, they all again heard a noise like the sawing of wood in the cellar (as had often been heard before, and was afterwards). On another night, a visitor saw a lady come and shake her bed. On the same night, Miss Jennie Murray dreamed of seeing the strange visitant come into her room. Miss Ellen also saw the spectre, in a dream, standing in the cellar, near the foot of the stairs, and gradually sink into the ground. A young clerical friend, who had just arrived from England, reported, in the morning, that he saw in his room, the night previous, a pale-faced spectral woman, who was blind of one eye, and who told him her face had been burned by quick-lime. A key being lost, it was found standing in a singular position in a sash of a window where a pane of glass had just been broken in some unknown way.

Next the weird lady came to Mrs. Murray, at night, and stroked her head, and tried to take her hand, which, admonished by former experience, she refused to give her.

Finally Mrs. Murray took advantage of the visit of her clerical friend, and with his aid, and that of some domestic fire-shovels (the only tools at hand), they dug on the spot in the cellar where the apparition was seen to sink, and after a good deal of effort with their awkward implements they came to blue clay and lime, and then threw out a bone. From some cause (probably a little fright) they did no more than fill up the hole again. The next morning Mrs. Murray wrapped up the bone and took it to a physician for examination, who, without being informed of the circumstances, at once pronounced it the collar bone of a human being. Mrs. M. quietly took it to a burial ground a short time after and buried it with her own hands beneath the sod.

Here the annoyances ended; nor were any of the family ever disturbed thereafter, either by the "ghost in the white sun-bonnet" or by the unwellcome wood-sawyer; nor have I ever heard of the house being "haunted" since.

THE "DEVIL DOG."

With one more well authenticated ghost story, I will conclude.

Within the memory of several persons now living, there used to be frequently seen on "the Point," in Newport, what was known as the "Devil dog." Mr. Abial Spencer, who now lives on Bridge street, and is well known as a remarkably honest, truthful and useful man, has several times within the last few years told me many anecdotes about this spectral dog, some of which he repeated to me a few days ago. Mr. Spencer says that when he was about twenty-two years of age, as he was going up Third toward Willow street, on a starlight evening, he saw a monstrous sized black dog coming down the street, to which he "chirruped," that he might attract his attention. Of this the dog took no notice, but passed him at a distance of some few feet, and kept on down the street until Mr. S. lost sight of him. Mr. Spencer is a man of medium height, and he states that the dog was as tall as a common yearling hound, so that to have laid his hand on its back would have required his arm to be extended in a horizontal direction. In telling the story the next morning, Mr. S. states that old Mrs. Caswell, who was present, said she had often seen the "Devil dog," and generally near where Willow crosses Third street, where there then stood an old house of evil reputation, out of a cellar window of which the spectre dog was frequently seen to emerge, although it was not apparently half wide enough to admit of his passage.

Old Mr. Freeborn used to say that when he was young he and other boys were wont to pick up stones in their hats and chase and pelt the "Devil dog," but that they would go right through his body and strike against the board fences by which he passed on his way to Quosh Moit's corner, around which he generally disappeared. Quosh Moit was an old negro who boiled out beef creatures' heads and feet to get the oil, and then threw the bones in the street; and old Perro Hoxast, who lived near the corner, used to tell Mr. Spencer that he had many times picked up some of Quosh's old bones and thrown them straight through the "Devil dog," as he passed by, without the creature's taking any notice of it.

Mr. Truman J. Burdick, the blacksmith, (whose workshop is now on Bannister's wharf,) a man of undoubted veracity, told me recently that he served his apprenticeship with old John Murphy, on the Point. Old Murphy was a good smith, but at times addicted to "sprees," lasting a week or more. On going home late on a cold, bright fall evening, as Mr. Burdick approached the corner of Willow and Third streets, he saw, as he thought, old Murphy sitting against a rock with his hands on his knees. Knowing that Murphy was at the time on one of hissprees, Mr. B. thought he had become bewildered by intoxication, and might suffer unless he was got under shelter. Accordingly he turned to pass over the street to where the old man sat, when, suddenly, the seeming Murphy rolled himself over and got up in shape of the big black "Devil dog," and passed down the street toward "Moit's corner."

From all I can learn, I think there can be no doubt of the verity of the spectre dog; and that not the quarter of a century has passed since scores of witnesses lived who would have testified to having seen him. Mr. Spencer says that he has been told through spirit mediums that this dog represented the unquiet spirit of a sailor who was secretly murdered in the old house that used to stand on the northwest corner of Willow and Third streets, near where the new brick school-house is now situated. South Portsmouth, R. I.

PHYSICAL MANIFESTATIONS. Not far from this city, in the family of Mrs. Judkins, there is a little girl of about thirteen years lately developing fine powers as a physical medium. Some friends in the city furnished a cabinet, and the spirits—generally the children or young relatives of those who are present—show their hands at the opening, and perform those feats that are so frequently described in our papers. The children especially seemed very cheerful, holding flowers in their hands, and swaying them toward different persons in the room in the manner of a bow, and making a childish clamor at the mistakes in identification. They talk with a volubility and distinctness that is surprising, sing beautiful songs, play on instruments—some of them supplied through invisible methods, which is another amusement to themselves and drink what they explain as being necessary in their materialized state. Some of our city conservatives have been tempted out of their propriety to witness these manifestations, which bring almost the whole group of our senses in corroboration of the spirit's return; and, being in a private family, where collusion would be out of the question, it carries more satisfactory conviction. The eating part has been a trouble to many, and shows how much we have to unlearn. Jesus, when he "rose from the dead," ate with his disciples, and this chemistry of resurrection repeats itself in these days without regard to moral qualities. Mrs. Judkins is quite widely known as a Spiritualist, medium and healer; and, in a quiet country home, it is not strange that she has been thus favored with the presence of these beings, from those taken in the prime of life, through the various phases of spirit growth, up to those of a very high order. A lady of culture and refinement, unfolded as a clairvoyant, also lives with her, and impersonations of noted persons of all ages appear and hold converse with her; and it is wonderful indeed to disbelieve, after a searching analysis, that it is to admit the return of all earth's children if conditions are complied with. Judea will have to abandon her claim as the only country and her annals the only period proper for spirit influx from the other world; it has already become too shaken for serious support. Very truly, GEORGE BARRETT. Springfield, Ill.

MADE HIM PAY.—When General Jackson was President, a heartless clerk in the Treasury Department ran up an indebtedness with a poor landlady to the amount of sixty dollars, and then turned her off as he did other creditors. She finally went to the President with her complaint, and asked him if he could not compel the clerk to pay her the money on it.

"He offers his note," she said, "but his note is good for nothing."

"Get his note and bring it to me," said the President. The clerk gave her the note, with the jeering request, "she would let him know when she got the money on it."

Taking it to the President he wrote "Andrew Jackson" on the back of it, and told her she would get the money at the bank.

When it became due, the clerk refused to pay the note, but when he learned who was the endorser, he made haste to "raise the wind." The next morning he found a note on his desk, saying that his services were no longer required by the Government—and it served him right.

IN LOVE WITH HIS MOTHER.—Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection; I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. And I never yet knew a boy to "turn out" bad who began by falling in love with his mother.—Selected.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

OHIO.

Spiritualism in Ashley—Its Rise and Progress—Dedication of Rosevelt's Hall, July 28th.—O. P. Kellogg Performs the Ceremony—An Enthusiastic Meeting—Notes.

Ashley is a town of some seven hundred inhabitants, on the C. and C. R. R., between thirty and forty miles north-east of Columbus, the capital of the State. A little over three years ago, A. A. Wheelock, then missionary of the Ohio State Association of Spiritualists, delivered the first lecture on Spiritualism in the town. An interest in the new gospel was created, which resulted in the organization of a Spiritualist Society and Lyceum. A few months after this, the project of building a free hall was started. The movement was a success. The hall was dedicated by A. A. Wheelock and O. L. Sulliff. Constant progress marked the efforts of both the Society and the Lyceum. O. L. Sulliff was engaged to lecture for the Society once a month for a year. He did so, and his labors were very successful. Mrs. Shaw also lectured before the friends, and C. D. Ensign and Mr. McMaster and others have addressed the people at different times.

The Lyceum received special attention. Its sessions were held regularly, and its ranks were increased steadily all of the time. Things were moving along thus when, on the 1st of July, 1871, the fire fiend came and destroyed the free hall. The fire was the work of an incendiary. Everything was destroyed—all the Lyceum paraphernalia, books, etc. Nothing daunted, however, the zeal of the Spiritualists. They engaged Township Hall, and held the Lyceum therein, only losing one Sunday. Blessings were invoked on the names registered in the homes of the spirits. Such fidelity shows nerve! Prior to the destruction of the hall, bigotry reared its ugly head in Ashley against Spiritualism. Of late, matters seem to have taken a different turn. The burning of the hall, palpably the work of bigotry, really reacted in favor of liberal-minded and unprejudiced people. These Spiritualists deserve our respect. They shall not be sneered at.

In Township Hall, the Lyceum regained its former power. Acquisitions were made to its list of members. By-and-by, talk about another hall began to be heard. At first an effort was made to build one by subscription; but this plan did not succeed. At last, Solomon Rosevelt, a wealthy Spiritualist, said, "I will build the hall myself." His brother John cooperated. Solomon purchased the lot of land from the Society and proceeded to build it. Work progressed in the building rapidly, so that it was ready for the dedicatory exercises, July 28th, 1872.

The new hall is an elegant brick edifice capable of seating nearly four hundred people. It has a fine stage, suitable for dramatic exhibitions. There is a nice refreshment room. At the entrance of the hall, rooms for clothing are to be found; and then up-stairs, is a ladies' dressing-room. In one corner of this room is a non-portable cabinet for spiritual manifestations. Everything is as neat and tidy as one can imagine.

The representative of the Banner found a brilliant array of spiritual lecturers and media who had come to participate in the festivities of the dedication of the new hall in Ashley, viz.: O. P. Kellogg, O. L. Sulliff, Dr. L. P. Harris, Mrs. Lucia C. Cowles, L. M. Lydy, H. J. Durgin, Silas Ensign, C. D. Ensign, and Mrs. Sargent, were present. Mr. Solomon Rosevelt, besides building the hall, has granted the use of it to the Spiritualists Society and the Lyceum gratis. Our good brother was so happy, as the people from abroad began to gather to attend the meeting. John Rosevelt, brother of Solomon, who has donated his labor and that of his money, and who has a half interest in the hall, was smiling the smile of a victor as team after team unloaded its human freight before the new hall. All honor to these brothers! Ashley strikes hands with Darlen Wis.; and Terre Haute, Ind., echoes the glad song of an awakened hall.

On Saturday afternoon, the 27th, quite a large audience assembled in Rosevelt's Hall. Mr. T. M. Ewing, of Cardington, was elected chairman. Mrs. Lucia Cowles and O. P. Kellogg delivered the principal addresses. The Lyceum children favored the audience with some excellent singing. In the evening another large audience greeted the speakers.

Sunday morning, 28th, the hall was crowded to repletion. After an interesting conference, of an hour's duration, the session of the Lyceum took place. The officers of the school are as follows: W. Grant, of Cardington, President; G. G. Giddens, of Harroun, Musical Director. The paraphernalia of the school is of the most improved style. The session of the Lyceum was deeply interesting. The singing was of a high order; and the marching and recitations were worthy of approbation. O. P. Kellogg talked to the children in his own inimitable way. The friends have every reason to be proud over the success which attended the session of the Lyceum.

The afternoon session had been set apart for the dedicatory exercises. After singing by the Lyceum choir, Mr. Sulliff, by request, made a few remarks. He said: "Mr. Chairman and friends—We have met you here to-day. The history of Spiritualism in this town is well known to you. Mr. Wheelock came among you and inspired you to organize for active work. At last disaster came. The hall owned by the Society was destroyed by fire. Through the liberality of Solomon Rosevelt, we have a beautiful hall in which to assemble. Blessings upon our brother, the Rosevelt brothers, this day are crowned by the angels. They have laid up treasures in heaven. I welcome you all to this hall. Mr. Kellogg will now address you. Listen to him, and catch the inspiration of his words."

Mr. Kellogg then took the platform, and spoke as follows: "My Chairman, Ladies and Gentlemen—I do not believe much in external ceremonies. There is a grand thought, however, in the dedication of a hall like this. This building is dedicated to freedom; the star spangled banner waves above it to-day, and it means Freedom; and how appropriate it is to have it unfurled to the breeze at this time. This hall was not built in any spirit of unkindness. It has been built as a spiritual home for mankind. We have faith in man. It is not so much the creed, after all. You may take a noble-hearted, generous man, and let him join the Methodist church, and he will make a grand, enthusiastic, humanitarian Methodist; let one of the same kind of men join the Presbyterian church, and the same result will manifest itself. Make the same application to Spiritualism, and the rule holds good. And the reverse is also true. Mean, selfish, covetous, and uncharitable men, who enter into their religion. The great demand of the age is for good men. The angels will not ask after our creed status. No! they will ask concerning our moral status—nothing else. I dedicate this hall to that idea. Again: I am going to dedicate this hall—not to a theory, not to a creed—but to a truth. Friends, we believe that all the great commands of the human soul will be answered. Some say that religion is a trick of the priests. I protest against that idea. I believe in religion. The idea of religion—a searching for spiritual things, has inspired our friends in the erection of this hall. That idea has made churches, bibles, schools, and all the machinery of religion, since time began. We are endeavoring to bridge the stream of time—yes, more than that—we have bridged the great stream. We have already caught glimpses of the higher life—beheld the glories of the New Dispensation."

The lecturer then elaborated, in an eloquent manner, the tendencies of Spiritualism. In conclusion, he said: "Dear friends, remember that this hall is dedicated to humanity, to progress, to education, to a rational religion. Come one, come all to our fold! (Applause.)"

After singing, remarks were made by Mr. Sulliff, who took for his text the first four verses of the 11th chapter of Revelation, and proceeded, in his earnest manner, to apply his unique interpretation of the old time prophecies to the living realities of to-day. Adjourned.

At the closing session, speeches were made by Messrs. Kellogg, Harris, Mrs. Cowles, Mrs. Sargent and others. The large audience gave their best attention. The services closed with singing by the entire congregation. Everybody pronounced the meeting a great success. We con-

gratulate the friends! The writer desires to thank O. P. Kellogg for valuable assistance rendered in the work of securing the names of subscribers to the Banner of Light.

NOTES. Dr. King, of Sturgis, Mich., is spoken of as a successful practitioner. The Doctor delivered a thrilling speech at the recent June meeting in Sturgis—a fact which we inadvertently omitted to chronicle.

John Sherman and his son, Henry, of Cardington, Ohio, will receive calls to hold cabinet sances, public and private, at reasonable rates. They have been holding sances at Green Valley and Frederick, Ohio. The Sherman family are all mediums. We hope the friends will address Mr. Sherman, and invite him to visit various localities. Facts, facts—the masses need physical phenomena!

Dr. J. R. Newton is meeting with excellent success in his practice at the Kennard House, Cleveland, Ohio.

Snels M. Johnson lectured for the First Spiritual Society of Clyde, Ohio, during July. Her discourses feed the people. Detroit, Mich., is her permanent address.

An item for the Executive Committee of the Ohio State Association of Spiritualists: People continually propound this question to us: "When will the Ohio State Convention take place?" Mr. Tattle, what answer shall we give to our questioners?

Mrs. L. E. Drake, of Plainwell, Mich., has been lecturing most of the time of late. She is ready to accept calls for the coming season. As we have before intimated, Mrs. D. is a fine speaker.

The Second Spiritual Society of Clyde, Ohio, and the Spiritualists of Norwalk (same State) have extended a call to A. J. Fishback to preach for them for one year.

The Spiritualists of Lenawee Co., Mich., should rally in large numbers at the Morenci meeting, August 17th and 18th. CEPHAS.

Scientific.

COSMOGRAPHY: A Description of the Universe. NUMBER SEVEN.

BY LYANDER S. RICHARDS.

ROCKS.—In the first of these series we mentioned that during the early condensation of our planet, the surface expending more heat than the interior, its condensation was more rapid, and the condensation of its liquid mass into a crust of rock readily effected. Since this formation, fluid masses beneath the crust have been continually ejected at different points of the earth, through the action of volcanoes, and by the same process of condensation these flowing, molten streams have hardened into rock, generally granite, basalt or trap rock. Thus granite, though belonging to the oldest formation, is constantly being formed, even in our own age; hence it is found that rocks are forming to-day, the same as in the past, and this is not confined to granite, trap or basalt; but sand-stones, slates and limestones are being made. The former series are igneous rocks, so-called because they are due to the action of fire or heat; the latter series are sedimentary rocks, simply that they are the result of sediments hardening. Sandstones are made up mostly of silicious sand, which particles in close contact have gradually been cemented into rock. This is taking place to-day on some coasts where the sandy deposits lie undisturbed. Slates are composed of clay, the basis of which is alumina; a clay deposit or bed is very common; a thin deposit is often hardened, though very gradually, into slate rock. The larger part of limestones are the result of organic life, beings once carrying about with them the lime in the form of shells and bone, that now constitute a large amount of huge rocks scattered over the globe. The ocean's bed abounds with shelled animals, both large and small, and when these shells drop off, decomposition in time commences; they drift together, one large mass slowly consolidates, and thus we have a limestone rock. In Addison, New York State, I picked up stones on walls made up of shells not yet decomposed; the shells retaining their original shape, are cemented together by the lime (a good cement) they contain, and thus form a solid rock. A fort in Florida is made of these shell stones; break them and nothing-but little shells are seen, cemented together so closely as to enable constructors to build with them. The ocean is actively at work in manufacturing rock to-day as ever, its entire bed is its workshop, and tons upon tons are annually converted into rock.

Millions of little shells cover a very small area of the ocean's bed. The great chalk beds of England are composed of myriads of Rhizopod shells, so small that a microscope is necessary to detect most of them. Through the action of heat, limestone is often crystallized into marble, a carbonate of lime. Another method Nature adopts, in the manufacture of rock called conglomerate, though more commonly known as pudding stone. While the work of removing Fort Hill, in Boston, was in process, a deep bed of mixed clay was distinctly seen; scattered through this bed were many stones, very evenly distributed, and the geologist could not fail to discover the fact that this bed—though easily separated with a pick—was rapidly hardening into a conglomerate rock; each stone was surrounded by sequeglucose of iron, a very necessary ingredient in cementing them into the bed in which they lay. Could this bed have remained undisturbed, time would certainly have effected its consolidation, and Fort Hill been converted into a solid rock. In Fulton, N. Y., I found another hill of conglomerate in process of formation, better formed than at Fort Hill; the little pebbles were already cemented together, and yet not sufficiently strong to withstand a slight pressure of the fingers. A rock is dense and compact just in proportion to the affinity the particles composing it have for each other. The force of cohesion or attraction exerts as great a power in combining the molecules or particles as adhesion. Surrounding all substances there are two forces: attraction and repulsion. Heat excites the repulsive force, and the particles separate; easily observed when the heat is sufficiently intense to convert the substance into a liquid; and especially when converted into gas, expansion, separation and repulsion are plainly manifested. In the absence of heat the force of attraction is obeyed, the molecules draw closer together, and are firmly held by this opposite force, assisted by the force of adhesion. The particles or molecules of rocks or any substance, however compact or solid, are never in immediate contact with each other; the forces mentioned preserve a space between them, invisible however to the unaided eye. The question is often asked, "Do stones grow?" Not not as plants or animals grow, of themselves. Stones sometimes increase in size, the same as the boy's snow-ball when rolled in the snow; it accumulates from without. Some class of deposits accumulate around the stone, and adhere to its surface, and consequently it becomes enlarged. At times, stones partly submerged in large bodies of water appear to grow, but this illusion is due to the very gradual and unobserved subsidence of the water, which exposes a larger surface of the rock to view.

A Bishop once said to a clever little fellow, "My child, will you give me an apple if you will tell me where God is." "Well," replied the boy, "I will give you two if you will tell me where he is not."

Contents of this Number of the Banner. First Page: "British on the Station," by S. B. Britton...

In speaking from the Banner of Light, care should be taken to distinguish between editorial articles and the communications...

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

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, AUGUST 17, 1872.

Office in the "Parlor Building," No. 15 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

THE AMERICAN NEWS COMPANY, 100 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LETHBR COLBY, ISAAC B. RICH, LETHBR COLBY, LEWIS B. WILSON, EDITOR, ASSISTANT.

All letters and communications pertaining to the Editorial Department of this paper must be addressed to the Editor...

The Non-Insane.

The popular theory respecting insane asylums is that they were erected to help such persons as are unfortunately afflicted with a malady of the brain...

Again and again we have been called on to instance cases of forcible confinement in these retreats, following the high-handed act of kidnapping...

It is that of a gentleman who was confined, after being abducted with violence, in the Bloomingdale Asylum for sixteen months...

Further accounts of the state of affairs existing at this institution, we find in the daily press for Aug. 6th, to the following effect:

John D. Townsend, a lawyer, on Saturday, Aug. 3d, obtained from Judge Pratt, sitting in chambers at New York City, a writ of habeas corpus...

were it not that she insists in maintaining her charge against the priest to be true. The full particulars of her incarceration, or the name of the committing magistrate and certifying physician cannot be obtained until return is made to the writ to-day...

Another habeas corpus was yesterday taken out by Townsend in behalf of Miss Teresa Drew, upon the petition of Mrs. Irwin, her former attendant, who swears she never was insane.

Van Vliet makes this statement: "I was rudely torn from my breakfast-table in my home in Winchester County, on March 27th, 1871, by two ruffians, thrust into a carriage, and driven to the Bloomingdale Asylum."

From that time until July 31, I was confined on parole to my own home. From the day I entered the institution I felt that there was no use giving way under my misfortune, and I made up my mind to confine myself to taking notes of what occurred.

George K. Irwin makes affidavit as follows: "And deponent says that it is impossible to characterize the treatment used by some of the people to the patients other than by the word 'devilish.'"

We have likewise seen, within a few weeks, a notice of a gentleman who was discharged from the Vermont State Asylum after a confinement of three years, during all which time he was perfectly sane...

Mr. Park's narrative, as faithfully taken down, may some day see the light entire. He tells the story of his insanity, how caused and its fleeting character; how he was taken away to the Asylum, what was the treatment he received, the answers made to his entreaties...

Those people who are quick to manufacture capital for their own selfish purposes out of the misfortunes of their fellow-beings, should bear in mind that compensation, one of the sternest, as well as, under favorable circumstances, one of the most benign of Nature's laws, will eventually mete out to them, measure for measure...

The Japanese in Boston.

At eight o'clock, on the morning of Friday, Aug. 21, the Japanese ambassadors and suite arrived in this city, and were at once escorted with-out ceremony to the Revere House.

The head of the embassy, Iwakura, was the recipient in the morning of the most elegant copy of Webster's Unabridged Dictionary ever produced. The work is in two volumes, printed on very heavy linen tinted paper, with wide margin, and elegantly bound in Turkey morocco...

In the afternoon a splendid banquet was given to them at the Revere, under the auspices of the Boston Board of Trade—some two hundred and fifty of the merchants and business men of the city attending, and a fine array of talented speakers being present.

We welcome you, Lords of the Land of the Sun! The voice of the many sounds feebly through one; Ah! would 't were a voice of more musical tone, But the dog-star is here, and the song-birds have flown.

What a pity! 't were missed it, and you 're missed it too, We had a day ready and waiting for you; We 'd have shown you—provided, of course, you had come— You 'd have heard—no, you wouldn't, because it was dumb.

And the lesson we teach with the sword and the pen Is to all of God's children, 't you are men! If you wrong us we smart, if you prick us we bleed, If you love us, no quarrel with color or creed!

Under this heading, Bro. A. A. Wheelock, in the American Spiritualist for August 31, gives a piece of information not only for the patrons of that paper, but for those who peruse the Banner of Light, the Religio-Philosophical Journal, and the spiritual press generally.

Hereditary Force. A little attention paid to an influence which controls in nature, and which we can follow but cannot modify, change or eradicate, will convince any one of the overruling necessity of observing the hereditary rules and tendencies.

There is such a volume of meaning in this plain fact that mankind attempt to wink it out of sight by their ignorant and selfish indulgences. The act of parentage itself is made sensual, instead of being exalted to that level where it may be contemplated in all its numberless and far-reaching responsibilities.

By an announcement in another column it will be seen that A. E. Newton, whose name as a progressive writer and speaker has for years been before the public, has given another evidence of his talent and powers of research...

Influence gives shape and fashion to the physical constitution, and chiefly impresses the moral and intellectual character of the being created. Yet such is the truth, and it would seem to be a fatal ignorance, with the aggravation of indifference, that manifests not the slightest uneasiness on a matter of such universal import.

High and Low in England.

It has probably excited no little surprise among the workingtons of this country to witness the union not long since proposed and acceded to between the laboring classes in England and the political leaders of the aristocracy...

The Lords have no apprehensions that the laboring population of England have any designs on their state, and therefore they are free from any prejudice and designs of hostility to the latter class. They have no such reason as the capitalists have to desire the continued depression of the working people.

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Annual Meeting of the National Association. It will be seen by reference to our sixth page, that the ninth annual assemblage of the American Association of Spiritualists will be held at Island Grove, Abington, Mass., commencing Friday, Sept. 13th, and continuing three days.

Our List of Meetings is being reset in the new type with which our paper will be presented to the public at the opening of the thirty-second volume. We earnestly call upon our brother and sister Spiritualists to aid us in revising this directory...

Lessons for Children about Themselves. By an announcement in another column it will be seen that A. E. Newton, whose name as a progressive writer and speaker has for years been before the public, has given another evidence of his talent and powers of research...

Annual Meeting of the National Association. It will be seen by reference to our sixth page, that the ninth annual assemblage of the American Association of Spiritualists will be held at Island Grove, Abington, Mass., commencing Friday, Sept. 13th, and continuing three days.

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We visited Mr. Powell a few days ago, and would have spoken ere this, only our last number was devoted to matters of a general kind. Mr. Powell was struggling with all his might and intelligence to sustain himself and do his duty...

We copy the above from the last number of the London Medium and Daybreak. It pains us to thus learn of the sad condition of our brother; and not only this, but that the members of his family are, in consequence of his sickness, in extremely destitute circumstances.

I am sorry to say that my husband continues getting weaker every day, and his sufferings the last three days and nights have been indescribable—last night especially. I could never have believed it possible for me to pass through such an ordeal, and live after it.

A Sign of Progress. A Boston paper recently commenting on the Richmond Enquirer and New York Herald, strikes a key-note of advance in the following sentiments, to which we assent:

Ignorance, lack of well-paid employment, debt and taxation, are the four deadly beasts which destroy the people. Slay these by a land reform, which shall replace in the hands of the masses the soil of which chicanery and legality has robbed them, free it from all liability for debt, release it from all taxes, divide it in small sections, but sufficient for a family's ample support, and all these social ills will be removed.

The Festival at St. Charles, Illinois. We again call attention to this contemplated second gathering of the Spiritualists of Illinois and elsewhere, which is set down in the Call for the 16th, 17th and 18th of the present month.

Thousands of Spiritualists, now scattered over the world, will remember the annual festivals held for five successive years at St. Charles, Ill. Of all the gatherings of Spiritualists ever held, none have been upon a more liberal basis, and given more satisfaction to the great number of people attending them, than the St. Charles annual festivals.

We have a fine meeting-house, and a pleasant grove at our command. Entertainment for all who join in the festivities of a three-days' meeting will be furnished without money and without price. Come—one come all! and let us have a feast of reason and a flow of soul!

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Common Sense View of Spiritualism.

We have received from the publishers a pamphlet entitled "Common Sense View of Spiritualism"—an address delivered at the third annual meeting of the Colorado Association of Spiritualists, at Golden, July 7, 1872, by its president, D. D. Belden, Esq., of Denver. Had we room to spare we would publish the address entire. But as we have not, those who desire it can be gratified by ordering the pamphlet from S. A. Grant & Co., booksellers and stationers, 372 Larimer street, Denver, Colorado.

As a specimen of the manner in which the subject of organization is treated, we quote as follows:

In every other religious society, the general or central organization grows out of and exists as an incident to the local organizations. For instance, the Methodists have their local churches, and as an incident for the transaction of business growing out of the local churches, they have their General Conference. The same is true of the Presbyterians, the Baptists, and all other religious denominations. So in the civil government, we had the Colonies or States, and the Federal Union sprang into existence as a necessity, when its functions could no longer be dispensed with. And in all nature nothing seems to have been begotten until there was a necessity for its existence; and everything which exists seems to be related to something, if not to all things else, save only this so-called National Spiritual Convention, which elected Mrs. Woodhull at Troy. That seems to be related to nothing. It has neither parentage nor legitimate issue.

But everything has to have its day of fanaticism, and I admit that up to this time there has been a necessity for much of this confusion, for the reason, as I have said, that "the wise and prudent" cannot receive new truths; and it will be remembered, in proof of this, that neither the Apostle Paul, of whom it was said his "much learning" was "made him mad," nor any other man like him, was among the original of Christ's disciples. But it will also be remembered in illustration of my position, as respects organization, that Christianity made but little progress until the learned men finally took it up and organized the churches, adding to it the wisdom of the past.

May we not profit by this example? Or to speak it more plainly, does not the necessity exist, and is there not demanded to-day for Spiritualism, "a new departure"? I think so, because the time has arrived when everything foreign to Spiritualism, when all these lems and much of this fly, and most of these excrescences should be separated from Spiritualism. The weary pilgrim should be permitted to lay down his burden, and we should adopt a new era, if you choose to call them by that name. While we have not yet learned much from us—though they do not seem to know it—we are not too wise to learn some things from the churches. We want something more than the constitution of a mere lecture committee, because though religion is based upon law, it is yet something more than a mere science. We want a declaration of what we can rally and which will represent us to the world, so that when we are asked what we believe, or what our objects are, we can point to something for a ready answer. Indeed something which the world may read at their pleasure. I would not adopt anything as a declaration of an embracing all of truth, for I know no book, or no book can contain all truth. But I believe we may safely gather from those parts of the universe nearest to us some little fragments of truth. We may at least say we believe in love and charity, in virtue and integrity, in immortal life and spirit communion.

After we have organized these strong local associations, receiving into membership no man or woman who will not at least promise to live a life of purity and honesty, then, if for any purpose these societies desire to unite their efforts, they may send duly elected delegates to a general convention, with full authority to act for and bind their constituents; and when that place we shall have no fears that the action of our National Conventions will bring reproach upon us or our cause.

Spiritualist Camp Meeting at Lake Walden.
Agreeably to preparations made, and announced for some time past in our columns, Dr. A. H. Richardson and James S. Dodge commenced, Wednesday, Aug. 7th, as Committee of Arrangements, the carrying out of the third annual Spiritualist camp meeting at this fine grove. The day set apart for the opening of the camp was fine, and the number assembling on the grounds was fully equal to all expectations. The first week will be devoted to camping and picnic days, and the second to addresses from noted speakers, conferences, etc. See announcement in another column.

On Sunday, Aug. 11th, Miss Jennie Leys is to address the assembly, and on the following Sabbath—the 18th—William Denton will occupy the platform. Those who, by reason of business cares, find it impossible to attend the regular camp meeting will find a pleasant excursion and music and lectures which will well repay the journey by a visit to the grounds on the days just specified. The present camp promises to far surpass in numbers and interest the previous yearly meetings at the Lake.

The Children's Progressive Lyceum.
Which has regularly held its sessions for some time past, with interest and profit to both scholars and visitors, at Elliot Hall, Elliot street, Boston, has taken a vacation till Sept. 1st. Due notice will be given in this paper of the recommencement of its meetings.

It is with sincere regret that we learn of the purchase of the building in which Elliot Hall is located, by the Young Men's Christian Association, for the sum of \$125,000. Here is one of the most promising Children's Lyceums in America unceremoniously turned out of doors, because of the lack of enterprise among Spiritualists to build a hall or obtain the control of one for themselves. Just so long as the believers in free thought refuse to match said freedom with its generous expenditure of pecuniary means for its diffusion, will the cause languish, and priestcraft retain its hold upon the hearts of men.

Correction.
To a gentleman of Boston who was puzzled to learn who the "twelve billions now inhabiting the earth" that Andrew Jackson Davis refers to in his letter on "The Church of Arubala," published in our last paper, were, Mr. Davis answers as follows:

I fear the good in that reply is all lost in the evil of false figures. I wrote, or intended to have written, twelve hundred millions (1,200,000,000)—and am inclined to think that you may be "doing good" by saying in the Banner that by a note to the author, you found out that, like most other persons, you often get "puzzled" more with error than with truth.

Voices of the Morning.
The volume of poems bearing the above title, by Miss Belle Bush, Principal of the Belvidere (N. J.) Seminary, should be read by all progressive minds. One poem—"THE ARTIST AND THE ANGEL"—is of itself well worth the price of the book.

American Association of Spiritualists.
The Board of Trustees of this Society will meet at 645 Washington street, Boston, on Thursday, the 12th of September, at 8 P. M., instead of Tuesday, the 10th, as printed in connection with the Call, on our sixth page.

Read the advertisement of "Day's Excellent Baton Hole Cutter" in another column.

ALL SORTS OF PARAGRAPHS.

Thomas Hornbrook, of Wheeling, West Va., paid us a brief visit recently, and we spent an hour very agreeably with him. Mr. H. is not a professed Spiritualist, but is very liberal in his religious views; consequently he aids these Spiritualist lecturers and mediums who visit West Virginia; has at times paid the entire expenses of Spiritualist meetings. Mr. Hornbrook is a dealer in real estate, and business men will find him a competent and trustworthy individual. His address is 118 1/2 Main street.

By reference to advertisement, it will be seen that Dr. J. R. Newton, the celebrated magnetic physician, will heal the sick for one week at Troy, N. Y., commencing August 24th; after which he will return to the Kennard House, Cleveland, O., for the carrying on of the good work.

Read the article on the eighth page entitled "OUR WORK IN ST. LOUIS," by Warren Chase. Our Western friends should assist this veteran in our ranks to increase his trade. He is deserving of patronage and encouragement, and no doubt will, with their aid, be the means of doing great good in his locality.

Our thanks are due the National Committee of Liberal Republicans for a correct and admirable portrait of Horace Greeley. We are also indebted to Hon. Charles Sumner for a pamphlet copy of his letter to the colored citizens of the United States, on their "interest and duty" in regard to the forthcoming Presidential election.

In the Message Department of this number of the Banner, the spirits, in answer to a question, explain how the "raps" are produced.

We shall place before our readers in the next issue of the Banner a well-written "Review of the Pretensions of the so-called Men of Science," from the pen of George A. Lathrop, M. D., of East Saginaw, Michigan.

A spirit (on our sixth page) makes some sensible remarks. He says to his sister: "I thank you from my soul for all the kindness you have bestowed upon me and mine, and in return I shall do all I can to break up your old notions of religion, and establish you in a more rational faith."

A message from the spirit of Rev. Ezra S. Gannett, to his friends in the earth-life, will be found on our sixth page.

Read Dr. Briggs's advertisement in another column concerning the use of opium, and its cure.

The Secretary's report of the Sheboygan Falls (Wis.) Spiritualist Convention has come to hand, and will be printed in our next.

William Brunton writes us from East Brainerd, Vt., Aug. 4, 1872, that he has repaired to the beautiful hills of that section for a week or two of recreation. Read his fine poem on another page.

A writer in Appleton's Journal argues very strongly in favor of ladies riding horses "man-fashion," and says "the bloomer costume" is to be the riding-dress, with a full skirt falling below the knees, Turkish trousers gathered at the ankle, and a neat high gaiter, or Zouave bootie, and a jaunty riding-hat and plume. There's comfort for you, ladies! Just what some of our lady friends were reading our old files. No doubt of it. Appleton's Journal pool-pooped at the idea then. Lots of our old editorials are printed by the secular press as new matter to-day. The world moves!

A meeting of the World's Peace Congress, called by Mrs. Julia Ward Howe, was held in London, July 8th, in St. George's Hall, Lady Bowring presided, and delivered the opening address. Addresses were also delivered by Mrs. Howe, Prof. Seeley, Mrs. Rose, Sir John Bowring, Mrs. Mottershead, Prof. Ward, of Oxford, and Aaron M. Powell. The audience was large, intelligent and very attentive. A Business Conference was held on Tuesday, the 9th inst., and an English Branch permanent organization formed.

The burning of Dean Academy at Franklin, subjects the management to a loss of over \$150,000. The property was partially covered by insurance.

They tell "hard" snake stories in Kentucky. This is the latest: A man in Butler county got very drunk on a quart of whiskey, and lay in the woods all night. The next morning a large dead rattlesnake was found about three feet from him, which had evidently bitten the drunken man three several times during the night, as shown by the impression of the teeth in the flesh. The bites did no further injury than to cause a slight swelling and inflammation, which soon passed away, but the mean whiskey in the man's system was too much for the snake, and he is supposed to have died immediately after inflicting the wounds. There is plenty of this kind of whiskey sold publicly in Boston, we are informed by people who know, although the State Constables say there are "no open bars" in Boston. Why, we hear that a man possessing great influence at City Hall keeps his liquor shops open day and night, not excepting Sunday, and that no man is appointed on the police without first consulting him!

We regret to hear that the health of Dr. F. L. H. Willis is such as to make an extension of his summer vacation desirable. That he may avail himself of the benefit of further recuperation, his engagement in Willimantic, for the next year from Sept. 1st, will be commenced and carried on for a short time by E. S. Wheeler.

ANIMALS' HOME.—The Massachusetts Society for the Prevention of Cruelty to Animals has opened, on Amory street, near Hog Bridge, Boston Highlands, a Home for Homeless, Lost and Disabled Animals, where they will be provided with good homes, restored to their owners, or mercifully killed. Lost dogs will be retained a week or longer, according to circumstances. The police of Boston will cooperate with the Society in collecting these animals, and will receive them at the station-houses, where they will be sent for every morning.

Parties having domestic animals which they desire to have mercifully killed, may send them to the Home. Persons claiming ownership of dogs will be required to prove that they are licensed. Further information may be obtained at the office of the Society, 46 Washington street.

THE ELEMENTS OF TACHYGRAPHY, by D. P. Lindsay. This is by far the most satisfactory system of "brief writing" we have ever examined, and we hope the day is not far distant when it shall become one of the studies of the common school. To young men, to the students of our colleges, we unhesitatingly advise that they learn this system of rapid writing and practice it until they become expert. They will never regret the three or four months time devoted to it. For sale at this office.

Preparing for the Convention.

At a meeting of Spiritualists held in Elliot Hall, Thursday evening, Aug. 1st, the following ladies and gentlemen were appointed a General Committee to make the best arrangements possible for entertaining the Delegates in attendance upon the National Convention, to be held at Abington, Sept. 13th-15th: William White, Phileas E. Gay, Lewis B. Wilson, John Wetherbee, Dr. H. B. Storer, H. S. Williams, Dr. H. F. Gardner, John Hardy, Geo. A. Bacon, Ed. S. Wheeler, John Woods, C. H. Huggins, E. Simons, Mrs. S. C. Williams, Mrs. John Woods, Mrs. Etta Bullock, Mrs. S. E. King, Mrs. John Hardy, Mrs. Lizzie F. Kittredge, Mrs. M. R. Hubbard, Mrs. Helen E. Nelson and Mrs. Stratton, of Boston; Dr. and Mrs. Richardson, Mr. and Mrs. Hatch and M. T. Dole, of Charlestown; Mr. and Mrs. J. S. Dodge, of Chelsea; Mrs. Wm. E. Ford, of East Boston; Mr. Luther Stone and Mrs. Hayward, of South Boston; Mr. Libbey, of Cambridge; Mr. and Mrs. Geo. W. Smith, of Dorchester; Mrs. Jenkins, of Malden; Henry Kendall, of Watertown; Daniel Baxter, of Brighton; Mrs. Sarah A. Byrne, of Wollaston Heights; Mr. and Mrs. James H. Harris, Wm. H. Washburn, Mrs. Shaw and Freeman H. Gurney, of Abington.

Subsequently a Sub-Committee was selected, consisting of Mr. H. S. Williams, Chairman; Mrs. Lizzie F. Kittredge, Secretary; Mrs. Etta Bullock, Mr. and Mrs. John Woods, of Boston; Wm. H. Washburn and James H. Harris, of Abington, to whom all letters should be addressed.

It was suggested that friends everywhere make it an individual matter, and without waiting to be called upon by the Committee, send either to the Chairman or Secretary the extent of accommodation they will be able to provide for personally, or among their friends.

The Committee are hereby requested to meet at Elliot Hall, Thursday evening, Sept. 5th, to report progress. Those unable to be present in person are urgently requested to report in writing, at this meeting, what they are able to do toward entertaining Delegates from abroad to the National Convention. H. S. WILLIAMS, Chairman, LIZZIE F. KITTREDGE, Secretary.

Spiritualist Picnic at Elm Park, New York.
The Spiritualists of New York City will hold the second picnic for the season at Elm Park—entrance on 92d street, near 8th avenue—from 10 A. M. to 10 P. M., on Thursday, Aug. 15th, 1872.

All friends of liberal ideas are cordially invited to unite with them on this festive occasion, and give up one day to recreation and amusement beneath the shadows of the grand old elms. The exclusive use of this beautiful park, replete with every convenience, has been hired for the day and evening. Until 2 P. M., the time will be devoted to social intercourse and such festivities as are appropriate to the occasion. From 2 to 4 o'clock, the platform will be devoted to addresses, songs and recitations. A band of music will be in attendance at 4 P. M., for dancing, which will be continued until 10 o'clock, with an intermission from 6 to 7 for supper. Tickets, fifty cents; children, half price; may be had at Apollo Hall on Sunday, and at the gate of the park the day of the picnic. The picnic will be carried on by the following as committee of arrangements: Dr. O. R. Gross, E. S. Townsend, F. M. Clark, J. A. Cozzeno, T. Merritt, J. Keyser, W. S. Barnard, C. I. Thacher, E. S. Creamer, Mrs. A. E. Merritt, Mrs. J. A. Cozzeno, Mrs. Geo. Barney, Mrs. E. Hemmer. Should the 15th prove to be very stormy, the picnic will be held next day.

Movements of Lecturers and Mediums.
Lyman C. Howe will hold meetings at Union Hall, Farmington, Ohio, the last three days of August. Moses Hall is stopping for a few weeks at 27 Mifflin street, Boston, where he can be addressed. He is open for engagements near Boston.

Mrs. Sarah A. Byrne will speak at Pocomo, N. Y., Aug. 18th and 20th; at North Scituate, Mass., Sept. 8th and 20th; at Utica, N. Y., Sept. 10th; at Lowell, Mass., during October. Would like to make further engagements for the winter.

Miss Susie A. Willis will speak in Salem the third Sunday in August; Gloucester the fourth; Plymouth the first in September; South Scituate the second and third; Middlebury the fourth, and Seabrook the fifth. Will also attend the Lake Walden Camp Meeting and a grove meeting to be held, the last week in August at Hampton Beach.

James M. Ochoa, lecturer and test medium, will answer calls to lecture in the immediate vicinity of Boston during the present month. Address, care of this office.

The services of Prof. W. D. Gunning can be secured as a lecturer on "Geology—the history of Nature from the rocks and the stars through the geologic ages to man," and kindred themes, by addressing him, in care of Geo. Colworth, Esq., 66 Cornhill, Boston, Mass.

D. W. Hull is expected to return home soon from his western trip, and will attend grove meetings at any point within five hundred miles of Chicago. He is preparing himself with charts and diagrams, to illustrate his lecture on Darwin's theory.

C. Fannie Allen will speak in Brattleboro, Vt., the four last Sundays in Aug. and Sept. 1st; in Lynn, Oct. 13, 20, and 27; in Springfield, during Nov. 1; in Lowell, during Dec. 1; in Washington, D. C., during March; in Philadelphia, during April. Address, as above, or Stoneman, Mass.

L. K. Cooley writes from Vinland, N. J., July 30th: Our lecture season commences Oct. 1st, with that poetically inspired speaker, Mrs. F. O. Hizer, of Baltimore, to be followed by other first-class lecturers.

New Publications.
THE INLAND MONTHLY for August, published at 407 North 4th street, St. Louis, Mo., by Charlotte Smith, has come to hand. Its contents equal in character those of the preceding numbers, and with August closes the first volume of the spicy magazine. The enterprise heretofore shown by its lady publisher ensures a similar excellence in the new volume about to commence.

THE AMERICAN ODD FELLOW makes its appearance for August, filled with illustrated articles, good stories, entertaining miscellany, etc. Among the contributors to this valuable magazine is the venerable "Mrs. Partington." Each subscriber receives an elegant premium picture, entitled "The Visiting Brethren." Published by the A. O. F. Association, 37 Park Row, New York.

THE TRANS-ATLANTIC for July and August—G. W. Hamorley, publisher, Philadelphia—is received, filled with choice miscellaneous matter, continued stories, and selections from leading English magazines. Excellent reading for hours of summer rest is afforded in the pages of this neatly-printed issue.

THE SCIENCE OF DEATH—The August number of this valuable new monthly, devoted to health on hygienic principles, is received. Every article in it is worth a careful perusal. Samuel R. Wells, publisher, 380 Broadway, New York.

HOME AND HEALTH for August is received. Published in New York. SHAKERS' "The Possibility of the Race" being Letters of A. B. B., and Elder F. W. Evans. The above is the title of a small pamphlet issued from the office of "The Shaker," published at Shakers, N. Y.

Received: MERRY'S MUSEUM, for August, published by Horace B. Fuller, at 14 Bromfield street, Boston, Mass. THE TRUTH SEEKER, for July, edited by Rev. John Page Hoppes. London, Eng. Tribune & Co., Paternoster Row. E. STRONG'S Illustrated Descriptive School Book Catalogue.

John A. Andrew Hall—On Sunday, Aug. 4th, quite large audiences assembled at this place afternoon and evening. The exercises were interesting; many questions and letters were answered. The quartette singing was excellent.

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

On Sunday, Aug. 11th, Miss Jennie Leys 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 here will be 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; mostly 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. Those persons desiring the use of tents only for the closing week, can obtain them on the ground at \$3 to \$5, 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, 11 A. M., 2:30, 5:35, 8:45, and 11:45 A. 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, 6:45 A. M., 1 P. M.

Sunday, Aug. 18th, excursion train leaves Boston at 8:30 P. M., multi-rail; 9:45 A. M. and 1 P. M., via Watertown Branch.

Sunday, Aug. 18th, special trains 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, 9:59, Fitchburg, 10:30.

Spudgy trains connect from Worcester and all way stations south of Ayer Junction.

A. H. ROBINSON, } Committee of Arrangements. JAMES S. DODGE, }

THE VESTAL.—The Fairburn (Ga.) Walf speaks in the following line of praise of Mrs. M. J. Wilcoxson's recently published volume: "This work, given through the mediumship of Mrs. Wilcoxson, comprising a collection of articles in prose and poetry, and a short essay on Origin and Destiny, has just been issued by the Religious and Philosophical Publishing House. Mrs. Wilcoxson gives evidence of a superior mind in this production, and we anticipate for it an extensive sale. The essay on Origin and Destiny is clear, expressive and to the point, and is followed by scintillations from her pen, both in prose and poetry. No library of reformatory books will be complete without it."

Spiritual and Miscellaneous Periodicals for Sale at this Office.
THE WESTERN STAR. Published in Boston. Price 35 cents.
THE LONDON SPIRITUALIST MAGAZINE. Price 30 cents per copy.
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligibility. Published in London. Price 25 cents.
THE MEDIUM AND PSYCHIC. A Spiritualist paper published weekly in Chicago, Ill. Price 5 cents.
THE AMERICAN SPIRITUALIST. Published in New York City. Price 8 cents.
THE RELIGIOUS-PHILANTHROPICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill. Price 5 cents.
THE HERALD OF HEALTH: A JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

RATES OF ADVERTISING.
Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent line.
SPECIAL NOTICES.—Forty cents per line, minimum, each insertion.
BRIEF COMM.—Thirty cents per line, Agate, each insertion.
Payment in all cases in advance.

Advertisements to be Renewed at Our Office must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.
Dr. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf—Jy 6.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth Ave., New York. Terms, \$5 and four 3c stamps. Register all letters. tf—Jy 6.

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. tf—Jy 6.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASBARI, Newark, N. J.

Example for the Ladies.
DELIA A. EVELY, Buren Springs, Mich., has used her Wheeler & Wilson Machine 7 years without repairs; earned making cloth garments in 1863, \$25; in 1871, \$37.65, besides doing the family sewing for 4 persons; has used one needle over a year on heavy work.

BUSINESS CARDS.
SAN FRANCISCO, CAL.
At 319 Kearney street (op stairs), may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern Wholesale and Retail Prices. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HENRY BROWN, P. O. Box 117, San Francisco, Cal.

ROCHESTER, N. Y.
D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the following and other Reform Works published by William White & Co. Give no call.

AUSTRALIAN DEPOT for Liberal and Reform Books, and Agency for the BANNER OF LIGHT, W. H. T. B. R. Y., No. 66 Russell street, Melbourne, Australia, has for sale all the works of Spiritualism. LIBERAL AND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be had there.

ADVERTISEMENTS.

MRS. C. H. DEPAULIS, D. C.
Clairvoyant, Medium, and Spiritualist. Resides at 117 1/2 Washington street, Boston. Will inform her old patients and all others interested, that, after a few weeks of severe illness, she has been healed in readiness to administer to those who may need her services, at 117 1/2 Washington street; as she has taken room for Dr. H. B. Storer.

My system of treatment was one curing those who have declined elsewhere for years, also those given up by ordinary medicine. We have had many afflicted persons, who have been healed in readiness to administer to those who may need her services, at 117 1/2 Washington street; as she has taken room for Dr. H. B. Storer.

J. C. ROBINSON, M. D.
PHYSICIAN AND RHEUMATISM. Will give the attention of his establishment to the special diseases referred to by his establishment. He has had many afflicted persons, who have been healed in readiness to administer to those who may need her services, at 117 1/2 Washington street; as she has taken room for Dr. H. B. Storer.

CHARLES H. FOSTER, TEST MEDIUM.
CAN be seen at No. 20 1/2 Broadway street, Salem, Mass., through C. August. Returns to New York first day of September. Aug. 17.

DR. C. T. BUFFUM, Clairvoyant Physician.
NOW TRAVELING IN THE WEST. FOR EXAMINATION, send lock of hair and a lock of nails, and we will send you a plain, reliable, and complete diagnosis of disease, and advice concerning treatment. Post Office Box 65, 93 Broadway, N. Y. Aug. 17.

AGENTS WANTED FOR PROF. FOWLER'S GREAT WORK, On Manhood, Womanhood, and their Mutual Interests. Lovers, the Love, the Power, the Science, the Art, the History, the Philosophy, the Psychology, the Sociology, the National Politics, &c. P. S. Fowler, 125 Broadway, N. Y. Aug. 17.

DR. J. R. NEWTON Will close his office at the Kennard House, Cleveland, Ohio, August 10th, and resume his office September 1st at the same place, where he will remain till further notice. He has had many afflicted persons, who have been healed in readiness to administer to those who may need her services, at 117 1/2 Washington street; as she has taken room for Dr. H. B. Storer.

Opium, Liquor, and Tobacco Habits. A FAVORITE PRESCRIPTION used in preference to any other for the positive cure of these habits. For the benefit of the sufferers, it will be sent at cost. This prescription can be put up at any Drug Store. Address, DR. J. E. BEUGES, 107 Third Street, New York, N. Y. Aug. 17.

AGENTS WANTED, MALE AND FEMALE, to sell Day's Excellent Toilet-Preparation, with SILVER-PLATED CASE. EXCELS all others. At wholesale 25 per cent. less than any other. Sample, postpaid, 25 cents. Aug. 17.—107 Third Street, Detroit, Mich.

NOTICE. Let all liberal people who have children to educate, and for a Catalogue of the Belvidere Seminary, and they will learn something which may be to their advantage. Aug. 17.—107 Third Street, Detroit, Mich.

MISS F. NICKERSON, Business and Test Medium. Also examines for disease. Circles Sunday and Thursday evenings, at 8 o'clock, 82 Dover street, Boston. Aug. 17.—107 Third Street, Detroit, Mich.

MRS. M. CARLISLE, Test, Business and Clairvoyant and Physician. Hours from 9 A. M. to 5 P. M. at 60 Camden street, Boston. Aug. 17.

SOCIAL EVILS: THEIR CAUSES AND CURE. BY MRS. MARIA M. KING. BEING A BRIEF DISCUSSION OF THE SOCIAL STATUS, WITH REFERENCE TO METHODS OF REFORM. Subjects Treated: 1. THE INFLUENCE OF CIVILIZATION. 2. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 3. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 4. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 5. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 6. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 7. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 8. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 9. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 10. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 11. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 12. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 13. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 14. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 15. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 16. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 17. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 18. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 19. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 20. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 21. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 22. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 23. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 24. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 25. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 26. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 27. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 28. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 29. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 30. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 31. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 32. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 33. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 34. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 35. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 36. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 37. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 38. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 39. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 40. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 41. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 42. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 43. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 44. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 45. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 46. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 47. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 48. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 49. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 50. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 51. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 52. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 53. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 54. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 55. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 56. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 57. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 58. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 59. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 60. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 61. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 62. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 63. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM. 64. THE CAUSES OF CERTAIN EVILS AND HOW TO PREVENT THEM

Banner of Light. THE WEST.

Warren Chase, Corresponding Editor. Office at his Spiritual, Reform and Liberal Bookstore, 614 North Fifth Street, St. Louis, Mo.

ON THE RIGHT TRACK.

The propositions and statements of our brother, S. B. Brittan, meet with our most hearty approval, and would have been in part carried out by us, before this date, if we could have controlled means to do it either in New York or St. Louis. We need a place to build a Temple of Religious Liberty in this city, and there are several single individuals in the city, full believers in our spiritual philosophy, who would do it, or furnish all the means, and still have enough left to ruin their children, and still have about as large fortunes do for the children, for if the heirs are daughters, they at once become the objects sought by scores of worthless young men who would not notice them more than they would courtesans, if poor; and if the heirs are boys, every inducement is offered by gamblers of every sort to draw them into bad company; and every, even with the watchful care of a mother and admonitions of a father, escape the snares. Hence it would be better to put the great fortunes to some good public use before death turns them over to worse purposes. A Temple of Religious Liberty in St. Louis, with apartments for all branches of emancipating education from the thralldom of creeds and superstition, would be of more service than all the churches, nunneries and Catholic colleges in the city. But we are not sure such an institution could be made secure against the torch of fanaticism, but fear it might lead to a collision that would be the destruction, in retaliation, of the old staid church that is determined to rule or ruin, first our schools and then our liberty. However this might be, the times demand the institution, and we have seriously thought of putting forth a call, through the recently organized and chartered Free Religious Society, which of course includes Spiritualism, for a stock subscription for that purpose; and we believe \$100,000 could be raised to erect a suitable building for that object. Such building should be subject to the same regulations and exemptions as churches, or colleges, as it would combine the features of both—circle rooms, healing rooms, library, lecture room, and whatever else might be deemed necessary for the discovery of truth and exposure of errors. Classes might be taught every day in the week in the essential and fully established truths of rational and spiritual religion; and there are hundreds who would avail themselves of the opportunity, and pay for it, of listening to regular scientific lectures on spirit and spirit-life, as well as on the life we are living. We once hoped that something of this sort would arise from the national organization, but soon found all its powers and forces turned into personal channels and private hookerings, mostly on the social question, on which many of the Spiritualists were as conservative and far behind the times as the Orthodox bigots were on religious subjects; and when we were satisfied that there could be no harmony or concert of action among such discordant materials, we abandoned it, greatly to the delight of some of our conservative enemies, who have not been able to do any better, nor as well, with it since. Now we turn to local and individual effort, and hope some of our friends will take warning from the Girard and Barnes cases, and expend their money, before they go away, in the cause that needs assistance.

OUR WORK IN ST. LOUIS.

We have now been in St. Louis nearly three years, with a full and complete assortment of liberal and spiritual literature—BOOKS, PAPERS, &c., and trust, by this time, our friends and enemies both may be satisfied that our establishment is permanent, and not of that temporary and ephemeral character which many predicted, who knew the strength of Catholic and Protestant influence in the city, and the weak-kneed condition of most of the Spiritualists, especially on all reforms and progress except spirit intercourse. We have constantly increased our assortment, and filled up oftener than once a month during the whole time, and kept our store in the very heart of the city, on one of the two best business streets, and now occupy a lower floor in a conspicuous block opposite our old stand, on which is building the finest store in the city, at a cost entire of about \$300,000. We have confined our stock and trade almost exclusively to our class of books and papers, with a small supply of stationery, etc., and yet we are not started out nor likely to be. We have had several offers to purchase our stock in trade, but by parties that would soon destroy the distinctive feature of the store and business by filling it up with miscellaneous literature and articles made to sell and not to enlighten the people as our stock is wholly designed to do. We have not been as liberally patronized as we ought to be, but we have many thanks to return to our friends, and forgiveness for every enemy, and a renewed assurance of a determined perseverance in the same line while we have the continued support, and firm belief we are doing right and doing good.

LUTHER'S OPINION OF THE WITCH OF ENDOR.

You ought also to be informed that the monks and the profigate men play tricks of levitation, mainly by means of false apparitions, by raising ghosts and carrying on witchcraft; and there are many credulous people who place confidence on what such deceivers say with regard to these things, and hope all they hear will come to pass. In the New Testament, God does not speak to us as he did in the Old Testament. His word is sufficiently extant in the Bible, which contains what he intended to communicate to us. But whatever he does not and will not reveal unto you, that you ought not to desire to know from him; and you ought so much to honor God as to believe that the knowledge which he has withheld is neither necessary nor good for you to have. You ought, therefore, with cheerful hearts to disregard all such reports concerning specters and hauntings, and not to fear them, and then they will let you alone. You will perhaps say, Shall we not believe that wandering spirits miss their way, and seek for help? Answer, let wander whatever will, you may hear what you please, but do not believe it. It is not the will of God that we should learn and inquire after truth from the dead. He will himself be our living and all-sufficient teacher. For thus says Abraham to the rich man (Luke xvi): "They have Moses and the prophets; let them hear them."—From which text it clearly appears that God does not intend to have us taught by the dead, but that we should adhere to the Scriptures.

Scriptures are silent as to the fact whether it was the true Samuel or a counterfeit one, is that they require it to be well understood by every one that God has through Moses forbidden that the dead should be inquired of, and he never receives power over the saints, who are safely kept in the hands of God only?—[Quoted by John Kurtz, in his translation of Tischer's Life, Deeds, and Opinions of Martin Luther.]

So it seems Luther was troubled with this perplexing question of spirits appearing and being identified. Luther had great regard for the Pope and his authority, but protested against his absolute authority and infallibility on texts of Scripture. We have great regard and respect for Luther, but protest against his infallibility and absolute authority in explaining texts of Scripture. We therefore dissent from his interpretation of the Endor affair, as well as the appearances of spirits in general, and advise all persons to heed and attend to the calls of spirits without regard to the authority of Luther or the Bible. We have done so successfully for years, and recommend it to others with the fullest confidence and sincerity. There may have been times and periods when it was not safe or advisable for persons to heed the spirits that came to them, but in this age of intelligence, submitting their advice and counsel to the judgment of enlightened minds, we are sure it will prove a blessing, even though forbidden to the old Jews.

A GOOD SIGN.

Rev. A. D. Mayo says: "Owing to this repudiation of public principles by ourselves, in whole States of the West the Unitarian body is known from its own preachers chiefly as a set of educated people who can come to no conclusion in regard to Christianity. The citizens of Cincinnati, during the last thirty years, have had several mutually destructive systems of religion preached to them as Unitarianism. Some of them have denied the existence of a personal God and the personal immortality of man. In several communities, the only popular association with Unitarianism is a religion that repudiates historical Christianity. Any minister in the West can appropriate our name, avail himself of our Eastern reputation, and ventilate his own private theology or destroy our established churches at will. If one minister publishes an individual statement of the faith, another denies it; and the religious people conclude it is better to stay where they are than join a body that is too lofty and sensitive to speak up and say it has a dogmatic faith at all."

This certainly is creditable to the West, and we hope these learned Unitarians who can find no historical value in Christianity will continue to preach a rational and practical religion, and enlighten the people on a subject that the masses know little about, viz.: the history of Christianity and the different sects. No preachers are better qualified or more able to do this than the Unitarians. It is certain that the Orthodox creeds of all denominations are about played out in the Western States, and are very shaky in the East. Spiritualism has come in just the right time to meet the ripened religious demand of the intellect, and is filling that demand successfully.

A SAD PICTURE.

Among our esteemed friends, as we write this, lies one of the family circle, the body or corpse of a young and beautiful mother of two babes, the oldest only about fourteen months and the other three or four weeks, from the birth of which the mother never arose, as inflammation and extreme hot weather proved beyond the physician's skill. If this was a solitary instance, or not one of many, we should not deem it important to the public; but such sad cases are of very frequent occurrence, and we use it to awaken more interest in the remedy. Whenever any writer or speaker treating on the social question proposes such alterations in the marriage laws and relations of the sexes in married life, or professes such information as would prevent nearly all of these terrible calamities, he or she is at once branded as a free lover, and put down as a social blasphemer against the holy institution which the Church and State have both attempted to regulate, and between which the poor victims are crucified. On social and sexual matters it has been deemed essential to virtue that all young persons, especially females, should be kept as ignorant as possible till marriage, and after that only such information as the doctor may choose to give is considered decent and respectable. Physiological books of the greatest importance are entirely ignored by our respectable old fogies, who, even if Spiritualists, are afraid of any new truth on the social question.

The safety of this country and its future prosperity lies as much in social reforms as in religion, and it cannot come from the churches in either.

An anti-kissing society has been formed by the Gazette, III, girls. "No kissing before marriage" is their motto.

Good reason for this resolve, for most of the young men use tobacco, which spoils them for kissing both before and after marriage. It would hasten a great reform if all females would refuse to be kissed by any man who chews or smokes tobacco or drinks rum.

Spiritualism in Australia.

The May number of the Melbourne Harbinger of Light gives the following, among other items of information as to the progress of our cause in that colony:

MR. TYERMAN'S LECTURES.—Mr. Tyerman's lectures at the Turn Verein Hall, under the auspices of the Victorian Association of progressive Spiritualists, (which were interrupted by that gentleman's illness) were resumed on the 7th of April, and have continued to attract good audiences. In the last two lectures Mr. Tyerman analyzed and answered the leading objections to Spiritualism in a masterly and telling manner. We have much pleasure in informing our readers that Mr. Tyerman has accepted a six months' engagement to lecture for the association.

SPIRITUALISTS' PICNIC.—Picnics and Grove meetings are quite an institution among the Spiritualists of America, but have hitherto been unknown here. Some of the brethren and sisterhood at Castlemaine, numbering about thirty, have taken the initiative and improvised a picnic to Harcourt on Easter Monday. The affair was rapidly got up, or a much larger party would have been formed, nevertheless it was a decided success; the party spending a very pleasant day amid the beautiful scenery of Mount Alexander, and returning bent upon repeating the experiment on a larger scale on the first favorable occasion. The present season is far advanced for outdoor gatherings, but we trust that in the ensuing one, the Melbourne Spiritualists will take the hint, and organize social gatherings of this sort, as tending to beget a warmer feeling of friendship and brotherly regard among them.

The "Pilgrim" comes in for a favorable review in the same number of the Harbinger, to the following effect:

THE SPIRITUAL PILGRIM.—Such is the title of one of the most interesting biographies we have ever read. The very eventful life of the subject of it (Mr. Jas. M. Peebles) affords ample scope for the author to build upon, and he appears to have made good use of the material he commanded, and held together the various life pictures and events of his hero's career so harmoniously as to bring the reader into close rapport with the Pilgrim.

The Spiritual Pilgrim's Biography of James M. Peebles, by J. O. Barrett. Boston: Wm. White & Co., 1871.

grin, who is certainly one of the most remarkable men of the time. Originated at the age of twenty years a mile-long course of active labor for humanity. First as the pastor of liberal universalist congregations, then for some six years pastor of a Free Church, composed of Unitarians, Quakers, Spiritualists, and Universalists, at Battle Creek, when powerful spiritual impressions induced him to sever his connection with the church and take the field as a lecturer on Spiritualism and kindred subjects. He has lectured in all but three States of the American Union, and wherever he has done so he has been invited to return. He has also lectured in Canada and various parts of England, and traveled in France, Germany, Italy, and the East, gathering and diffusing knowledge on his path, has mixed with all ranks of society from the cottager to the prince, and seems equally at home with them all. The charm of the work is in the naturalness of the character and actions of the subject, and in the clear and simple, yet so rare, in the view of Mr. Peebles's intended visit to these shores, it is a book that should be read by all who take an interest in the subject which it is the object of his visit to bring more prominently before the public.

Book Notices.

E. D. Babbitt, D. M., of Brooklyn, N. Y., in a letter to the Religio-Philosophical Journal, of Chicago, thus notices several of our recent publications:

On my table lies a book called "Nature's Laws in the Home Life," Mrs. Conant's "Vital Magnetic Cure," and "Flashes of Light from the Spirit-World," all from the press of Wm. White & Co., of Boston—I presume, kept by yourself. The first-named gives the facts of Spiritualism, pro and con, as presented by friend and foe; and I think every candid mind will see easily that Spiritualism is not a superstition, but a fact, and includes an excellent fund of fact and anecdote.

The "Vital Magnetic Cure" should be owned by every progressive physician, and by every thinking person who would keep up with the times.

"Flashes of Light" consists of questions answered through Mrs. Conant, in the Banner of Light Circle, and such light from a higher source will set thousands to thinking.

A skeptic says any smart woman could answer questions as keenly as Mrs. Conant does. We would like to know the woman or man living, who could answer all kinds of questions on law, metaphysics, theology, mental philosophy, history, poetry, matter and form, etc., without a woman's warning, as is done through that noble woman, Mrs. Conant. If any skeptic thinks he can equal her, propound the following questions for solution, and see if the answers will compare with what are given in this book:

- Q. on p. 33—Has the spirit body corresponding to the mortal body? And when the spirit enters the spirit-world, has it the same tastes that governed it here?
Q.—Explanation of the Divinity of Christ, on pp. 55, 56, 57 and 58.
Q. on pp. 65 and 67—About whether it would be best to abolish all forms of pecuniary gain or not?
Q. on p. 80—What are the functions of the spleen?
Q. on p. 143—Does Lavoisier continue his experiments on the crystallization of carbon?
Q. on p. 173—A scientific explanation of idiosyncrasy?
Q. on p. 178—Give a scientific analysis of Membranes?
Q. from p. 248-254, in which a clergyman is skillfully wound up.
Q. on p. 287—Describe the separation termed death.
Q. on p. 308—Is Christ a mythical character—founded on Christ?
Q. on p. 359—What is a substitute forlopium?
Q. on p. 367—Give a scientific explanation of the fact that the world is round?
A thousand other questions could be quoted, but I fear I have already made my letter too long. Some of those concealed persons who think they can surpass what is given through mediums, should be required to talk off an answer as fast as they can speak, and then, after a phonographic transcript of the words has been taken, let them be compared with the answers given by Mrs. Conant.

E. D. BABBITT, D. M.

A Confirmation.

Messrs. Editors—Perhaps it may serve a purpose if I respond to your printed invitation concerning the recognition of a communication in your Message Department.

In your issue of July 27th, Moses Clark, late of this city, assumes to speak through Mrs. Conant. Having been one of his tenants for about five years and up to the period of his translation, I know somewhat of the man and his characteristics, and am probably the one whom he refers to in his remarks.

Neither the phenomena nor the philosophy of Spiritualism seemed to possess any attractions for him, one being considered Utopian in character, while the other was regarded as frivolous, if not altogether false.

He was a man of marked character. Upright and downright in all of his transactions, he would exact the truth in every word, and with the same degree of tenacity that he claimed for his rule. Stern and implacable in his set notions, nothing could change his determined purposes. Mathematically honest himself, he wanted every one else to be with whom he dealt, and no amount of indignity or insult would induce him to gain credit make him do business with those he deemed otherwise. Indications of these traits, to me, appear in his communication, which sounds very much like him, and bears the imprint of his mind.

Had he believed in the genuineness of these manifestations, he would have held a card of introduction to the world would not have made him waver or withhold the proper expression of his belief for a single moment.

You will never realize the full value and good of your Message Department until you are on the other side of life. G. A. B. Boston, Aug. 1st, 1872.

Wisconsin Spiritualist Grove Meetings.

It is announced that meetings of this character will take place at Pardeeville, Saturday and Sunday, Aug. 17th and 18th, and at Black River Falls, Saturday and Sunday, Aug. 24th and 25th. J. O. Barrett and Mrs. J. H. Severance, assisted by other speakers, will be present.

The Spiritualists of Council Bluffs, Ia., are slowly organizing and acquiring strength. They have a meeting on each Sunday, and a Children's Lyceum on each Monday. The Lyceum members between sixty and seventy pupils, and is growing weekly. The exercises of the children are original and novel, in which mental and physical training are about equally combined. The number of Spiritualists in the city reaches several hundreds, and it is claimed.—The Council Bluffs Daily Nonpareil.

Vermont.

The Annual Convention of the Vermont State Spiritualist Association, for the election of officers and transaction of other business, will be held in Chester, at the Hotel of Cole Central Hotel, commencing on Friday, the 6th day of September, 1872, at half past ten o'clock in the forenoon, and continuing the next day.

The proprietor of Cole's Central Hotel will furnish a free carriage from the depot and return, a free hall, and board for one week on application to the Secretary of the Convention.

Free return certificates over the several divisions of the Vermont Central Railroad can be had by those who pay full fare one way on application to the Secretary of the Convention.

All speakers will be in attendance, and a good time may be had. All of whatever faith, or of no faith, to come up and join with us in our social reunion and search after truth. Spiritualists, please bring friends, and let us see how we can come together in this "feast of reason and flow of soul" that is the object of our meeting. For order of Executive Committee, apply to J. O. Barrett, Secretary. D. P. Wilder, President.

Three Days' Meeting. The Spiritualists will hold a three days' meeting in Stockton Village, Me., commencing Friday, the 13th of September, and ending on Sunday, the 15th. A general invitation is given throughout the State. Provision will be made for the entertainment of all.

A POPULAR MEDICAL BOOK. By Andrew Jackson Davis. MENTAL DISORDERS, OR, 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. "Among the subjects treated of in this volume are the following: Sicknesses for malices of the mind; mental storms; signs; symptoms; disorders of the nervous system; insanity; what is it? Moral Epilepsy; what are they? True solution of Mental and Spiritual Phenomena; Etymology of the Insane; Causes of Paralysis, Epilepsy, Lunacy and Idiocy."

"We conscientiously think that Mr. Davis communicates truths—truths not only important to the human family in these pages, that will not only bring about a complete, but 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 the volume, which will be found useful 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 complete explanation 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 appears with more vivid force to the general attention, as there certainly is none from which the most exact and most 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 new publication, which, in its loftiness of purpose, catholicity of spirit, and, withal, its clearness, cannot but be regarded as the flowering forth of the life and labors of the gifted writer."

"This important book entitled 'THE TEMPLE, OR DISEASES OF THE BRAIN AND NERVES,' teaches that all crime is insanity, and that insanity is insanity. The next step is to discover that to destroy the roots of the disease in the human mind is practically cutting down all the trees of evil, whose fruits are insanity and crime."

"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 and breaking terms, which are the curse invariably of this class of books; it is couched in simple, plain language."

NEW EDITION. THE PRINCIPLES OF NATURE, AS DISCOVERED IN THE DEVELOPMENT AND STRUCTURE OF THE UNIVERSE. THE UNIVERSE; THE SOLAR SYSTEM; LAWS AND METHODS OF ITS DEVELOPMENT; EARTH; HISTORY OF ITS DEVELOPMENT; BEING A CONCISE EXPOSITION OF THE LAWS OF UNIVERSAL DEVELOPMENT, OF ORIGIN OF SYSTEMS, PLANETS, THE LAWS GOVERNING THEIR MOTIONS, FORCES, ETC., ALSO, A HISTORY OF THE DEVELOPMENT OF EARTH FROM THE PERIOD OF ITS FIRST FORMATION UNTIL THE PRESENT; ALSO, AN EXPOSITION OF THE SPIRITUAL UNIVERSE.

Given inspirationally by Mrs. MARIA M. KING, New England, with important contributions to the spiritual and physical science that has yet been made by any modern sect or school. All sincere Spiritualists should have a copy of this work, and give it a careful study, for it will not have a passing review, like a sensation novel. The book contains 327 neatly-printed pages. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

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 CENTRES THERE."

Part I. of this little work, containing 141 pages, Memo, is now ready. It treats of the BUIXAN BODY, its wonderful structure, and the condition of Health, Uprightness and Happiness, and is illustrated by superior engravings. These lessons have been prepared to meet a want which is believed to be extensively felt by parents and teachers, and are especially by Conductors and Leaders of Children's Progressive Lyceums.

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THE DEBATABLE LAND. BETWEEN THIS WORLD AND THE NEXT. BY ROBERT DALE OWEN, Author of "Footfalls on the Boundary of Another World," &c.

A Large, Handsome Volume, Beautifully Printed and Bound. Price \$3.00. CONTENTS: Preliminary Address to the Protestant Clergy. Book I.—Touching Communication of Religious Knowledge to the World. Book II.—Some Characteristics of the necromancer. Book III.—Bipolar Manifestations. Book IV.—Identity of Spirits. Book V.—The Crowning Proof of Immortality. Book VI.—Spiritual Gifts of the First Century Appearing in Our Times.

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