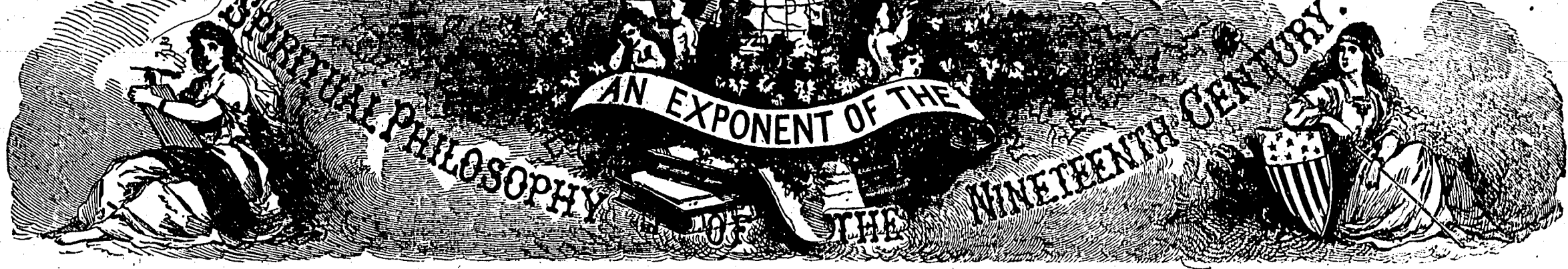


BANNER OF LIGHT.



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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 men above the sphere of abject submission. The facts and principles of Spiritualism unfetter 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, 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 reorganized 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 lockjaw belong to the mind and body. These, and many other forms of disease, are developed

in the system; but they neither constitute a part of the human organization, nor are they in any way dependent on its normal action. The omnivorous worm may make its way to the root of a tree, and ultimately destroy its life; but no one makes any objection to trees on that account. The forest and the orchard have still their beautiful uses. We prize them none the less for their grateful shade and the precious fruits they bear, because of the possible evils incident to their growth and decay. Worms do not necessarily belong to trees; nor is vital derangement an essential condition of human life. The phases of disease may be regarded as the perverted conditions of the organs and their functions; but disease never represents the several parts of the corporeal frame. Organization is neither to be viewed as a special convenience in the economy of the universe, nor as a mere accident among men. On the contrary, it is an essential law of all matter, operating wherever the forms of life exist.

Now, to doubt the propriety of applying this principle, in our efforts to advance the chief interests of society, is to relinquish our faith in the divine method as revealed in the natural world. It is only in the organic creation, material and spiritual, that we recognize the presence of the eternal life. We may, if we are so disposed, defend the organized forms of plants, animals and men, against the agents that impair vitality and destroy those forms; but our neglect to do this would never suggest the wisdom of abolishing the three great kingdoms in Nature to which they respectively belong. In like manner—in human institutions—organization is necessary to a normal and permanent growth; and it must exist, as a means to the great and beneficent ends of Infinite Wisdom and human destiny.

5. "Is not the attempt to inaugurate any great practical enterprise just now premature, from the fact that we have only fairly commenced the work of forming primary organizations among Spiritualists?"

Not premature at all. If you have a present opportunity to do good, why lose the interest of a generous deed for years to come? Why wait for everybody else to move in the same direction, and for the same object?—When that happens, there will be less need of your assistance. If you have one thousand dollars to give to a public charity, why wait to draft a constitution? You neither require the authority of a convention, nor the intervention of a public meeting. Long preambles involve unnecessary delays, and resolutions are best expressed in deeds. Send along your check!

I am reminded that when people have been plowing up the ground and sowing seed for twenty-five years, it is high time to begin to enjoy the fruit of their labors. The farmer who goes West and sows a thousand acres of wheat, naturally expects to gather a harvest the same year, with no other authority for so doing than that which warrants every man in reaping where and what he has sown. If he should wait to effect a primary organization of his neighbors, and get himself and his interests fairly represented in a County, State and National Agricultural Convention, he might sacrifice his whole crop. When the fields are white and ready for the harvest, the proper thing to be done—by the man with the strong arm—is to thrust in the sharp sickle; gather the golden sheaves, and rejoice in the harvest-home. The discoverers of new worlds and systems; the civilizing powers that conquer savage brutality and subdue the wilderness; the great inventors who revolutionize the industries of nations, are not expected to call a town-meeting before they are authorized to go to work. Such men are so much employed that they rarely stop to elect delegates to a convention. Neither do they memorialize Congress nor the King for permission to do what Providence ordains.

6. "If the Spiritualists are as numerous as represented, and if their views are calculated to inspire liberality, why have they not made greater personal sacrifices for the cause they have espoused?"

Individuals have certainly manifested a becoming spirit and commendable liberality in efforts to reduce their principles to practice. The examples of this class are quite too numerous to admit of a detailed statement. I must, however, mention, in *transit*, the praiseworthy efforts of the Misses E. L. and Belle Bush and their associates, who have established an excellent Seminary at Belvidere, on the Delaware. Their school buildings, the terraced grounds and the surrounding scenery are all beautiful, and remind one of an Italian villa and landscape.

But the reasons why greater personal sacrifices, on a more general scale, have not been made are obvious to my mind. Spiritualists have not, hitherto, possessed the machinery necessary to secure united effort for any specific object. No comprehensive plans have been presented for their adoption; and hence we are without the proper data for estimating the real strength and the just measure of their liberality. When we shall have devised the ways and methods whereby great practical results may be surely accomplished, and the spiritual public perceive that the same are under the immediate superintendence of competent parties, I trust that the requisite means for the execution of such plans will be speedily furnished. When I am reminded that less than half a dozen men, entertaining comparatively illiberal views, have, within the period of a few weeks or months, at most, absolutely donated nearly half a million of dollars to a sectarian college in New Jersey, I am not prepared to believe that the great body of American Spiritualists will close their hands and steel their hearts against the just claims of Humanity.

We can conceive it to be quite possible for a true follower of John Calvin to go through this world with clenched fists; but a sincere Spiritualist, whose faith is illuminated by the divinest hopes and charities, must, of necessity, be a man of active benevolence; otherwise his principles

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 dignified 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.

S. B. BRITTON, M. D.
169 Clinton Avenue, Newark, N. J.

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 condemnatory, 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 come 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 pilgrimages, 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 Lucrèce 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 Nuns. And many others may be as ignorant on that point as I am.]

I do not deem it superfluous to inquire what grounds any opinion whatsoever rests upon. If superstition 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 the amniotic 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' 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 the meek 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 Midianitish 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 butchering 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 harrows, 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 unconverted (?) 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 Light 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 now join any organization which truly did not "blind 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 "erratics, 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

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 the amniotic 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' account of life all over Egypt; Jonah and the whale, and Samson's great strength in his long hair.

into these churches with a small apology for my past "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." I never fear that any persons except myself can seriously "disgrace me."

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 is the manner some Spiritualist 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 close 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 falsify 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 monogamous. 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 monogamous—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, lost 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:

"We, the watchers on the tower, give cordial greeting to the coming men 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 Bank, one 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 after getting under the covers, 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 disprove the dream 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 seaward, 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. A decomposition of the body had commenced, and the vessel was not to return for several days. It was called 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—manslaughter.

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 supposed 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 southwest 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 1861, 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 1861, 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 unexplained 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 her 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 unaccounted time 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 billed 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 annoyance ended; nor were any of the family ever disturbed thereafter, either by the "ghost in the white sun-bonnet" or by the unaccountable wood-sawing; 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 heifer, 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 spectral 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 Perce Hoxst, 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 "Moi'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 Mr. 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 waving 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 them—eat 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 equally true, that it is to admit the return of all earth's children if conditions are complied with. Judkins 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.

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 the bill?

"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 Russell'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. Sutliff. Constant progress marked the efforts of both the Society and the Lyceum. O. L. Sutliff 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 bell 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. Bless such workers. Their names are registered in the homes of excited 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 bigots, really reacted in favor of liberal-minded people. These Spiritualists deserve our respect. They shall not be sneered at longer.

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 the order of the day. At first an effort was made to build one by subscription; but this plan did not succeed. At last, Solomon Roosevelt, 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 a new hall. 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 large hall, 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. Sutliff, 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 Roosevelt, 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 Roosevelt, brother of Solomon, who has donated his labor toward the hall, 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 overjoyed hall.

On Saturday afternoon, the 27th, quite a large audience assembled in Roosevelt'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. C. Ensign, President; Mrs. Sargent, Secretary; J. 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 here 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. Sutliff, by request, made a few remarks. He said: "My chairman and friends—I am glad to meet 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 Roosevelt, we have a new hall in which to assemble. Blessings upon our brother. The Roosevelt 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. It is dedicated to the cause of 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 built 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, and all the machinery of religion, since it enters into religion. The great demand of the age is for good men. The angels will not ask after our creedal 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 demands 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, saviors, 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—behold 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. Sutliff. He 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 the 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.

Snell 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. Tuttle, 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.

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 conversion 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 limestone 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 seagull-like 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, I will give you 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."

Braintree, Vt., Aug., 1872.

he advocated and endorsed; but, in the midst

The Missionary's Report.

West Winsted, Conn., July 26, 1872.

Matters in Kansas.

VERMONT.

DEAR BANNER—Since I last wrote you, I have traveled over considerable country and had many

WORCESTER, MASS.—The Spiritualists hold meetings Sunday, afternoon and evening, in Horticultural Hall.

YATES CITY, ILL.—The First Society of Spiritualist Friends of Progress meet for conference Sundays at 2 p.

Contents of this Number of the Banner.

First Page: "British on the Station," by S. B. Britton, M. D.; "The Incarnation Theory," by J. C. Henderson; "The Prophecy which fit one for Millennium," etc.; "To Mrs. Maria M. King," by Austin Kent; "Second: 'Autobiography,' 'Singular Verification of a Dream,' by Thomas H. Hiram; 'Physical Manifestations,' by Geo. Barrett; 'Made Him Say,' by Lyndon S. Richards; Third: Poem: 'From the Hills of Vermont,' by William Brunt; Banner Correspondence: 'Connecticut—The Missionary Report,' by E. Anne Hiram; 'Matters in Kansas,' by T. B. Taylor, A. M., M. D.; 'Jottings of a Wanderer,' by A. E. Carpenter; List of Spiritualist Meetings; Fourth and Fifth: Usual Editorial Matters, etc. Sixth: Spirit Messages: 'Singular Verification of Spirit Messages,' Poem: 'The Parting Word,' by Hiram Robt. Convention Notices. Seventh: Business Announcements. Eighth: 'Editorial Correspondence,' by Warren Chase; 'Spiritualism in Australia,' by 'Black Notices,' 'A Confirmation.'

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

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.

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All letters and communications pertaining to the editorial department of this paper must be addressed to the Editor, and not to the Assistant Editor. Business letters should be sent to the address of the Editor, but not to the address of the Assistant 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, and if possible make them whole. But the modern practice belies this theory altogether, making it appear that the object is to restrain the inmates with violence, to let nobody out who once gets in, and to fill the hospitals with sane or insane at any price. The root of the evil which is now developed in such formidable proportions is the spirit of violence that governs in these institutions. On this hinge turns the whole system of flagrant abuses and inhuman outrages that stain the record of insane asylums in this country. Once have understood that the great object is restraint, as rigid as fate and as silent as the grave, and the selfishness and cunning that are active in the world lose no time in effecting an alliance with an agent that holds out such splendid opportunities for cooperation. Those who would be rid of uncomfortable relations; those who are tired of waiting for a legacy; those who are hunting through all the dark and secret ways of life to find the opportunity for revenge; those who would compass mysterious purposes in a mysterious manner, without having to confront the looks of their intended victims—all such welcome the insane asylum as their ready friend and powerful ally.

Again and again we have been called on to instance cases of forcible confinement in these retreats, following the high-handed act of kidnapping, where the victims never knew by whom or for what they were thus ruthlessly deprived of their personal liberty, and were discharged after longer or shorter terms without a taint of insanity in brain or blood. Of course their incarceration was due to the wicked plotting of others; relatives and the like, who either had greedy or malicious ends to serve in procuring it. Eastern and Western asylums alike have been freely charged with the practice of these abuses. Men and women alike have been the sufferers. When once they are brought within the repulsive walls, they are virtually buried to the world. They are allowed no communication with friends, and it is generally by a fortunate chance, if at all, that a way of escape is at length provided for them. It was only the other day that we were reading of the case of a merchant in New York who had been shut up in one of these Newgate for three long years, he never knew why, and who was suddenly discharged as sane as he had been all through his weary term of incarceration. If anything is deliberately planned to make people insane, it is treatment of this very character. The human brain is not constituted to stand a strain so severely rough and brutal. But we have just fallen in with another case.

It is that of a gentleman who was confined, after being abducted with violence, in the Bloomington Asylum for sixteen months, and recently released because his counsel brought a writ of *habeas corpus* to bear on the keeper. The gentleman's name is Jasper Van Leek, late of the firm of Reed & Van Leek, bankers and brokers of Wall Street, New York; and in his own testimony, taken down preparatory to an investigation, he states that he was restrained of his liberty by the keepers, and that, during his stay, he saw other inmates of the place treated with revolting cruelty. His counsel says that he has overwhelming proofs of gross cruelty from disinterested witnesses, and adds, further, that when the case comes before the grand jury, startling disclosures will be made, which cannot fail to break up the Asylum in its present management.

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*, directed to Dr. David Tilton Brown, superintendent of the Bloomington Asylum, directing him to bring Miss Mary McCabe, detained as a lunatic, before Judge George C. Barrett, of the Supreme Court. Miss McCabe is one of the three ladies in whom J. T. Van Vliet, a banker of this city, formerly of the firm of Van Vliet, Reed & Sheron, whose release was obtained a few days ago, has taken great interest, and for whom he and his lawyer, Townsend, are at present actively at work. The writ of *habeas corpus* was served on Dr. Brown yesterday, and is returnable to-morrow, when he must produce the person of Miss McCabe, unless she is discharged before the writ is presented—an evasive proceeding, which the Bloomington superintendent is charged with repeatedly practicing, to avoid investigation of his management and of the condition of that asylum.

Miss McCabe is a nun, who was forcibly taken from a convent in this city and confined as a lunatic. It is said by the female who attended her that Miss McCabe was committed for complaining that a priest in attendance at the convent had made a proposition to her, and she swears of her own knowledge that the priest is perfectly sane. No other action or declaration is quoted to establish insanity, and the lady would probably have been released long ago

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; but there is hardly a doubt that the physician will charge that there is no such person in his custody.

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. The writ is returnable Thursday, before Judge G. C. Barrett. Mr. Van Vliet appears to have authorized Townsend, his lawyer, to prosecute his own case, and those of the ladies alluded to until an investigation of the alleged abuses of patients shall have been ordered by the proper authorities. Townsend asserts his purpose to leave no stone unturned to accomplish the end which he insists the public interest demands. He has prosecuted five or six similar cases successfully, and has been instrumental in rescuing *habeas corpus* several persons illegally incarcerated in asylums and prisons. He was the lawyer who, in spite of the threats of Judge Cardozo, obtained the release of two women confined in the Tombs by Judge Cardozo and denied a trial for weeks. Van Vliet and Townsend declare their determination to leave every person confined in the Asylum to test their condition.

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 Bloomington Asylum. I protested, and was but without avail. I was now that their ears and minds had been poisoned against me. When reaching the asylum, I was received by Dr. Porter, and to him also protested against the great wrong that had been done to me, and received from him a smile intended to be sweet, and a demand for all articles in my possession. I was delivered to a man, who, I now know, was placed in the custody of an attendant, and from that time until about June 21st, 1872, I was kept a close prisoner. At that time I received a parole from Dr. Brown, a copy of which I took, and which reads as follows: 'My dear Mr. Van Vliet: I have decided that you may have your parole, go on the grounds of the Asylum with the understanding that you will not come into the office, nor talk to the lady patients, nor go into the basement of the centre building, nor around the ladies' department of the building.'"

Your friend, D. T. BROWN.

From that time until July 31, I was limited on parole to wander over the grounds. 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. I soon found that it was next to impossible to get any letters out of the institution, other than such as were satisfactory to the officers in charge, and I at once determined to gain the ear of my attorney. I settled myself to the duty I saw before me. I managed to write and keep a diary of passing scenes from being discovered, and my papers, prepared for the benefit of other poor unfortunate, from destruction. Thank God, I was not disappointed. I was certainly no different in health when I was first incarcerated than I am to-day, and I have noticed no change in my mental organization, and friends, since I have been released, have been kind enough to assure me that they see nothing very insane in my appearance or deportment. I have the sanity, therefore, to believe that I am not a lunatic.

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.' Dependent in the case of Mr. Samuel Bennett, of New York, who has been in the institution, says that he has seen John Bennett and Robert Miller, attendants, hold him by the coat collar and kick him at almost every step to the dining room, down three flights of stairs. Frequently this same gentleman was left in charge of a large German named Nunn, who treated him in the same way until it was stopped by deponent's intervention. For the slightest offense deponent has seen an attendant named Bradley, now there, throw Col. F. W. Depenyster on the floor and choke him until the blood flowed from his nose and his face was purple.

Dependent has known patients in hall No. 7 to lie in their own excrement for weeks, for hours in their beds in their rooms, with the full knowledge of the attendants in charge, without removal or change; and deponent says that although the attendants are hired to take general charge of the patients, yet during the two years and more he was employed there, the dirtiest parts of the institution were forced upon the patients by the attendants, a large portion of whom were employed by Mr. Harriott, a gentleman of respectable position and connections, and by Mr. Albert Cuthbert and Mr. Patton. Indecent and blasphemous language by some of the attendants to the patients, and cuffs and blows, were of daily occurrence.

Different affidavits go to show that numbers of patients have been killed at the asylum; that their treatment had been outrageous and cruel as possible, and that the institution is a perfect hell on earth.

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, and, to prove it, went back to his business at once on his unexpected discharge. The case of Mr. James Parks, who died at the Taunton Asylum in this State, will not soon be forgotten. He came back, some time after, and declared through the medium that he was "murdered" by one of his brutal keepers, who jumped upon him while prostrate and helpless, and broke in his ribs with his knees, causing death. The details as he furnished them are truly harrowing. The bully who is directly responsible for his death is said to have fled to parts unknown, in order to avoid arrest and trial for murder.

Mr. Parks'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, and especially the brutal violence with which his taking off was accompanied. He says there were three ruffians, employees of the Asylum, who contended with him, cursing and belaboring him all the while; that the third one was called in to finish what the other two had only begun, and that he completed the horrible business by throwing him down, beating him about the head and body, and finally jumping on his breast with his knees, breaking thirteen ribs and terminating his life. An examination after death showed that this part of the statement was entirely true. The man was actually murdered by the brutal treatment of his captors and keepers. He says his piteous moans and appeals for help and sympathy in his dying hours were unheeded, and that his faint request for the administration of religious consolation was treated with jeering ridicule. The truth cannot forever be hidden. This whole insane asylum system demands an overhauling, and an exposure to the light. The practice of kidnapping perfectly sane persons and committing them to these dungeons, for mercenary reasons and the like, is an outrage that constitutes the foulest blot on the name of civilization. This is a slavery that needs to be overthrown in its strongholds at once.

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, that which they mete out to their unfortunate brothers and sisters.

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 ceremony to the Revere House. After making the round of the city, riding through its principal thoroughfares, visiting Faneuil Hall, Quincy Market, and other places of interest, they were presented at the State House to the Governor, after which by a circuitous route calculated to give a more extended view of the city, they returned to the Revere.

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, elaborately gilt. The edges are partly gilt, and in front a representation of the Japanese flag entwined with the stars and stripes; on the edges at the end are also Japanese insignia and the coat of arms of the recipient. The work was presented by the publishers, Messrs. G. & C. Merriam, of Springfield, through Professor Northrop, Secretary of the Connecticut Board of Education.

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. Remarks were made by Gov. Washburn, Hon. A. H. Rice, Collector Russell, Judge Hoar, Mayor Gaston, Ralph Waldo Emerson, Hon. George S. Boutwell, Hon. Marshall P. Wilder and others. The ambassadors were in no wise silent, being represented in the speech-making by Iwakura, Kido, Mori, and Hon. Charles W. Brooks, Japanese Consul at San Francisco. O. W. Holmes also added interest by the following charming poem, full of freshness and liberality of sentiment:

We welcome you, Lords of the Land of the Sun!
The voice of the many sounds freely through one;
Ah! I would 'twere a voice of more musical tone,
But the dog-star is here, and the song-birds have flown.
And what shall I sing that can cheer you of smiles,
Ye heralds of peace from the Orient Isles?
If only the Jubilee—Why did you wait?
You are welcome, but oh! you're a little too late!

We have greeted our brothers of Ireland and France,
Round the table of Strauss we have joined in the dance.
We have lagged Herr Baro, that fine-looking man,
And glorified Godfrey, whose name is Dan.

What a pity! we've missed it, and you've 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 would not, because it was dumb.

And then the great organ! The chorus's shout!
Like the mixture of teetotalers' call, "Cold without!"
A mingling of elements, strong, but not sweet;
And the drum, just referred to, that "couldn't be beat."

The shrines of our pilgrims are not like your own,
Where white Fujiyama thus proudly its cone,
(The snow-mountain we saw on the fan
That cools our hot cheeks with a breeze from Japan.)

But ours the wide temple where worship is free,
As the wind of the prairie, the wave of the sea;
You may build your own altar wherever you will,
For the roof of that temple is heaven, and you still.

One dome overarches the star-hungged shore;
You may enter the Pope's or the Puritan's door,
Or pass with the Buddhist his gateway of bronze,
For a priest is but Man, be he bishop or bonzo.

And the lesson we teach with the sword and the pen
Is to all of God's children, "We also are men!"
If you wrong us we smart, if you prick us we bleed,
If you love us, no quarrel with color or creed!

You'll find us a well-meaning, free-spoken crowd,
Good-natured enough, but a little too loud—
To be sure, there is always a bit of a row
When we choose our Tycoon, and especially now.

For things are so mixed, how's a fellow to know
What party he's of, and what vote he shall throw?
White's getting so black and black's getting so white,
Republican—rat, Dem—can't get 'em right!

You'll take it all calmly—we want you to see
What a peaceable fight such a contest can be,
And of one thing be certain, however it ends,
You will find that our voters have chosen your friends.

If the horse that stands saddled is first in the race,
You will greet your old friend with the weed in his face;
And if the white hat and the white House agree,
You'll find H. G. really as loving as I.

But oh what a pity, once more I must say—
To all of God's children, "We also are men!"
A chorus of thousands, all singing in tune
God bless the Mikado! Long live the Tycoon!

The Lord of the mountain looks down from his crest
As the banner of morning unfolds in the West;
The Eagle was always the friend of the Sun;
You are welcome!—the song of the cage-bird is done.

Aug. 2, 1872.

During their stay an interesting exhibition of the manner of extinguishing fires by the Fire Department was given the visitors. On Tuesday, Aug. 28th, the Orientals departed from this port for Europe in the Cunard steamer "Olympus."

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. As Hall's Journal of Health aptly illustrates it, a single ear of corn will sometimes be found in gathering the autumn crop, and if one grain of it be planted in the following spring it will produce other red ears, and if the red ears are in turn planted the whole field will eventually become red, like the original ear. And by analogy the same law prevails in living generations, among insects and birds, animals and human beings. Like everywhere begets like through the universe of living things. Taking this simple truth to heart, it is an obvious consequence that if, in any community, a healthy, intelligent pair should marry, live according to the principles of health, and have children, that offspring will be healthy, intelligent, and prolific like themselves, each one becoming a centre of population, the progenitors of others, until, in a not remote time, the land would be peopled with a stalwart race, possessing physical vigor, active minds and elevated sentiments. This is but the natural process of the law that such beings have full power to perpetuate themselves in perfection; whereas the diseased and sickly are not allowed, because they are not able, to live out half their days.

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. In point of fact, nothing can be conceived to be more important or sacred. Yet it is not possible to find a single tract, even written for the purpose of enlightening the sexes on this great subject. Not a syllable is published or preached about a fact that confessedly rests at the bottom of the social state, and governs and inspires its whole welfare. Who knows for a certainty that hereditary

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. We cannot attain to the higher level of civilization until these primary principles of generation and descent have been indelibly impressed on our minds, and incorporated into our common faith and life. Then we may confidently hope for a reformation that will be equivalent to a peopling of the earth with new beings.

High and Low in England.

It has probably excited no little surprise among the workmen 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; as if it were entirely an inconsistency that such an arrangement should be brought about, and as if labor somehow practiced obsequiousness in order to effect such an union at all. But, while expressing our disbelief in its having demeaned itself in any such manner, we are free to add that the marriage of the two classes in politics is, after all, a perfectly natural one, because, in the first place, the nobles of England never took a position hostile to the interests of labor, and in the second place, the laboring classes have no grievance to nurse against them, but rather look up to them with instinctive respect and more or less reverence. The only conflict in which labor is engaged, in England as well as here, is with capital. The commercial and manufacturing class there are infinitely more overbearing than the genuine aristocracy ever were. There is by no means so much humanity in them. On every occasion that fell in their way, the House of Lords have proved friends to the laboring class. The Lords favored the relaxation of the factory system before it could be got through the Commons; and it was Tory votes and the influence of the Peers that finally carried the factory reforms of '33 and '44, by which females and young persons were protected from the effects of overwork.

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. And hence it is perfectly natural that the latter, in casting about for the strongest alliance possible to make, should have reached out their hands to the aristocratic leaders in public life. They hold a traditional respect for them, which they never had and probably never can have for mere capitalists and employers. The latter they know to be their oppressors, keeping them down with inadequate wages while rapidly enriching themselves, imposing upon them tyrannical terms of daily labor, denying privileges to their children which would at least lighten the parental heart with some gleams of hope, and concentrating the whole of their hard influence against all legislative attempts to alleviate their condition and exalt their hopes and aims. Between labor and capital, therefore, as they are arrayed in England, there can be no such thing as a truce, much less an actual alliance. There is an eternal enmity. Capital has become capital there only by grinding the faces of the great dependent class without mercy; it could never have been otherwise accumulated in manufactures and trade. That labor confidently expects to be bravely led in Parliament by the alliance with the Lords, there is no manner of doubt in any mind.

"News for our Readers."

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. And this item of news is conveyed in a few earnest words wherein our brother, after pointing out the trials borne, the sacrifices made and the labors performed in sustaining his paper, says that owing to ill health on his part it has been decided to suspend the publication of the American Spiritualist till October 1st, 1872, when it is hoped that arrangements may be perfected for bringing out the paper weekly. But in order that this may be accomplished, Bro. Wheelock calls for aid from the spiritualistic public generally. He closes by saying:

"Grateful to the many friends who have assisted to strengthen our heart and hands in this work to which our life is devoted, we reluctantly part company with our readers for a few weeks, hoping that with renewed strength we shall have the pleasure of chatting with an increased list of friends—all our old friends and many new ones—when we resume our visits to them in the coming golden days of autumn."

We desire at this juncture to ask of the Spiritualists of the United States: Are you prepared to see your representative papers sink one after another in the greatest pecuniary trouble? Is there no sense of responsibility in the case? While the printed advocates of antiquated systems of thought find cheerful supporters, and ever and anon individuals who bequeath to them at death sums sufficient to materially help them in the reduction of their price, the new and living gospel of to-day is brought before the world of believers and skeptics only by the hard, unyielding efforts of iron-willed reformers, who are ready—as Bro. Wheelock has been—to sacrifice position, pecuniary or social, health, enjoyment, in fact, all "the friendships and comforts of life," to keep in circulation the various journals with which they are connected. Now another fearless worker lifts up his call for help—asks his patrons and the friends generally not "only to think, but act" in his behalf; and holds up to their view the proposition: "If you can assist and aid us so easily, who is responsible if we are broken down in health, and the paper has to be suspended?" This is a solemn question, which demands an equally serious answer from the believers in the spiritual philosophy. Freely (as far as may be amid the physical necessities of mortal media) has the truth come to you—see to it that ye as freely give your aid in making the only practical return you can for the benefits conferred by the angel world, viz., by assisting, as far as lies in your power, all efforts for the dissemination of its light among men.

"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, and at the same time met a great demand of the hour, in a work bearing the above title, which is eminently calculated, both by its interesting engravings and plainly-written pages, to diffuse a wide knowledge of physiology and its laws among the rising generation. The attention of officers of Children's Progressive Lyceums, and the friends of the young generally, is called to the work.

J. H. Powell.

We visited Mr. Powell a few days ago, and would have spoken ere this, only our last number was devoted to a notice of a general kind. Mr. Powell was struggling with all his might and intelligence to sustain himself and do his duty, but now his circumstances are indeed such as to excite sympathy not only of Spiritualists but of humanity at large. Being a man of considerable literary ability, his tendencies and inclinations have been to express truth as it appeared to him, and his latest effort in this way, through the press, entitled "An Invalid's Casket," and which we expect will be ready for delivery in a few weeks. Though prostrate on his bed, and in continuous pain, yet between his almost overwhelming paroxysms his mind is as interested as ever in those subjects which have through life engrossed his intellect. His forthcoming little book will indeed be an "Invalid's Casket," the proofs being read in a dying bed. It will be similar in binding to Gerald Massey's "Concerning Spiritualism," and is well worthy of the attention of Spiritualists. We hope all who read this will do something for the sake of the suffering family, and that immediately, as the book is now passing through the press, entitled "An Invalid's Casket," and which we expect will be ready for delivery in a few weeks. Though prostrate on his bed, and in continuous pain, yet between his almost overwhelming paroxysms his mind is as interested as ever in those subjects which have through life engrossed his intellect. His forthcoming little book will indeed be an "Invalid's Casket," the proofs being read in a dying bed. It will be similar in binding to Gerald Massey's "Concerning Spiritualism," and is well worthy of the attention of Spiritualists. 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Message Department.

Each Message in this Department of the Banner of Light is claimed to be spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Free Circles

Held at this office (153 Washington street, Boston) WILL BE RESUMED THE FIRST MONDAY OF SEPTEMBER NEXT.

Invocation.

Oh Thou, whose presence like a holy benediction is ever with us, thou who hast provided for the necessities of every living soul, and dost teach every soul of thyself through thy ever-open volume of Nature, thou, our Father and our Mother, we bring thee this hour our praises. Though they may be but mouthed utterances, yet they shall come from the holy places of our being, and we know that thou wilt accept them. Even as thou dost accept the silent and eloquent praises of these fair blossoms, [referring to a bouquet of flowers on the table], so wilt thou accept our praises. Joining Nature in its grand vernal anthem to thee, shall ever be our song of praise, Father, Mother, may the light within us dispel all the darkness of error. May we walk steadily in thy way, fearing no evil, but rejoicing ever that we know we hold thee by the right hand, and that thou wilt finally deliver us from all evil, and we shall eventually overcome all sin. May we find strength to befriend the weak; may we find wisdom to teach the ignorant; may we find love with which to bless the desolate; may we find courage with which to inspire the mourner. And finally, oh Infinite Spirit of all Love and Wisdom, may we rest secure in thy love. Amen.

April 18.

Questions and Answers.

CONTROLLING SPIRIT.—If you have queries, Mr. Chairman, I am ready to hear them.

QUEST.—(From the audience.) Can you give us the medium operandi by which spirits rap out communications?

ANS.—The method of communication by raps or signs, is one of the earliest that was learned and taken advantage of by returning spirits. They ascertained that by taking the electricity that the atmosphere contains, and condensing it through the condensing powers of a medium, they could, by the exercise of their will, discharge these electrical combinations at any point they might desire, provided that point brought these electrical combinations into contact with some material substance; for it was necessary, they learned, to bring these electrical combinations into contact with some material substance, in order to explode them. Some of these electrical combinations are microscopic in their minuteness; others are as large as a common pen; some are larger even than that. It is a very simple chemical process, when once understood, and the process of learning is so simple that a child may acquire it in a very few moments, therefore little children rap out utterances of love to those who wait for those utterances here in this earth-life, with equal facility as older heads.

Q.—Are physical manifestations to be considered as especially the work of undeveloped spirits?

A.—They are generally considered so, but it is a false idea. The high and the low—morally speaking—the gifted and those less gifted, the ignorant and the wise, participate alike in these manifestations, by which they reveal themselves to mortals. Your superior powers of discernment should have taught you that. (The interrogator being a medium.)

Q.—Are these manifestations that are produced at Moravia, considered as true representations of spirits?

A.—Doubtless there are many in your life who consider them true, and there are also many who consider them untrue, but the entire spirit-world knows them to be true. It is not a matter of conjecture with it, but a matter of knowledge.

Q.—In Manchester, the name of "John" has appeared upon a looking-glass in a clock. It has been carried to several places, where efforts have been made to erase the name without success. The lady in whose house this manifestation occurred is thought to be a medium, although she does not so consider herself. Would this manifestation prove her to be a physical medium, or must she not have been such in order to make it possible?

A.—Yes, it would, because it is a manifestation which has taken place without either the normal or abnormal action of the brain.

Q.—Her husband's name is John, so is her son's, still that would not account for the singular spelling of the name "John." Do they change their names in spirit-life?

A.—She had better ascertain the name of ancestors further back. I think she can solve the mystery in that way. Indeed, I know it.

Q.—Are dark circles any benefit in bringing out medium powers?

A.—Yes, indirectly, all circles are, whether held in the dark or in the light, and for this reason: mediums who attend them virtually invite the spirit-world to use their powers, and use develops always.

Lucy Rice.

Though I may never be successful, yet I cannot refrain from making the attempt to reach my husband and children, whom I left but a few years ago, and who are now in utter ignorance of these sublime spiritual truths. They hear vague stories about returning spirits, but never think it worth while to pursue the matter and inform themselves concerning its truth. Now I ask them for the love they bore me, and because they hope for happiness hereafter, to investigate these things for themselves, and I know the result will be, that they will return thanks to God, and be the happier therefor. Lucy Rice, to her husband and children, of Boston.

Ella Everett.

My name was Ella Everett. I am nine years old. I went to the Hancock School, in Boston. I heard my mother say, the other day, that she had such high hopes of me, that when I died, the light went out, and the earth is dreadful dark to her. Now, I come to-day to tell her that all the hopes that she ever indulged in about me will be realized, only in the spirit-world. I am being educated, just as I should have been here, only in a greater degree. I am learning a great deal more than I ever could here, in the stupid way they have of teaching children on the earth. All the children in the spirit-world love to learn, and they have some inducement to learn, always. It is not hard at all; and their teachers teach them

because they love to, and not because they are hired to, and it makes a great difference.

Oh, you've got some beautiful flowers!—[referring to a bouquet on the table] The folks were real good, were n't they? And the children were real smart, too, to get them. You know, it's the children's business to furnish the flowers. They have to try everybody they can. Sometimes they can get 'em, and sometimes they can't. Do n't you notice that, whenever the children have been able to furnish one bunch of flowers, they are very likely to be able to furnish more than one? That is because there are certain favorable conditions, and the children take advantage of them; and these conditions extend beyond the furnishing of one bunch of flowers, generally, and you may be pretty sure they will go just as far as they can. But it is all right, mister, because it develops their powers, and it teaches them to exercise power over people here in this life. And then, you know, they are forbidden to press people that can't afford to get the flowers, and they are forbidden to go to the same persons a great many times, unless they are very well able to do it. I am going into the business myself. I've never done much at it, but I am going to.

I want mother to know how nicely I am getting along. I do n't think she'll be ashamed of me when she gets here. Tell her I did n't go a great way off, as she thought I did. I am right round here, and I try to influence her, and to make her happy; and when she cries, I try to put a little bit of sunshine into her heart. When she cries, I feel so bad, it makes the shadows come all round; and I wish so much she would let the sunshine come into her heart, and let the flowers of faith and hope and love blossom there, and she will be happier, and I shall, too. She do n't want to make me unhappy, but she does. I want her to know it; she do n't know it. April 18.

[A stranger here attempted to control, speaking a foreign tongue, but seemed disappointed, in finding no one present who could interpret.]

Emerson Phillips.

Before proceeding with my own message, I have a word to say in behalf of the unfortunate one who has just left. He was a Syrian gentleman. He had expected to meet some one here who would recognize him. He was disappointed in not being able to speak our language, and was obliged to leave.

My name was Emerson Phillips. I am from St. Louis. I joined the army in '61; was killed in '62. My father thinks, if he could gain some intelligence from me, he should believe in these modern spiritual manifestations. My last letter to him, which was dated June 13th, 1862, informed him that I felt certain, in my own mind, that I should never come out of the war alive—that I should be sacrificed. The answer to that letter reached me, in which my father declared his intention to do all he could toward gaining my discharge from the army. If I had had time to answer that letter, I should have protested against any such movement. I went into the army to sacrifice my life, if necessary, and when it became necessary, I was not going to turn coward; and I should have refused to have availed myself of any measures that he might have brought about for my release. I am satisfied with the end. I am glad I did as I did. I have no regrets; and I should be eminently happy in this new life, if it were not for the spiritual darkness surrounding those whom I have left here. Now, if they wish to favor me, as well as themselves, let them seek for light with regard to these manifestations. I shall be made happy, and they certainly won't be any worse off. Good-day, sir—I was twenty-one years of age.

April 18.

Julius Flavius.

I have got free, and I live. My name when here was Julius Flavius. I lived in Boston. I was a poor minstrel. I got one brother here, and we bring with us to this country the daughter of our dear brother—a young girl thirteen years old. That's all I have here. I want to come to them. This girl is a medium. We used to talk with the dead before I got free, and I say, when I got free, I should come here; I should send some message as soon as I could. Now, I have gone some seven weeks. I try many times, but I fail—something not right; but it is right to-day, and I send back my blessing, my love, and this promise: that I'll do all that I can to make their life more comfortable while they stay here. My brother dislikes to sell the old instrument I had, because it was mine. Sell it; get the most you can for it. It is no good. You got one of your own, what serves you better than mine ever would. Sell it—get what you can; that is my wish. I am happy—I am not disappointed. I find things as I was told. I'm very well off here in this life. I was forty-two years old. I am from Otranto, Italy. Good-day.

April 18.

Rev. Ezra S. Gannett.

You will excuse the liberty I take in coming here to use the columns of your valuable paper for what may seem to be a frivolous purpose, but to me, and to those interested, it is of importance. I had not the means of making communication elsewhere, as I had desired to; and perhaps if I had the means I would have been inclined to come to the easiest post.

Some of my friends—it is not necessary to say who of them, or how many of them—desire to know, if they should visit Moravia, N. Y., if I will present myself to them so that they shall know me by their physical senses—so that their eyes shall see me, their hands shall touch me. I think I can with safety answer that question in the affirmative; and I shall take the liberty to urge them to carry out their project, because I feel that it will be a great satisfaction to them, and of vital importance to their soul's welfare. Ezra S. Gannett.

April 18.

Séance conducted by Theodore Parker; letters answered by "Vashiti."

Invocation.

In thy name, oh Past, Present and Future Good, we, the living and the dead, are here assembled; and, in obedience to the divine injunction—"Ask and ye shall receive"—would ask for the baptism of thy Holy Spirit of Truth, that shall lead us away from all error; that shall make us more just, more benevolent, more wise, more charitable; that shall lift us above the sordid things that drag us down in the spirit and in mortal life. We ask, oh Holy Spirit, that we may comprehend the fullness and the beauty of those gifts that we have already received; that we may appreciate the loving kindness that thou hast bestowed upon us, the tender mercy that has always followed us, and that abides still, like a living presence, with us. And we ask that we may preach the gospel of a risen Jesus, until all thy sons and thy daughters in mortal life shall be redeemed from error, and the earth shall bud and blossom and fruit with righteousness and peace. Amen.

April 22.

Questions and Answers.

QUEST.—(From a correspondent.) Please explain through the Banner the verse of Scripture, Cor. vi. 10, "Nor thieves, nor covetous, nor revellers, nor extortioners, shall inherit the kingdom of God."

ANS.—While you are revellers, drunkards, extortioners and the like, you certainly cannot inherit the kingdom of God; but a wise Providence has so ordered it that you must necessarily go beyond all these errors, pass beyond all these lower conditions, and then you become inheritors of the kingdom of God, because freed from these sins.

Q.—The sixteenth chapter of Exodus tells us that manna was "a small round thing, small as the hoar frost on the ground," and if kept a few hours, "bred worms and stank," and that it melted "when the sun waxed hot." The eleventh chapter of Numbers says, manna was a coriander seed, and required grinding in a mill, or beating in a mortar—that it was made into cakes and baked in pans. Noah Webster says, manna is the juice of a tree, used as a mild laxative medicine—food of the Israelites in the wilderness. Here we have three descriptions of manna. Which description is right?

A.—To my mind, neither can claim to be absolutely right; and yet the theory of the seeds is the nearest right. The Israelites believed that this manna descended from heaven, and so it did, from a good tree bearing these seeds, which, in their minuteness, were borne upon southerly winds and deposited in the camp of the Israelites. It was nothing unnatural, no miracle whatever; a something that had taken place many, many times before the Israelites camped there, and many times after they had struck their tents and left the place.

April 22.

Alexander Dunbar.

I was down to Glasgow four years before my change. I went down there with my son, and I learned about these things. I got much interested in them, and I said, "Now, according to nature, I must soon try the thing for myself, and if it be true, I will come back." I found it true, so I come back.

My name was Alexander Dunbar. I was ninety-eight years old when I died—ninety-four when I went down to Glasgow and learned about these things. I never knew a day's hard sickness in my life. My son said, "If this be true, it is the greatest revelation that the world has ever had; and if it be not true, it is the greatest humbug the world has ever had; and for my part," he says, "I want to know whether it is true or false, for it interests me."

John, it is true—a divine revelation, born of God, sustained by Him, and will be carried forward by Him. That I come in this way is proof that it is true. My last words here were in answer to this question: "Father, do you feel sick?" "No, only it is dark." My sight had gone; but soon my spiritual eyes were opened to the glorious reality of the other life; and what I lost here was made up to me an hundred fold. April 22.

Eliza Crane.

I am Eliza Crane. I lived in New Bedford. I was fifty-seven years old. I have been gone nine years. I left three children, and it is to them I come to-day. Their names are Margaret, Eliza and William. I want them to know something of these beautiful truths. I want them to feel the peace of knowledge—that peace that faith never can give—when they pass beyond this vale of tears. I want them to investigate this beautiful modern Spiritualism. I want them to learn whether it is true or false; and I want them to be true to their own highest instinct of right, however much it may clash with their education. A mother, to her children.

April 22.

Deborah Frye.

My folks are all Baptists and Methodists, and they do n't believe anything in your Spiritualism; but I am coming to 'em, anyhow. My name was Deborah Frye. I am from Rye, N. H. The truth will live, whether my friends or yours, or all the world, are opposed to it. And as this Spiritualism is a truth, it will live. I know my friends have said many hard things against it. I think it would be just as well for 'em to look into it, and see whether it's true or false, before they say much about it; because they display a terrible amount of ignorance. Better not talk about it, 'till they are posted. They say, "Nobody of our family ever came back." Well, I've come, and I say to my brother Joe—who is more skeptical than all the rest: Deal honestly, fairly, justly, with those with whom you have to do, and it will be better for you in this world—a good deal better. I want to give him a test; he'll understand it, if there do n't any body else. I am going now, so good day.

April 22.

John Cameron.

I am John Cameron, of Tarrytown, Penn. Thirty-two years here I lived, and I have been six years aloft—I mean dead. I was in a mean kind of business here. I am ashamed to own up to it, but must, I suppose. I was a manufacturer of whiskey. Everybody that knew me will know what I was, of course, and would say at once that I was ashamed to tell what the occupation was. Well, I am ashamed of it; nevertheless I am willing to make a clean breast of all my shortcomings.

In the first place, I want to send a word to my friend, Daniel Jameson. He will tell you I cheated him out of several thousand dollars. So I did. And I will tell you he cheated me out of as many more. So on that we are even; but, as his claim is last, I suppose he thinks he is the aggrieved party. So I want to send him my compliments, and tell him that while I was trafficking in the miserable business that he and I were so largely interested in, it was hardly possible for a man to know what justice meant. He did n't know, and I did n't know. So he cheated me and I did him. I pocketed the result, and he must do the same, and if he would keep out of further trouble in that direction, abandon the whiskey operations and turn to something better. I don't never expect to cancel that debt, if debt it is. I did n't do it here in this earth-life, and I shan't do it in the spirit-life; so if he considered me his debtor, he'll always have to. I bear him no ill-will. I would like to see him doing first-rate.

To my sister, who has displayed a great many of what might pass for Christian virtues, I have this to say: 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.

To my son: A father's blessing, such as it is, ever rests upon you. To all those with whom I was associated in business, directly or indirectly: Take my advice, and abandon your calling. Learn what justice means, and practice it, and it will be better for you in this life and in the life to come. Good day, sir.

April 22.

Capt. Thomas Grieg.

A fair wind has drove me into port, so here I

am again living an earthly life, and feeling comparatively at home. My name, Capt. Thomas Grieg. I am from Bristol, Maine. I desire to send a good word of cheer to my wife and to my friends, and to ask that they occasionally place themselves within hailing distance of me, and not be afraid they will get sunk in consequence, because there's an angel at the helm, and he knows what he is about. Good day, sir.

April 22.

Mary Vane.

I am Mary Vane. I brought your flowers to you (referring to a bouquet on the table). [You've been here before, then?] Oh, yes, I've been here a good many times with the rest of the children, but I never spoke before. [I must have met you somewhere else, it seems to me.] Yes, sir, I've seen you before. Now you're a Yank; guess where it was. Don't you know? [I think I do, but suppose you tell me, so as to make it positive to my mind.] Oh, you know just as well—where there was two tall ladies, and there was one that was n't so tall, and the short one was the medium. [That's where I saw you, or rather heard you speak.] Well, I'm all round. I've been down South to-day. I thought I'd come back here and see that the flowers got here all right, because I had made arrangements for them to come. [What did you find down South?] Oh, I used to live there, you know, and I like to go there occasionally. Although it ain't as it used to be. Next time I come I'll bring you some more flowers; so good by.

April 22.

Séance conducted by Father Fitz James; letters answered by "Vashiti."

MESSAGES TO BE PUBLISHED.

Tuesday, April 23.—Invocation; Questions and Answers; Nehemiah Wheeler, of Chicago, to his son; John Wilkes Booth; Minnie Allen, of Scarborough, Me., to her grand-mother; James Moran, of Boston.

Thursday, April 25.—Invocation; Questions and Answers; Henry J. Raymond, of New York, to his daughter; Tom Aitchison, of Glasgow, to his father; Eliza Dow, of Newington, N. H.; Thomas Bradley, of Boston; Eddie Jarvis, of Detroit, Mich., to his mother.

Friday, April 26.—Invocation; Questions and Answers; Thomas Goddard, of Boston; Annie Cameron, of New Bedford, Mass., to Capt. William Cameron; Nellie Adams, of New York, to her mother; Eliza Dow, of Newington, N. H.

Saturday, April 27.—Invocation; Questions and Answers; Charlotte Newman, of New York; Lida Davis, of Baltimore; Thomas White, of Newington, N. H.; James Fisk, Jr.

Sunday, May 5.—Invocation; Questions and Answers; Lida Davis, of Baltimore; Thomas White, of Newington, N. H.; James Fisk, Jr.

Monday, May 6.—Invocation; Questions and Answers; Emma T. Shaw, of Boston, to her parents; Samuel Hahnemann, of Philadelphia, to his father; Abner, an Esquimaux Indian, to Capt. George Henry; Michael Finney, of South Boston.

Tuesday, May 7.—Invocation; Questions and Answers; Dr. Emmans; Hilda; Joe Argus; Nancy Tucker, of Boston, to her children.

Wednesday, May 8.—Invocation; Questions and Answers; Mary Finney, of South Boston; Annetta Pace, of New York City, to her mother; Baron Schlegel, of Germany; "White Antelope," to Col. Chivington.

Thursday, May 9.—Invocation; Questions and Answers; Cheswell, to Daniel and William Cheswell; Edwin M. Stanton; Annie Curtis, of Anderson street, Boston, to her mother.

Friday, May 10.—Invocation; Questions and Answers; Elizabeth Stone, of Blackfield, Me., to her children; Capt. Willmot Seiden, to his sisters; Teddy, to Miss Lucy Smith; Abel Smith, of Woodstock, Vt.

Saturday, May 11.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Sunday, May 12.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Monday, May 13.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Tuesday, May 14.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Wednesday, May 15.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Thursday, May 16.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Friday, May 17.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Saturday, May 18.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Sunday, May 19.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Monday, May 20.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Tuesday, May 21.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Wednesday, May 22.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Thursday, May 23.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Friday, May 24.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Saturday, May 25.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Sunday, May 26.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Monday, May 27.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Tuesday, May 28.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Wednesday, May 29.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Thursday, May 30.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Friday, May 31.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Saturday, June 1.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

Sunday, June 2.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Greer, of Germantown, Penn., to her mother; Col. Thomas Chivington.

out; but Mr. Forster saw all of my communication before I sent it to the Banner, and approved it. Will some one enlightened, account for the imperfections of Georgia's message?

Yours truly, A. G. W. CARTER.

Cincinnati, O., 1872.

THE PARTING WORD.

[Read at the conclusion of the Rich family gathering at Truro, Mass., by its author, Hiram Rich.]

Your words are said, your songs are sung,
The lights grow dim and dimmer;
The feast, full high and sweet, is done,
And joy is but a glimmer.

One word, and then we turn to leave
The banquet-scene forsaken,
Like one, who, dreaming of the day,
Doth in the dark awaken.

And now you bid me take the harp,
And trust my hapful fingers
To try if some one tone, perchance,
Of all its magic fingers—

Some tone to bring you back again
The feast in its glory,
The sunny look, the winning word,
The undertone of story.

Alas! that such a task should fall
To such a hand as mine is,
While in your hearts you lie and unsung
The song that and lang syne is.

But he who hath a song sometimes,
Though diffident with others,
May sing it by the hearth before
An audience of brothers.

Delay the word, let sadness wait,
Renew the light and laughter;
Fill high the cup we came to drink,
Nor fear the morning after.

Ay, life hath sunny days and long,
But none too warm and tender;
Then fill the picture of to-day
Sweet with a sunset splendor.

By many paths our feet have come,
O'er river, sea and prairie;
Hope's landmarks glowing all the way,
With gleams that never vary.

By winding ways our feet will go
Back to our dearth-side pleasures,
To broader dunes, fuller lives,
And love-illumined treasures.

Behold your chairs methinks I see
Sweet forms with faces hidden.
Hail all—we know not who are among
These guests who come unbidden;

Unbidden—no, no, not they came
Another way than ours;
And where we saw the wayside sand,
They gathered wayside flowers.

The parting hour is ripe; so may
All farewell moments find you,
Life's lifted cup in happy hands,
With saucers none to mind you.

Now, brothers, sisters of one name,
God bless the brand we've broken,
And light our now dividing paths—
Farewell—it must be spoken.

Farewell—the word is to your hearts
A sweet vibration bringing
While to your thought the summer sea
A softer song is singing.

Farewell! upon our inner eye
What sudden scenes are stealing!
Farewell! upon our inner ear
What hidden bells are pealing!

CONVENTION NOTICES.

Ninth National Convention—The American Association of Spiritualists.

To the Spiritualists of the World: The Ninth Annual Meeting of the American Association of Spiritualists will be held at New York City, commencing on Friday, the 13th day of September, 1872, at ten o'clock in the morning, and continuing three days.

Each active member of the American Association of Spiritualists, within the limits of the United States of America

Banner of Light.

THE WEST.

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

ON THE RIGHT TRACK.

The propositions and statements of our brother, S. B. Britton, met 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 space 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 could do it, or furnish all the means, and still have enough left to ruin their children, which is about all such 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 few, 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 threshold of crime 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 stupid 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—class rooms, lecture 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 too, 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 bickerings, 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 often more 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 starved 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 profane men, who, by means of false apparitions, by raising phantasms 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? I answer, let wander whatever will, you hear what your God commands you. 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 follows that God does not intend to have us taught by the dead, but that we should adhere to the Scriptures.

You likewise learn in the fifth book of Moses, xlii: 2, that in the sight of God it is a heathenish abomination to inquire of the dead, or of spirits; where it is written: "There shall not be found among you a wizard, or a consulter with familiar spirits, or a wizard, or a necromancer." From this it may be easily understood that there was a false apparition represented at the raising up of Samuel. (1 Sam. xxi: 12). For all these things are contrary to the command of God; it is then to be supposed that the true Samuel was not there raised up by this gypsy. But the reason why the

Scriptures are silent as to the fact whether it was the true Samuel or a counterfeit one, is that they require it to be understood by every one that God has through Moses forbidden that the dead should be inquired of, and he never revokes his word. And how should this which has obtained power over the saints, who are safely kept in the hands of God only?—[Quoted by John Korte, 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 domestic 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 wet 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 Galesia, Ill., 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 Tura Victoria 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 out-door 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 busy eventful life of the subject of it (Mr. Jas. M. Peables) affords ample scope for the author to build upon, and he appears to have made good use of the material at his command, and linked 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," a Biography of James M. Peables, by J. O. Barrett. Boston: Wm. White & Co. 1871.

grim, who is certainly one of the most remarkable men of the time. Originating at the age of twenty years a ministry of Universalist Church, his life since has been one continual 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—where 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, a actions of the subject of it, a character so simple and yet so rare. In view of Mr. Peables' 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 Human Life," or "The Vital Magnetic Cure," and "Flashes of Light from the Spirit-Land"—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 reader of mind will see easily that Spiritualism comes out victoriously. It 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, at 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, medicine, metaphysics, natural philosophy, astronomy, matter and spirit, etc., without a moment'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 page 37.—Has the spirit body corresponding to the material 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 better to be a being in the free world.

Q.—On p. 86.—What are the functions of the spleen?

Q.—On p. 143.—Does Lavollier continue his experiments on the crystallization of carbon?

Q.—On p. 173.—A scientific explanation of idiocy is requested.

Q.—On p. 178.—Give a scientific analysis of Memory and Anna.

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 Christina?

Q.—On p. 359.—What is an absolute forslump?

Q.—On p. 361.—What is a goodly fox?

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 think, and after a telephone has been put to their ears, and they have been 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 payment of the least penny with the same degree of tenacity that he claimed the first—and consistently he desired to abide by this 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 pecuniary gain could 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, the combined opposition of 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. C.

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 given lectures on each Sunday, under the auspices of the Children's Lyceum. The Lyceum numbers 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 this city reaches several hundreds, 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 or Col. Central Hotel, commencing on Friday, the 6th day of September, 1872, at half past ten o'clock in the forenoon, and continuing until the 10th.

The proprietor of Cole's Central Hotel will furnish a free carriage from the depot and return, a free hall, and board for \$1.25 per day.

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

All speakers will be in attendance, and a good time may be had. Whatever faith, or of no faith, to come up and join with us in our social reunion and a search after truth. Spiritualists, materialists, friends of free thought and free speech, let us come together to this "feast of reason and flow of soul," that is preparing to rise, and in the true spirit of brotherhood and sisterhood take a sweet counsel together.

For order of Executive Committee, E. D. HOLMES, 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.

SERRA CROOKER, Chairman Committee.

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. [Bookeller's Guide.] "Among the subjects treated in this volume are the following: Medicine for maladies of the mind; mental derangement; symptoms; disorders of the nervous system; insanity; symptoms; mental epidemics; what are they? True solution of Mental and Spiritual Phenomena; Ecstasy of the Insane; Causes of Paralysis, Epilepsy, Lunacy and Idiocy."

[Littell's Living Age.] "We conscientiously think that Mr. Davis communicates truths—free from the usual, even to the human family in the pages, that will not only bring about a complete revolution in the modes of healing and physical prostration, but in the way of securing individual happiness likewise."

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

[The Publisher.] "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."

[Banner of Light.] "A new book from Andrew Jackson Davis is indeed an event. In the present we have a comprehensive and thorough 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 mind might expect more satisfactory treatment from a clairvoyant like Mr. Davis."

[N. Y. National Standard.] "Varied in scope and attractive as the previous works of Mr. Davis have been, the student and the thoughtful reader, his audience cannot, but be greatly increased by this publication, which, in its lucidity of purpose, catholicity of spirit, and wealth of research, cannot but be regarded as the flowering forth of the life and labors of the gifted writer."

[Boston Journal.] "This important book entitled 'THE TEMPLE, OR DISEASES OF THE BRAIN AND NERVES,' teaches that all crime is insanity, and that criminally insane insanity is disease. His next step is to discover that to destroy the roots of the disease in the brain, man cannot be practically cut down all the trees of evil, whose fruits are insanity and crime."

[Chicago R. P. Journal.] "No such faithful guide to human health and happiness has made its appearance during the present century."

[Topsie's Tribune.] "The work is a careful, thorough and scientific treatise, entirely free from the use of technical and law-breaking terms, which are the curse of many of these books; it is couched in simple, plain language."

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.; also by the AMERICAN NEWS COMPANY, 110 Nassau Street, New York.

JUST ISSUED—SECOND EDITION.

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