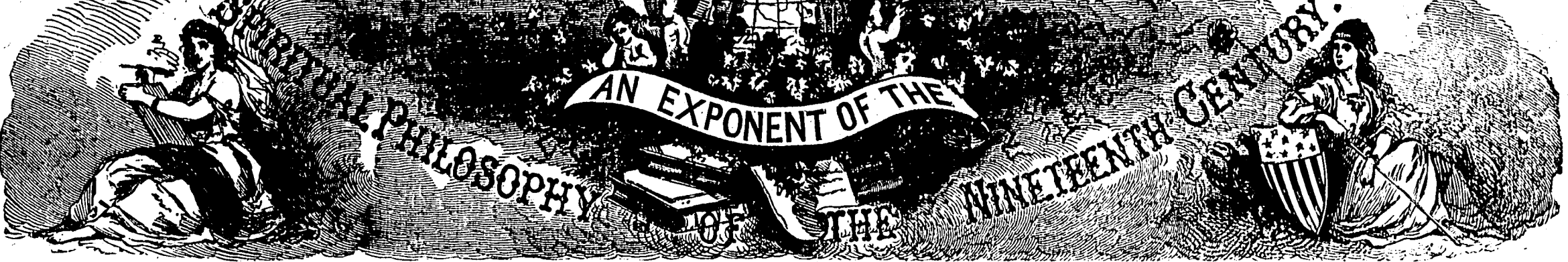


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Original Essays.

GOD AND NATURE DUAL.

BY LEON HYNEMAN.

The uniformity, regularity and order of Nature's phenomenal manifestations are clearly observable to the intelligent, inquiring mind. The forces of the Universe, cause and effect, are ever in harmony with immutable laws. The phenomenal manifestations of Nature are God's visible symbols illustrating to universal humanity the all-important lessons of love and wisdom, the laws of life, of the unfolding of matter and mind. They illustrate, to the clear, logical reasoner, the mode and manner of the primal genesis of elemental principles, the elimination of Nature's forces, of material formation, the gradual process of progressive advancement to higher life and higher forms ultimately in the human being, in whom are blended the constituent principles, elements, essences, qualities and properties of all lower life. Nature manifests that its material productions are built up of elemental principles combining according to affinity. There is no departure from this universal principle. Nature is restricted, in its manifestations, to the law of natural affinity in which inheres the force which attracts the elemental principles in forming objective materiality. There is a manifestation of intelligence in the force attracting and drawing such elemental principles in proper portions, as if instinctive, to form each and all combinations. In the scale of ascending phenomena, the intelligence increases progressively through vegetable and animal forms until it reaches the human. The finite being, in efforts to arrive at a knowledge of original formation of objective materiality, must reason from analogy of that which is constantly displayed to his physical senses in the growth of vegetable, animal and human forms. He must reason from the immaterial to the material, the subjective to the objective.

As observed, material forms are outwrought of elemental principles. These we understand to be the primal unfolding in the order of that which comprehends Nature in its universal significance of production, decay, change, in resolvability to elemental principles, again to build up new forms, ever being produced to sustain Nature's life. Back of the elemental principles, and the law of affinity in which inheres the attractive force, the finite mind, in its present state of unfolding in the mundane sphere, cannot penetrate. The elemental principles are *quintessence*, as a single, simple individuality does not, cannot exist in any form, material or immaterial. The unity and uniformity of Nature's unfoldments from the primal elemental principles were continuous, step by step, in graduated germinous order, through immaterial and material life and forms, to the fulfillment of its powers in the production of the human being, man and woman forming one. The atom, grain of sand, mineral, vegetable, animal forms, worlds and suns, were formed of elemental principles, combining according to affinity. The elemental principles are the basis of all of Nature's productions. As a grain of sand was formed, so worlds were and are being formed of nebulous matter, which is constantly aggregating immaterial elements, and forming, according to their germ-life or soul-principle, worlds, planets and suns. The divine mind, the intelligent invisible power, the ever ceaseless active force constantly demonstrates the unity and uniformity of universal phenomenal manifestation.

All things are germinal. Within the germ is the vital force, the spirit life, the soul. These unfold the germ through all its outgrowth on to maturity, through inevitable decay and final dissolution. Thus worlds and suns, and all materiality, according to their germ-life, pass away in and through the infinite eternities. As the human organism dies, so suns and worlds and all material phenomena die, according to the limitations of Nature in each germ-form. All things, organic and inorganic, are of divine unfoldment. There is perfect unity and harmony of design and aim in all of the manifestations of divine being in producing through germ-forms the varied phenomena throughout the Universe. The germ contains the sexual principle, and is manifested in all materiality. Affinity is its primal, the lowest manifestation of the sexual principle in the combination of, so considered, inorganic matter. It is more clearly developed in the vegetable and animal kingdoms, and has its highest and most perfect manifestation in the human. If the sexual principle did not exist, there could be no reproduction, nothing could or would be. The principle is Universal, and must exist in the great Producer, the UNFOLDER OF THE UNIVERSE.

In the order of divine and Nature's unfoldment, man and woman must have appeared together—must have come on the stage of being at the same time. Neither could have had priority. There could have been no interval of time between their appearance in the uniform, progressive unfolding of organized forms. To maintain otherwise is impugning the present wisdom of God, denying the unity and uniformity of divine manifestation so clearly visible to the logical, reasoning mind, and assuming that there was neither system nor order in the unfolding of the universe. The Mosaic revelation, or King James translation, is therefore, in its Genesis statements, in contravention of the unity of divine manifestation, of the perfect order of divine unfoldment, and the efficient judgment of Infinite Wisdom. The inconsistency of the Mosaic Genesis has long been apparent to intelligent, unbiased thinkers, but it has never been considered, even by scientific minds, that the statement that man was created first, and woman afterwards, could not be true; that it was contrary to divine manifestation—a deviation from a universal principle, the universal law of unfoldment. Man and woman, in their entire make-up of physical and spiritual being, consti-

tute one individually—a dual unit. The separate forms and functions of each are a necessity, in the economy of the universe, to maintain the life of Nature, and clearly demonstrate that they came into being at the same time. It is an illogical absurdity to believe otherwise. Nature makes no such mistakes as it would have been if, in its primal unfolding of organized forms, it had unfolded an incomplete form, incapable of fulfilling life's functions without its counterpart. Man and woman, in their dual constitution and elemental constituents of organisms, are a necessity to each other to develop their interior natures. All that was necessary to their future life was in the conditions which brought them into being. The magnetic and vital emanations flowing from each to the other are requisite to the harmonization and blending of their individualities in their progressive development through mundane and spirit-spheres toward the perfection of the dual unit. In the order of Nature and divine unfoldment, the counterpart of each man and woman must exist. There can be no departure from a divine principle. There can be no preponderance of either, no isolated man or woman in the economy of God's government. God works according to, and never deviates nor departs from, principle or prescient wisdom; which would not have been the case if man had appeared upon the stage of being before woman.

Mankind have been misdirected and confined in their range of thought through priestcraft domination and their assumption of divine prerogatives; and scientists generally have been influenced by the teachings of the church, in considering—if not in fact, yet in principle—the Bible as a divine revelation; therefore trammelled in their investigations, fearing to transcend the expressed will of God as interpreted by the priesthood, who assume to be the divinely appointed ministers to teach the true meaning of the so-called Holy Book. And science has ever been at fault, in consequence of that influence, in its investigations, in overlooking the great principle, the primal law through which phenomenal Nature was outwrought—the sexual principle, which is so clearly manifested to the conscious perceptions of universal humanity in all organic and inorganic formations. In the past unenlightened ages, the Mosaic Genesis was the accepted belief, as being a communication from God to Moses, and therefore a true revelation of the mode and manner in which the system of the universe and phenomenal Nature were unfolded. In this enlightened age, notwithstanding the fallacy of that revelation has in many ways been conclusively proven, yet scientific minds are still enchained to old theologic views coming down through the past, founded on the mythic revelation as interpreted by the church and the assumed teachers of religion.

If there is one thing more clear than another in phenomenal nature in its universal infinite unfoldments, it is the sexual principle, which forms the germs of suns, planets, worlds, and all existing things and objects, in on and around them. It is the principle of production of animate and inanimate nature, of material and immaterial formation. In the past period of human life, man, because he was physically stronger than woman with less affection and sympathy than the brute animal, made her his slave, compelled her to be subservient to his inclinations, his passions, his will; and instead of a companion, a helpmate, his other self, used her as a drudge, a mental, a being inferior to himself. When the Mosaic Genesis appeared, it was assumed there was divine authority for the inferiority of woman; that she was intended purposely for the gratification of man's animal nature, to be entirely subservient to his will, and contribute to his enjoyments. In the codes of faith, in synagogues, services, in prayers to the Divine Being, a life hereafter was denied her; the gates of Heaven were closed against woman; it was considered she did not possess a divine nature; had no soul; was only an animal adapted to man's uses and pleasure. Since the day of King James's translation of the Bible, the followers of Jesus have in spirit made no advances in their consideration of woman, notwithstanding the reproof, "he who is without sin, let him cast the first stone;" and, notwithstanding the loud and boastful pretences of bishops, priests and black-coated clergy generally, of being in closer relation to God than other men, and of their immaculate purity and sanctity, yet claim according to the book they call holy to be superior to woman and deny her privileges which they themselves enjoy. In all civilized lands woman is denied her rights as the coequal of man, and the exercise of privileges in which she has as deep an interest as her assumed lord and master; nay, greater interest, because concerning and affecting her personal welfare. Equal education is denied her; avenues of remunerative support are closed to woman, notwithstanding she may have superior capacities, greater ability and higher moral integrity than her chosen counterpart. It is the same influence extending throughout the social system of priestcraft teaching "through woman's fall man sinned all." The Oriental fable was translated to accord "with the views of the libertines employed by King James for that work. Why should God interdict the eating of the fruit of that particular tree which gave to humanity knowledge of good and evil? Did God design to keep mankind in ignorance of what was good and what evil? If so, it was most fortunate for the race that Eve did disobey the injunction and gratified the instincts of her superior nature. The book was translated in the interest of the church to accord with the views of the saintly Paul to hold woman in subjection to give free license to the priesthood, to gratify their lustful inclinations. The design of that translation was to cast odium upon woman as the first who sinned, and the unbiased reader of the story can have no other thought than supreme contempt for the male God in directing the attention of Adam and

Eve to the Tree of Knowledge, and enjoining them not to eat of the fruit, knowing at the same time that the temptation was too great for human nature to resist.

Men have ever assumed to be the lords of creation, and that they alone were formed in God's likeness. And in this enlightened age the belief is still widely entertained by cultured and uncultured men, and also women, showing the extent of influence of priestcraft rule and domination in scattering broadcast throughout the world the book upon which the faith, the creeds and dogmas of all the sects in Christendom is based. And not alone the Book, but tracts constantly issuing from the press, and ventilations from pulpits at all seasons, are instrumentalities employed by the clergy and religionists of every mode of faith to trammel and confine the mind to gain influence in support of the priesthood, the creeds professed, and their propagation. In the Bible revelations God is of the male gender, a man, and the pronoun he, him, his, are used to designate his particular sex. The story of Moses wanting to see the person of God is accepted in all gravity and seriousness by Bible readers and church-going people generally, but is never used as a text by the clergy. It was a laudable curiosity on the part of Moses to wish to see the face and form of his invisible friend and adviser.

The story relates that God promised to gratify Moses and appointed a place for the interview. But to the great disappointment of Moses, God only showed him his "back parts," so that Moses was no wiser than he was before concerning the sexual organ of Deity. In this age of free thought and progressive enlightenment, and consequent growth of tolerance, the old idea of a male God is generally entertained, and so deep rooted is that belief that writers almost universally use the male pronouns in referring to Deity. And out of this belief founded on Bible testimony, the idea of woman's inferiority is very generally believed, as the conduct of man in social life and the jurisprudence of governments evidence. Even in this free land, the freest on earth, the exercise of rights most important to woman are denied her; proving how deeply the old theologic ideas are grounded in the hearts and minds of men, citizens of a free democratic republic. The name of a free democratic republic would seem to be a cutting sarcasm in view of the intolerant, unenlightened, debasing conduct of man toward woman. In old republican Massachusetts, in the enlightened "hub," the great city of Boston, women of refined culture—students of medical science—are denied, in furtherance of pursuing their studies, access to the woman wards of the hospitals. The conduct of men in this progressive century toward woman in questions of vital interest to her and to the race, is a shame and a disgrace to our boasted civilization, our boasted advancement, in knowledge and scientific culture. Yet in every direction, women are to be found, who under the most discouraging circumstances, have overcome obstacles of almost insurmountable difficulty against the ridicule, derision and satire of vain, ignorant, domineering, mushy men in pantaloon, and have become the peers of classic, cultured man in the domain of science, in the highest range of thought, in the widest scope of progressive intellectual acquirements. These, however few in number, prove that in the unfolding of the intellectual powers, the highest possibilities exist in woman, and that she possesses equal capacities to her assumed superior, man, and that it is only necessary to give woman the opportunities to acquire knowledge according to her natural inclinations, to let her have perfect freedom to unfold her intellectual faculties and choice of pursuits in the direction her interior perceptions incline. But the great obstacle to woman's progressive education and freedom in choice of pursuits in civil life, science and art, is to be traced directly to the baneful teachings and influences of the Church through its ministers and the press, claiming the infallibility of the Bible. Because of that belief so widely spread, it is believed that Eve, the supposed mother of mankind, was formed of a rib taken from the side of Adam whilst he was asleep, therefore woman is called the weaker vessel, being made out of the uniform course of Nature, outside of universal law, of phenomenal unfoldment. Were the original females of animals and plants formed contrary to the uniform mode of phenomenal productions? Were they formed out of a portion of the body of the males? The questions show the absurdity of the Mosaic statements, likewise the unscientific, inconsistent view of the originals of man and woman coming into being separately at different times and in a different manner. The chicken, male and female, produce the egg, the egg the chicken, but the egg cannot be produced by either male or female separately, therefore to form the egg, male and female must have been formed together, that is, the originals must have appeared at the same time. The same with the animal and human, male and female being one, the counterpart of each other, a dual unit. Priestcraft, theology, the Church, religionists of all creeds, clinging to the Oriental mythology of the serpent seducing Eve, formed the theory written in verse: "In woman's fall man sinned all." That is, the serpent influenced Eve to eat of the forbidden fruit, therefore woman was the first to sin, the first to transgress, in theologic language "to fall from grace."

And, according to the Word, the Holy Book, woman was cursed by God, and, down through the misty past, from the time brute force was the rule of right, and because of his superior strength of sinew, bone and muscle, man debased and degraded his counterpart, woman, as if she was an inferior being, created solely to subservise his every purpose; and although, in the course of ages, her condition has been considerably modified in a higher appreciation of her refined nature, yet the influence of God's curse, according to the fallacious relation of Moses, and as taught in all theologies, still enchains the mind of man, in the most advanced nations, so that woman is considered, in law and in the social scale, a lower grade of humanity, wanting in judgment, and not possessing the capacity of self independent government. But those who believe in the infallibility of the Bible—that it is a true revelation from God direct to Moses—there is nothing too absurd for their credulous minds to accept. The entire Genesis of Moses was made up of the crude thoughts, the eliminations of the immature minds of a long past, pre-Mosaic age. It is most marvelous, incredibly strange, that, in this age of light and progression, the sects of all creeds of the civilized world claim the contents of the Bible to be a special revelation from God, hold the book in reverence, consider it, with all its inconsistencies, fallacies, demoralizing tendencies, and the corruptions and hatreds it has engendered in the world, the Word of God, the Holy Bible; and on the belief in that book, the clergy, through a dogmatic assumption of superiority by divine favor, have exercised such powerful influence over the minds of the masses, that the nineteenth century, in civilization and progressive enlightenment, is where the ninth century should have been. They (the clergy), through their teachings, have instigated the most bloody wars, perpetrated the most cruel and horrid barbarities wherever their influence extended, devised the most fiendish instrumentalities of torture, infused a hostile feeling, arraying man against his brother man, and all in the name of God and religion, to compel mankind to accept their dogmas and creeds, and surrender their own private judgment. But, of all the evils growing out of the pretended revelations of the Bible, none were of so widespread injury in their influences in the world of humanity, none so detrimental to the progressive advancement of the race, so debasing in their consequences, so demoralizing in their tendencies, as the inconsistent, unnatural statement of Eve's formation out of a rib from the body of Adam; not alone from the absurdity of the communication coming from God, and the other equally mythic statement of Eve's temptation and fall, upon which are founded, first, the assumed inferiority of woman, and, second, the dogma of "original sin," on which the Christian theology embraced in the gospels and the creeds of all differing sects and religions are based.

In the social scale, the evidences at this day are seen in every movement made by woman to place herself side by side with man in the affairs of government and civil life, to cooperate with independent judgment, as having an interest equal with man in the community and State; but her efforts are ignored, her attempts unheeded, all upon the assumed hypothesis of her inferiority, based upon Bible testimony. The right of private judgment is denied woman; the aim to better the conditions of her sister woman is ridiculed; her efforts in individual and associative capacity to rise out of the thralldom of dependence are thwarted in every possible way. Woman has no real independence as an intelligent human being, has not equal rights, in a true sense, in law nor in social life, only such as flippant gallantry offers; yet she is amenable to law, subject to law, and must contribute to support government in which she has no voice, nor choice in the selection of those who shall legislate or execute judicial and administrative offices. But, more than all these deprivations, man may violate the laws of his own being, may commit excesses, be licentious, lewd, unchaste, and even, by the grossest deception, with solemn promises and vows to God, betray unsuspecting innocence, and yet lose no caste in society, receive no censure, no rebuke, be not damaged in character nor reputation in the social circle—whilst he hold that the promulgated taking of human life is not, in its ultimate, an offence so heinous, a crime so decidedly diabolical, so monstrously wicked, and for which the betrayer should receive the highest punishment the laws inflict, and be banished forever from communing with his kind.

But what of the victim of man's confidence—the woman he has betrayed? What of the tempted and deceived? Oh fallen woman! forsaken by her betrayer, shunned by society, the doors of relatives, friends, companions closed against her, an outcast, a wanderer, she seeks out her mortal life in misery and want, until, disrobed of her mortality, she passes into spirit-life, where loved ones gone before, tender, merciful and kind, raise her out of the slough of despair, care for and comfort her, and bring her to a conscious perception of the higher and true life to which she has passed. Is it woman alone who has fallen? So the Bible and theology teach, and mankind act in accordance therewith. The fallen angels are all represented as women. Are there no fallen men? A fallen woman evidences a fallen man; yet the sensualist, the libertine, the seducer moves in society without distinction, is courted by both men and women, because he is in the form of a man, and is not a woman.

ON MARRIAGE.

BY JANE M. JACKSON.

There is no state so filled with felicity as that of marriage, where it is a union of souls as well as persons; no misery so great as where couples are "joined and not matched;" no burden so heavy as the marriage yoke; no drudgery compared to a constant dissimulation to appear to honor and love each other in the eyes of the world. No art can restore that inward peace lost by an unhappy marriage. Hearts filled with delicate sentiments, open and generous, cannot beat with tenderness and love for the covetous, designing and mean. Cheerful, agreeable temper, match not with the imperious, tyrannical and self-conceited; thus a marriage between opposites in opinions and principles, disturbs, if not destroys the happiness of their whole lives, and is little short of solemn perjury before the altar of God. It is true, a woman may have a well-grounded and sincere love for her husband, and he may afterwards so

change in principles and behavior as to wear out her love and esteem; and being married to a hated object does by no means secure her heart from a future impression. Though it does not endanger the virtue of a well-principled wife, it greatly adds to her unhappiness. When two persons marry, to gratify their passions, for avarice, or any other motive than love, they will soon loathe and despise each other. All of these motives are impediments to a ceremony God intended to bless mankind. How then can such persons permit it to proceed when the minister requires that "As they shall answer it at the dreadful day of judgment, to confess if they know any impediment," assures them if they are "joined together otherwise than God's word doth allow, they are not joined by God, neither is their marriage lawful." When respect and esteem are joined to love, a union of souls, tastes, principles, religious beliefs, knowledge of attributes of heart and mind, as well as of physical beauty and fashionable dress and accomplishments, we shall not hear of so many divorces, so many unhappy homes, so many complaints of extravagant, soulless wives and unfaithful husbands. When real love, with its refinement of tastes, its moderation, self-abnegation, its divinity of character, honor and respect, its distinguishing traits inward esteem, its certainty of performing the solemn vows of love and fidelity—then, and then only, will there be a true marriage, holy on earth, perpetual in heaven. It is humbling and a grievous disappointment to a delicate female, when she becomes aware of the fact that the blazing, crackling flame, that was kindled upon the altar of her charms, dies out after marriage, and its ashes remain cold, never again to be illumined. The marriage vow ought to be voluntary. It is an act whereby a woman places in a man a power over her of so great consequence to her happiness that nothing but death, or an appeal to the laws of the land, can release her, or procure redress for injuries. If we were about to choose a companion to reside in the same family with us, we would inquire into the character and sentiments of that person. How particular should we be in choosing a companion for life! We would avoid a person of a tyrannical disposition, a fury, a debaucher, a diseased body and mind; one who would render home a hell upon earth. We would not consent to such companionship. Besides the natural superiority, mental excellences are often on the woman's side, and she also should be as cautious in accepting a marriage offer. It is necessary to conjugal felicity that the husband should have such an exalted opinion of his wife's principles and integrity as would induce him to exalt her to the rank of his dearest and best friend, worthy of consultation on all the important affairs of life.

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS.

EDITORS BANNER OF LIGHT—I have made myself acquainted with some more facts relative to Spiritualism in this country, and come now to relate them to the readers of the Banner of Light, as I promised I would in my last letter. The working of the friends of progress in these parts must be represented through some spiritual paper, or we may be voted a blank. Hence I write. The seances I am desirous of calling your attention to have been held at the residence of Mrs. Bourne, at Somerville, a pleasant and quiet little village in this county. The seances have been kept up for a length of time, thus giving us a fair chance to learn that what I shall briefly relate was not brought about by any tricks in legions. The circles were always formed in the early part of the evening, and were generally composed of from seven to ten persons. We arranged ourselves in so large a circle that it was impossible for any member of the circle to reach such objects as we had placed on the floor, in the centre of the circle. The objects which I refer to were: a drum, triangle, large tin horn, and a large book. The light was lowered, but remained intense enough for us to see the objects we had placed on the floor, in the centre of the circle. While one of the members of the circle played a tune on a harp, the triangle was observed moving, seemingly of its own accord, and tied itself to the drum. Now the drum and triangle began to play in perfect time with the harp. When the harp ceased playing, the drum and triangle became quiet, and the horn started on its journey around the circle, occasionally stopping at some member of the circle, and an audible whisper was heard proceeding from the horn. Next, the horn is observed ascending still higher, and passes around the circle, entirely out of the reach of any member of the circle.

Our attention was next attracted to the large book on the floor, the leaves of which began to turn rapidly, and stopping at any page suggested by the members of the circle. Now, kind reader, you can easily catch out a denial of these manifestations that are occurring in Butler County, but can you prove they do not occur? The denying the existence of these manifestations, puts us on the proof; but how can we prove the existence of these manifestations without the touch of human hands, so long as you refuse to attend our circles? At the close of these physical manifestations, Miss Anne Mattocks, a member of the circle, passed into a clairvoyant state and remained for a time entirely under the control of departed spirits, who spoke to us through her, while her spirit, in the mean time, wandered with our spirit friends amid the beauties of the brighter world, a recollection of which she always retains, and relate to us as soon as her spirit takes charge of her earthly form. Miss Mattocks resides now, at No. 186 W. 4th street, Cincinnati. She is a lady of fine mental faculties, and is one among the finest mediums in the West. I would like to give you an enlarged article regarding the seances at Mrs. Bourne's, but for fear, kind reader, of detaining you too long, I will close for the present, and come again. These manifestations, in Butler County, are beginning to throw new light upon the great question of spiritual phenomena. "Agitation of thought is the beginning of wisdom." BENJAMIN F. CLARK, Cincinnati, O.

Re-incarnation.

THE RE-INCARNATION THEORY—J. C. HENDERSON'S ARTICLE REVIEWED.

If it please you, Messrs. Editors, I would say a word to help my brother Henderson in his struggle with the, to me, most beautiful and necessary truth of re-incarnation. Having passed through the same dark valley in which he is now traveling, I would lend a helping hand, if I may.

Little by way of argument can be offered, it seems to me. The proofs most conclusive are those that rise in the needs of the soul. When that soul needs proofs of this theory, they come to it, conclusive to itself, but they cannot be offered to another. Having never myself read anything favoring the belief, save what has been given us through the mediumship of Mrs. Conant, I cannot tell what arguments are presented in its behalf. When I first heard it advanced, I rebelled as never before, and my reason, understanding and judgment would not yield to it. My intuition assented. I have therefore read all I could get on the opposite side, feeling confident, if intuition, the soul's voice, was not able to answer all brought against it, the theory was wrong. To day it is to me the most beautiful theory in all our spiritual philosophy—one with the great laws of progression and compensation, a necessary result of these, and the one without which they were incomplete.

Without going through the stages of my growth in it, and the arguments given me in its favor—as they may not please the general reader, but all of which I shall be pleased, however, to give Bro. H. in private correspondence, if he shall so desire—I pass on to consider his objections.

And, first: He starts, in his first paragraph, on a wrong conception of this theory. The body is but the tunic, for the time being, of the spirit. Though the soul bears at different times six separate bodies, it is but the same soul. Though it has these bodies at six different ages of the world, and at six places far distant from each other, since the body is but the tunic, I cannot see how that shall interfere with that soul's identity and individuality, any more than six suits of clothes, in this life, make of the same man six different men.

A child passing from the infant school to college is the same child though he take a different name at each school; and if I know and love him in one, the fact of his previous or subsequent progress through the other grades would not interfere with that love. So I judge it must be with the soul. Earth-life is but its school in material things; and though it pass a hundred times through that life, it is the same soul, getting only each time the development it needs. And that development must go on till spirit has perfect control of matter, and is no longer, as on earth now, mastered and held down by it, but has become the master of all material forces, and molds them as it will. One short life of seventy years cannot give this. Look over the history of the race, and see how many spirits have lived that have not had to succumb before the presence of material power, and leave earth, as it were, with their work half done. Again and again must they enter the contest, till, victors, they can use all material things as they will, and can appear, as Theodor Parker has said, he yet would, before us in bodies of their own manufacture, taken on and laid off at their own pleasure.

There is not a desire of the soul that eternity will not satisfy. As long as the soul of our brother shall need, as companions his wife and children, they will not be taken from him. When he gets to spirit-life, should he find they had already become cognizant of their previous existences, they will be no less wife and children to him. They will lovingly lead him on in his development till he will be able to comprehend his past record, and find each life in harmony with the grand whole, like that of past school days in different buildings.

I think it scarcely possible that on his entry into spirit-life, he finds them re-incarnated. This process, like all in Nature, is guided by law, and the law that would hold us in spirit-life while we have friends in earth-life, is the law of their need. They need us in spirit-life, they will need us when they come; and while they live through their spheres, we also get a development; consequently it does not seem to me a soul will need re-incarnation till all its links upon mortals and the material world are broken, or till the world demands its presence. The law of need will control our coming and going.

But, supposing it possible that he finds them gone, and upon seeking, finds his wife a Mrs. Fair. Is it to be presumed he will mourn and be unhappy, or rather that he will perceive the law that called her back, and rejoice in it? The greatest lesson time or eternity can teach a soul, is that out of the Garden, "Thy will be done!" Once learn this, and we are in harmony with the universe, and for the first time really ready to grow. Before we can be truly happy, before our progress can be unhampered, we must feel that what is best for us will come. We must look upon joys and trials alike as necessary for our discipline and development, then that which is best for us comes to us. Then we make the best use of what comes to us. Till then, only that comes to us which, under our spiritual condition, can come, and even that under the circumstances is best.

No lesson of life comes to us till we are ready for it. We anticipate trials with dread and shirking—praying for the passing of the cup—but it never passes; and, when it comes, we find the draught less bitter than we thought. We can find the old promise true—"As thy day thy strength shall be."

Even the last trial—death—in spite of revival death-bed tales, comes not to any till he is ready. We shrink and struggle for life; but when he really lays his hand in ours, we welcome him as a friend, and gladly go with him, for glimpses of the beyond have made us ready. He comes like all else, in harmony with law.

So in spirit-life, whatever comes, be it annihilation, absorption in the one Great Soul, or re-incarnation, or immortality, will never come to us till we are ready. When re-incarnation comes, as I believe it will, we shall as gladly welcome it as we did our birth into earth and into spirit-life.

Often in my short spiritual experience have I been told of work I had to do, of principles I had to teach, and of trials I had to meet, and I have said, "I cannot do it. I do not believe those principles. I cannot endure that trial." The answer inevitably has been, "You will not be asked to, till you are ready." And though I may have not felt ready, I have ever found, by the sequel, that I was. Probably no one can say aught else of his or her life. Why shrink, then, from any experiences in that higher life, even if it be to again return to earth for a lesser? Dost think it is less regulated by law and love than this?

Should it happen, as Bro. H. supposes, that he might find his wife a Mrs. Fair, would she not be re-incarnated as Mrs. F. by as divine a law as she was to be Mrs. F.? I think when he looks

from that realm of causes, he will see that Mrs. Fair and Josie Mansfield are as necessary to this world as Harriet Stowe and Lucretia Mott. That when it becomes necessary for him to come back, he will but follow a law of his being to come as he needs. If the experience of a Parker, a Fisk, or a Wirtz be necessary for him, that he will receive. The soul has no choice of opportunities; these are divinely given, but it is responsible that it learn the lessons those opportunities teach.

Plant yourself, Bro. H., on this rock: "Whatever is necessary for my development in this world or the next, will, in obedience to the divine intelligence, come to me, and come when I am ready." Here you will have a standpoint from which to view truth outside of sentiment. Sentiment is as great an obstacle to the spread of truth among Spiritualists as it ever has been against the spread of our philosophy among the churches. "I don't harmonize with my ideas!" "I can't feel it to be right!" "It's small business for spirits to rap!" were phrases that greeted our early teachers. So I have ever found this theory to be met. Like myself, others cannot make it harmonize with their ideas, and don't want it true, because they do not want to accept the results of it as a truth. Harmonize our ideas with the universe; get into the trade winds and ocean currents of being and drift with God, and we shall not question results; but since an idea is true, know the result will also be best. Hoping I have accomplished all I attempted, I, not to present arguments to convince, but lend a hand to lead some, if I may, out of the shadows, I remain,

Truly your friend,
H. H. BROWN.
Everett, Mass., Aug. 11, 1872.

Scientific.

ELECTRICITY, MAGNETISM, ELECTROMAGNETISM, AND THE SUPPOSED ANIMAL VARIETY OF MAGNETISM.

The theories heretofore advanced in regard to electricity, magnetism, electro-magnetism, and the supposed animal variety of magnetism, are not sustained by experiments; and although they have established the existence of a single electric fluid, they prove that there are two identical currents instead of one, and that these tend or move in opposite directions.

These currents, no doubt, gave rise to the idea that there were two kinds of electricity—the one supposed to be of a positive, and the other of a negative character; but these supposed positive and negative kinds, being equal in power, as well as identical in their nature, cannot be positive or negative to each other. Independent of insulation, and even then, they are precisely the same fluid, power or force, differing only in quantity, and in moving in opposite directions; and as it is their nature to attract and repel each other, they attract each other as they tend the same direction, and repel each other as their courses are in opposite directions.

The fact that these currents are equal in power, and cannot be assimilated independent of insulation, precludes the idea of their being of a positive or negative character, even under such circumstances; and the influence which has been ascribed to a positive condition in some persons, therefore, cannot for a moment be seriously entertained by those who are conversant with the facts in terrestrial magnetism—let alone in the supposed animal variety, which has no existence in Nature.

Magnetism is, no doubt, modified electricity; and in this the law holds good in regard to a positive and negative condition; for the currents in a magnet are equal in power, and as there is an attractive and repellant power at either pole, there must be two currents in a magnet, that move in opposite directions. These attract magnetic currents in other bodies that tend in the same direction, and repel those which move in opposite directions; and as this is done at either pole, the idea of two identical currents is sustained.

This is also proved by rubbing two sewing needles with the north pole of a magnet, from their eyes to their points. If the needles be then placed parallel, side by side, with their points directed the same way, they will repel each other; but if one of the needles be then rubbed in a reverse direction with the same pole, or from the point to the eye, and be placed beside the other, as before, they will attract each other.

Again, if the same needle which was rubbed in a reverse direction with the north pole, be rubbed in the same direction with the south pole, and placed as before, they will repel each other as they did when both were rubbed in the same direction with the north pole.

This proves that the currents are identically the same, and that it is simply the way or direction in which the needles are rubbed, that directs the course of the currents; and as their powers are (the same) or equal, and cannot be separately accumulated in a magnet, there can be no positive or negative condition in a magnet under any circumstances.

Experiments have also proved the supposed "animal" variety of "magnetism" to be a myth—it can therefore have no existence in Nature. No person has ever seen, heard, or demonstrated its existence, and as the standard or somnambulist condition, which was supposed to be caused by a superabundance of this fluid (in some persons) and a deficiency in others) is now proved to be a condition, simply, that can be entered at pleasure, by those who have been properly taught, independent of, and contrary to the will of any one—it follows, that the supposed power in those called "operators" was purely imaginary, and as destitute of an existence as that of an "animal" magnetic fluid.

It is therefore preposterous to advocate the idea that there are positive and negative magnetic conditions of the system, or that one man can control or influence another outside of his rhetoric or persuasive qualities.

Electro-magnetism differs from electricity and magnetism in being produced by the decomposition of metals by acids or salts; and consists of a single current of galvanic electricity, passing from one plate to the other through an insulated spiral wire called a Helix; and if, when in active operation a rod of iron be dropped into the calbre of a Helix, it will be sustained in air without touching a thing.

This fact was heretofore accounted for, by ascribing it to the rod's polarity—but erroneously so—for it is simply held there by induction.

It is a well known principle in electro-magnetism, that any soft piece of iron placed in the vicinity of an electro-magnet, while in action, will become more or less magnetic. It therefore follows, that in the case of the iron rod in the Helix, the rod becomes magnetic by induction, and being acted upon equally in all directions, it is necessarily retained in its centre.

Polarity therefore has nothing to do with this heretofore mysterious phenomenon.

WM. B. FARNSTOCK, M. D.

Every one complains of the badness of his memory, but nobody of his judgment.

Banner Correspondence.

"Onward, Right Onward."

TO SPIRITUAL SOCIETIES AND SPIRITUAL DOCTORS—Never before in the history of the human race has any development which may be regarded as characteristic of the onward progress of man, and as foreshadowing his ultimate destiny, been witnessed or realized in any country that has in so short a period of time found its way into the hearts and logical convictions and made a successful conquest of the prejudices of such a large portion of the intelligent community in every nation where it has made its appearance, as that of modern Spiritualism. And we have the clearest proof that the acquisition to the numbers of its disciples is in the fullest ratio to the means and efforts used to disseminate a knowledge of its principles and facts. And it seems to me that a conviction of this fact ought to rouse every person who has been favored with the least insight into its spiritual benefits, to put forth an effort for its promotion commensurate with its great and insuperable importance.

Facts now daily brought to my notice have fastened the conviction upon my mind that a little systematic effort on the part of those who have already been awakened to an interest in this grand and glorious enterprise, might, by the aid of the numerous letters received, concentrating me upon the result of my labors during my four months lecturing tour, last winter, through the States of Illinois, Iowa, Kansas and Missouri, that I desire to enter the field as a permanent laborer. But one serious difficulty has been found. My previous labors are occasionally interrupted, and some of my efforts partially crippled by a diseased condition of my system, superinduced, evidently, by sedentary habits inseparable from almost constant writing of several years continuance. I have applied to leading mediums and spiritual doctors for aid, but have not yet found one who seems to be able to reach my case. And yet I believe the disease is wholly conquerable. I have a good vital basis to build on, and strong recuperative energies, inherited from a mother who reached nearly ninety years of earth-life. I will cheerfully pay the fee of any "healer," clairvoyant or "spiritual doctor," who can make me a case a success so that I can appropriate the balance of my earthly pilgrimage to the cause I so highly prize and so dearly love. Who will undertake it? My disease does not affect my lungs, my voice, (which is naturally strong), nor my locomotion, but reacts on my brain and on my nervous system, and renders me incapable of doing my work. I submitted my case, says my disease is too positive for her remedies. But as all disease is negative in its nature, perhaps some remedy can be found sufficiently positive to meet the case. Its insidious attacks are most severely felt during the hot days of the summer, which have the effect to keep me out of the field of vocal labor, and in this I am permitted me to say to spiritual societies that temporarily the genius of health is beginning to reassert her rights again. And hence I am ready, willing and desirous to make monthly engagements to lecture again, though my time is already engaged up to the first of September. Most of my time, during the winter, was occupied in finishing my monthly engagements. But for the coming fall and winter I should prefer local labor exclusively, either in monthly or quarterly engagements, and my terms will be easily complied with. My charges are moderate and reasonable. And to those who are desirous of making money, I will assume the liberty to say that entire satisfaction will be guaranteed. In a correspondence with the secretary, I will state particulars, and furnish, if desired, resolutions from various societies I have addressed appreciative of my labors. There now lies before me a series of resolutions passed by the different societies in Ohio, Indiana, Illinois and Michigan during the coming fall and winter. Societies will please write soon. Religious Philanthropical Journal please copy.

Richmond, Ind., Box 470. K. GRAVES.

Letter from Jennie S. Rudd.

DEAR BANNER—To the oft-repeated inquiry from various quarters, "Shall we ever hear from you again, Jennie Rudd?" where you are, and what doing?" I think of no better way to reply, than to send a note to the folds of your Banner. During the past few months of my absence, my reason of ill health, I have not forgotten the many kind friends who so nobly cheered my heart and strengthened my hands in days gone by, when from Sabbath to Sabbath and from time to time, I greeted them in the lecture room, the social gathering, or the parlor circle, and bore to them the glad tidings of love and life. I have been from the brighter spheres. No; often when suffering from disease which prevented conversation even with my own family, have I communed with them all in the solitude of my thoughts, and the pleasant memories of the past have been to me like an oasis to the weary traveler in the desert. I have been from the brighter spheres. No; often when suffering from disease which prevented conversation even with my own family, have I communed with them all in the solitude of my thoughts, and the pleasant memories of the past have been to me like an oasis to the weary traveler in the desert. I have been from the brighter spheres. No; often when suffering from disease which prevented conversation even with my own family, have I communed with them all in the solitude of my thoughts, and the pleasant memories of the past have been to me like an oasis to the weary traveler in the desert.

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audience was not large, but increased each Sabbath, and I felt that they made up in earnestness what they lacked in numbers.

Spiritualism has a strength and power these seldom met with. There are found noble souls who let their Spiritualism run from the head into the heart, and from there down into the pocket, and this is the reason why they have a platform of the spirit. As I took the hand of that venerable, earnest worker, Father Hall, and looked into his cheerful face, and then gazed at the building he had been instrumental in erecting, I thought, truly, no man has a nobler monument than this. Whoever speaks in that desk can but rejoice that such friends as the "Halls" and the "Harveys" have lived. Brother and Sister Harvey have passed away since I spoke in Stafford before; but each Sabbath did they greet me with their spiritual presence, and encourage me with their spiritual voices, showing that they had not lost their interest in the spiritual work in Stafford; and I felt as did Peter on the Mount, that it was not to be there. Never have I labored more satisfactorily to my spirit friends, nor to my hearers, than while there; and I came away strengthened both in body and mind. Long shall I remember the kind words and loving care from the homes I visited; and I would there were more of such friends as the "Halls" and the "Harveys" to be spiritualized by spirit influence, instead of, as is often the case, by tobacco, alcohol and negro minstrels. Spiritualists will not give your spirit friends halls of their own, with a refined spiritual atmosphere, where they can be free, and not obliged to expend so much force in re-magnetizing the room as to have but little left to do for the Master, that it was the spiritual truths you seek? Let each member of a spiritual society feel that the inhabitants of the angel world are making a special request of him or her individually, to use their influence and their money for this purpose, and rest assured your reward is certain.

If I reflected you see what I have been doing. I am for the present at South Scituate, Mass., the home of my childhood, where I usually pass July and August. My address, however, as you will see by the Banner, is No. 4 Myrtle street, Providence, R. I., from whence letters are promptly forwarded to me wherever I may be. I owe my life to the angels and Dr. Newton, and in return shall try to do all I can for the glorious cause so dear to us all. Now that a measure of health and strength have been restored to me, I again eagerly enter the ranks prepared to wage war to the death against bigotry and superstition, hoping to be instrumental, in some slight degree at least, in putting down the stronghold of dark old theology, and letting shine into the soul of humanity the more cheering rays of a brighter light. When the last stone in the antiquated structure shall have been overturned, as overturned it must be, I want the satisfaction of knowing that I had a hand in the matter, and of feeling that although my work may have been feeble, they were given with a will.

Yours for truth,
JENNIE S. RUDD.
South Scituate, Mass., August 15th, 1872.

Vermont.

RUTLAND.—Cecelia E. Morey writes as follows: It is not a year since I first commenced reading the Banner, although it was taken in the family in which I had been living more than a year. I commenced reading it of my own free will, and was impressed by an unseen power to do so.

I found its pages laden—somehow to my surprise, but most assuredly to my ultimate good—with just what my hungry spirit was starving for. It seems to me, as it comes filled with bright gems of thought, and the beautiful truths of the spiritual philosophy, refreshing the thirsty spirit. I have been a member of the church for several years, and my name is on the church record at the present time. I can truthfully say, as for myself, I don't know how it is with others—I prefer a religion founded on facts, instead of faith. I feel to rejoice that the truth tells us that the love of God is with us all, and eventually all will be free from sin.

Spiritualism here in Rutland is in a very feeble condition. There are but few who take the Banner, and that is as far as it (Spiritualism) extends, as near as I have learned. I have been stopping at the Shepard House most of this summer. Although this is a central point—really the "Hub" of Vermont—there has not been a spiritual lecture or séance here within the past year, except the entertainment of the Davenport Brothers. I hope some of those that are dispensing the New Philosophy of Life—Not Death—are long will come to us, and bring with them the light of truth to our community. If I were not deeply interested in Spiritualism myself, I should hardly know there was a Spiritualist in this pleasant and interesting town.

Recently I listened to the remarks of Rev. Mr. Atkinson, in behalf of the Soldiers' and Sailors' Orphan Asylum. He closed his address by a benediction, exhorting the people to repent and believe on the Lord Jesus Christ, or they would be eternally lost, in the old-fashioned, orthodox style, portraying the indescribable miseries of hell, and the immediate and everlasting joys of heaven. Such teachings are enough to rack the nerves of a truly liberal person, and, especially one who anticipates the necessities of mankind, and who knows that the young as well as the old are storing up such ideas in their minds to meditate upon. If Spiritualists wish to inherit the light and enjoyments springing from a knowledge of geology and the philosophy of Spiritualism here and hereafter, they must improve the means and opportunities given them, whether they may be in an abundance or otherwise, to counteract and lessen the teachings of theology. At this time, when the morning of Spiritualism is dawning to redeem famishing humanity, let us try and cast an influence that will hasten the time when light shall shine in darkness, where now sin and ignorance reign supreme.

New York.

GREAT GATHERING AT CLAY, N. Y.—Dear Banner—This has been a glorious day for the Spiritualists of Central New York. Our annual grove meeting came off to-day, in accordance with our yearly custom, on the last Sunday in July. Yesterday (27th) the sky portended bad weather, but this morning the sun rose in all his Oriental splendor, and continued to shine throughout the day. Speaking was suspended until our friends from the city of Syracuse should arrive (distance, eighteen miles). The people waited impatiently until twelve o'clock, when it was announced the barge was in sight. Hundreds rushed to the landing to receive them. Friendly greetings were exchanged while the crowd mingled with the speakers' stand. Dr. H. P. Fairfield, of Ancora, N. J., was then embraced by the spirit of Sylvester Judd, who took for his text, "Inspiration," and went deep into the recesses of Nature. The spirit logically proved that everything in God's universe was inspired. To say the least, it was a masterly discourse. At the close of the lecture a recess was announced for one hour. Then the people had a feast of body as well as soul. Baskets of well-prepared food were then relieved of their contents, and little groups in every direction were seen enjoying themselves as the hearty laugh went through the grove.

Meeting called to order by the President, Rev. James Francis. (In my report of our meeting of July 8th, I said, Rev. J. Francis, of Watertown, N. Y. It should have been, Ogdenburg, N. Y.) The following resolution was presented to the people to vote upon:

Resolved, That the attempt to amend our national constitution so as to acknowledge a Deity, is an effort to unite God and State, which we look upon as an attempt to curtail our religious freedom, and therefore we are radically opposed to any such amendments.

When the negative vote was taken the grove echoed with human voices; but when the affirmative was voted, a few feeble voices were heard, as though they were afraid to stand up for their God. The affirmative showed that all were not Spiritualists; that many who still cling to their old church dogmas had an inkling to hear what the infidel Spiritualists had to say.

The subject for the afternoon discourse was, "Modern and Bible or Ancient Spiritualism Compared." All acknowledged it the deepest and the greatest discourse ever delivered in that beautiful grove. It must have been heard to have been appreciated. We really had a "feast of fat things."

The estimated number on the ground was from four to five thousand. Not any were inclined to disturb the meeting, which is a remarkable fact in a "free" dear Banner. I have already said more than you can find room to insert in your valuable

men the knowledge of a creed which damns nine out of every ten, what should not Spitznagel do in promulgating a philosophy replete with love, whose work, iconoclastic and radical, would be constructive and preservative, and whose fruit in coming time was to be the inauguration of heaven on earth!

He spoke freely upon the matter of salvation through Christ, and the want of consistency

thought to exist among Spiritualists who sought to attach the word "Christian" to their belief. He needed no man to come as a mediator between him and Mother Nature, whose arms were thrown around all her children; none to come between him and the great soul of the Universe, who was nearer to every man than the blood in his veins. Our "salvation"—of a state of happiness and contentment in the life to come—was founded not on the blood and merits of Jesus, but upon the efforts of each to curb earthly passions and elevate the standard of true morality and manliness in our souls. As regarded the term "Christian Spiritualism," he doubted not that among Mahometans there might be found believers of the philosophy, who would claim to be Mahometan Spiritualists, and so on through all the religions of the world, where a knowledge of our comforting faith had penetrated. The name of one man was as good a rallying point as another. In matters regarding the social question, the speaker said a great revolution was about to come. We are to reform the earth before the heavens can be reformed. Spiritualism has demonstrated that as long as souls are caged in poorly generated bodies, dragged through life and to the spirit-world in such condition of ignorance, so long untruth and deceit on the part of spirits would shock the investigator. If a man was rightly born once, he would not need to be "born again." If intelligent men and women could have charge of the marital intercourse of the sexes for the next fifty years, the "good time coming" would be attained. He spoke highly of the work accomplished by the life and writings of Henry C. Wright, as regarded the relations of the sexes in society; advocated woman's equality with man; her right to the ballot; her right to the control of her person, whether in or out of marriage. While he believed the true and divine law of life was one man bound to one woman during their natural existence, and while no greater curse existed than "allinity hunting," whether practiced by male or female, he still did not believe in parties sustaining the relationship of husband and wife, if their lives, by reason of circumstances unforeseen, had become a living hell. He hoped all parents before him would remember that nothing was so dangerous to the rising generation as ignorance on these matters, and advised them to use their efforts to correctly inform their children as to the duties devolving upon them in life.

Mrs. Ella W. Smith, assisted by the volunteer choir, played and sang a musical selection. Mr. Locke also sang "Journeying On," the audience joining in the chorus, after which Dr. H. B. Storer was introduced. Referring to the freedom of the spiritual platform for the advocacy of all questions looking to the betterment of human conditions, he spoke highly of the preceding lecturer's remarks on the social question; he could not conceive how any pure-minded person should shrink from the consideration of so beautiful and important a subject as that which treated of the inception of individual life. He spoke commendably of the labors in this reform of H. C. Wright and Mrs. M. S. Townsend-Hoadley. Each life had its influence on all around it. The moral man sweetened—the depraved man polluted the atmosphere of society. He would not narrow the investigator of Spiritualism to the mere telegraphic clicks that told of the deathlessness of man's spirit; other lessons and messages came over the wires from those in the fairer fields, which were for our good while yet in this life, and they should be considered, since the message was of more importance than the battery transmitting it. There were those in the churches who preached that man was not the natural but adopted child of God—and those who were not adopted were of course handed over to the "other individual," much of the bigotry and intolerance of the sects could be traced, in his opinion, to this idea that only believers in their creeds were their brothers. But he thought if persons so believing would lift their weary eyes from the dusty paths of medieval theologic rhetoric, and travel to Lake Walden, or Abington, they would learn the sublime truths of to-day, as taught by modern Spiritualism, that all men were brothers, and that their lives belonged not to themselves alone, but to humanity, and to the good they might do in the world.

Dr. H. F. Gardner in a few remarks reported the serious illness of Ed. S. Wheeler, the Spiritualist lecturer, now lying prostrate from hemorrhage at his residence in Boston, and said that up to that time subscriptions received on the ground amounted to \$91.11, and that other funds were expected which would swell the amount to somewhat over one hundred dollars. He solicited more aid for the gentleman so suddenly taken from the field of active labor, and who, in common with the majority of Spiritualist speakers, had been unable to make any provision for the hour of sickness.

The chairman then declared the meeting adjourned. **Afternoon Session.**—The dinner hour having passed, the bell summoned such as preferred listening to the words of the speakers to beholding the beauties of nature so lavishly displayed in the grove and by the lake, to the speakers' stand, where Prof. Denton gave another discourse, replete with the steady grasp of thought and the burning fire of eloquence, his remarks being prefaced by that fine song from the "Spiritual Harp," "There's a beautiful shore," which was rendered by a volunteer choir. He referred to the superiority of Spiritualism over Christianity because of its being based on Nature, while the latter depended upon miracle. He still further dwelt upon the necessity of individual effort for personal salvation or amendment. He foretold a great revolution in politics, which must come in some way ere it could be truly said that this Government was one carried on for the people by the people.

Dr. H. F. Gardner strongly urged all liberal voters to withhold their suffrage from Gov. Washburn in the coming State election, as his name had stood in print since May, 1871, as the first Vice President of the Society having for its object the putting of God—or a recognition of him—into the Constitution of the United States. He hoped no Spiritualist would vote for him. If, as some of the Governor's friends claimed, his name was used without his authority, he had had time enough to withdraw it, officially, as Gov. Jewell of Connecticut did, but he had not done so.

Song by the choir: "Hark, I hear an angel calling."

Mrs. M. S. Townsend-Hoadley, on being announced as the next regular speaker, delivered a discourse, the principal points of which have been heretofore referred to by us. Her remarks bore upon the social relations as now existing in and out of marriage, and the reform in them so loudly called for that the coming generation might possess what was their right—healthy bodies for sound souls.

Mr. Denton followed in review of some of the points raised by the previous speaker. He also made an appeal for the American Liberal Tract Society, which desired three hundred dollars to purchase the plates of that New Testament of Liberalism, Thomas Paine's "Age of Reason," it be-

ing intended to publish the work so that it could be sold at the low price of fifteen cents per copy, and thus spread broadcast over the land. Funds in aid of this project may be sent to the Secretary, M. T. Dole, P. O. box 518, Boston.

J. L. Hatch made some remarks also in favor of the liberal tract movement.

A. Bronson Alcott, of Concord, was next introduced, and spoke of the relation of the sexes in marital union, referring to the remarks of Mrs. Hoadley in a complimentary manner. The ideal woman was a personality in which the affections were in the ascendant over the intellect; the ideal man was one to whom the rougher and more practical issues of life necessarily appealed, thereby placing intellect first and sentiment in the background. Nature had planned this beautiful balance, and when two such parties came together, an ideal marriage was the result, whose fruit could not be otherwise than good. He thought pure love would always produce beauty. Why, then, were we not all handsome? [Laughter.] Beauty of the old slanders that lived before us and from whom we had descended in the line of direct generation. He considered that the veneration of woman's purity was the keystone of the arch of society, and called upon all true men to defend their sister from the lower passions of humanity, and uphold her as a model of beauty and excellence.

He then referred to the ease with which the work of the iconoclast was done by Mr. Denton. Spiritualism was good because it brought to the proof the best of all beliefs, the immortality of the soul, a far reaching skepticism regarding which he considered permeated at the present many of the churches. While in his own mind the idea of spirit-life after death was associated with an absence of a necessity, perhaps, of stated organs, as here in physical life, yet there was nothing unreasonable in the idea that the soul, having made one body (as it is continually doing in earth-life) could make another, should such necessity be found to exist. The word "God" he considered as one introduced by the human mind to express the residue of humanity outside the soul whose bodily organs enunciated it. The sea of humanity was so large and deep that one drop when it said "God," meant only "the rest of us." He did not find a belief in the merits or existence of a Jesus, a Pythagoras or a Socrates necessary to convince him of his immortal destiny. His own soul told him that he was, and that no possibility outside of himself could destroy that individuality.

The meeting concluded with the speech of Mr. Alcott. The long trains soon after commenced their work of transporting homeward the dense crowd which occupied the space on both sides of the track, within the gates toward the lake, and upon the hillside near camp.

In the stillness of the evening, when the murmur of the day's multitude was done, a conference assembled where good words were spoken. The volunteer choir, after the service, again joined before the headquarters in selections of old-time melodies. The official services ended with Sunday evening, and on Monday a large number of people struck their tents and returned home. A few, however, attached to the spot associated with so many pleasant recollections, remained till Thursday, Aug. 23. On Tuesday, 20th, a highly successful picnic gave a pleasant ending to the whole enterprise, every one feeling in departing that the Committee of Arrangements, Dr. A. H. Richardson, and James S. Dwyer, deserved great credit for the projection and successful carrying out of the enterprise with so much of comfort (as far as circumstances permitted) for their guests.

Movements of Lecturers and Mediums.

W. Persons, D. M., expects to return South in October, to practice there till the following summer.

J. M. Peebles has been speaking through August at San Francisco, Cal., where he may be addressed for one week, previous to embarking for Australia, care of Herman Snow, Box 117.

A correspondent, writing from Mansfield, Mass., under date of Aug. 12th, speaks highly of the service there performed for liberal principles and the spiritual philosophy by Abbie N. Burnham, of Charlestown, Mass., and N. M. Pierce, of Putnam, Ct. Both addressed good audiences at the Unitarian Church in that place, Aug. 11th, and gave remarkable satisfaction. Keep these earnest workers busy.

Mrs. A. E. Mossop will lecture in Waterville, N. Y., during September; in Albany, N. Y., during October; in Philadelphia, during November. Permanent address, Sturgis, Mich. Mrs. P. W. Stephens, Sacramento, Cal., will answer calls to speak or hold public seances anywhere on the Pacific coast.

Moses Hall makes his home, at present, at 27 Milford street, Boston. He called on us last week, looking healthy and competent for a vast amount of labor in the spiritual field. He speaks the Sundays of September in Springfield, Mass.; October, New London, Conn.; first two Sundays of November, Manchester, N. H.; December, Plymouth, Mass. He will answer calls to debate or deliver week-day evening lectures in the vicinity of Boston or his appointments.

A. E. Doty, of Hilo, N. Y., will speak on Spiritualism at Fairfield, Herkimer Co., Aug. 25th; Jerusalem, Sept. 1st; Georgetown, Madison Co., (in Brown's Spirit Hall) Sept. 8th; Elmeston, Otsego Co., Sept. 15th—in all in New York.

K. Graves has returned to Richmond, Ind., where he can be addressed, P. O. Box 470.

Geo. Dutton, lecturer, 69 Essex street, Boston. He lectures upon physiology and other important subjects, and should be remembered by lecture committees.

N. Frank White will speak the first Sunday in September at Middleboro', Mass.; on Sundays, September 8th, 15th, 22nd and 29th, at Music Hall, Taunton, Mass.; the first Sunday in October at Fall River, Mass. He may be addressed through September, at Taunton.

M. E. B. Sawyer is stopping for a short time at Baldwinville, Mass., where she can be addressed.

Dr. J. K. Bailey is lecturing in New York State. His present address is Watertown. The Watertown Daily Dispatch of Aug. 9th alludes to one of his addresses in a very complimentary manner.

Miss Jennie Lays will lecture in Lynn during September; in Worcester during October; in Boston during November; in Chelsea in the evening; in Portland during December; in Philadelphia during January; in Providence during February; in Manchester during April.

Joseph H. Stiles will speak in Moretown, Vt., in Town Hall, Sunday, Aug. 25th.

A LADY VISITS HEAVEN AND RETURNS TO EARTH.—On the 7th, Mrs. Gardner, wife of a farmer living near Eastonville, Otsego County, died under circumstances the most extraordinary. Two of her sisters were dead, one but recently, only a few weeks ago. The cause of Mrs. Gardner's death was a congestive chill, and after she had been considered dead for six hours and was being prepared for the grave, she returned to consciousness and talked freely with her attendant. She stated to those around her that she had been to the better land and had seen both of her departed sisters with other friends; that it was a most beautiful land—beyond all description. She said that she had permission to return to tell living friends of what she had seen, but that she was anxious to again return. She passed away soon after making her statement, and her death was followed by joy and happiness. There was no question as to the circumstances above related.—*Detroit Tribune.*

Contents of this Number of the Banner.

First Page: "God and Nature Dual," by Leon Hyman; "On Marriage," by Jane M. Jackson; "Physical Manifestations," by Benjamin F. Clark. Second: "The Re-incarnation Theory," by H. H. Brown; "Electricity, Magnetism," etc., by Wm. B. Falmestock, M. D.; Banner Correspondence. Third: Same continued; "New York—Children's Progressive Lyceum," "Maline—An Appeal," by W. E. Smith; "Radical Rhymes," "Report of Grand Spiritualist Camp Meeting at Lake Walden, Concord, Mass., Fourth and Fifth: Same continued, usual Editorial Matters, etc. Sixth: Spirit Messages; Poem—"Elsie Drew," by Georgiana T. Hull; "List of Meetings," by Peter Zolber; "Resurrection," by Frederick Robinson; "Utilities; Convention Notices; Prospectus. Seventh: Business Announcements. Eighth: "Editorial Correspondence," by Warren Chace; "Western Local," by Cephas H. Lynn.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed 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 enforce 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 31, 1872.

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For Terms of Subscription see sixth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

All letters and communications pertaining to the Editorial Department of this paper must in order to receive prompt attention be addressed to LUTHER COLBY. Business letters should not be sent to the address of the Editor, but directly to WILLIAM WHITE & CO.

Our New Volume and Its Attractions.

As we have previously stated, a new volume of the Banner of Light draws near—the 31st closing with the next number. We have in the past used our best endeavors to render to the reading public a weekly supply of mental food which was neither indigestible because of its too great solidity, nor unsatisfactory to the appetite because of its lightness or want of nutritious elements. How well we have succeeded the people alone must judge. And now for the future.

With the new volume we shall commence an

ORIGINAL STORY

of great literary merit and marked interest, written expressly for us by GRACE LELAND, (whose fine poetic contributions our readers are already familiar with) entitled

THE OLD ORGAN;

OR,

THE WHITE SWAN'S DYING SONG.

We shall give in the first number of the new volume, in addition to its many attractions, a fine poem, entitled "True Lives," by CORA L. V. TAPPAN. This was addressed by her some few years ago to Mr. Isaac and Mrs. Amy Post, of Rochester, N. Y., on the occasion of the author's leaving them after a brief visit to their pleasant and hospitable home. Bro. Post, recently deceased, has ascended "the shining pathway rising fair and clear," while his widow, cheered by the bright assurance of spiritual revelation, is comforted in the knowledge of "a home of beauty ever drawing near," where she shall meet the companion of her earthly pilgrimage.

"An Improvisation," by Mrs. E. L. WATSON, will also be printed, wherein the triumph of free thought is glowingly foreshadowed in metrical lines.

Having made arrangements to that effect, we propose to publish a series of contributions from the pen of ANDREW JACKSON DAVIS, whose fame as an author is world wide—which new feature will no doubt be hailed with pleasure by our thousands of readers. These contemplated essays will appear in the Banner from week to week, or as frequently as circumstances permit the author to prepare them, and probably run through the entire volume. The introductory letter may be expected in number one.

We shall also issue in this paper from time to time, as received, a series of articles entitled "Letters of Travel," from the pen of JAMES M. PEEBLES, who is already well known to the Spiritualists of America and Europe as an earnest worker in the glorious cause of mental freedom. This gentleman expects to sail sometime during the last of August or first of September from San Francisco, Cal., for Australia. He will lecture there awhile upon Spiritualism; after which he will visit New Zealand, India, Egypt and Palestine, returning through Asia Minor and Central Europe to England.

The Message Department, essays from popular authors, reports of public meetings and lectures, the spiritual phenomena, poems (original and selected), and matters of general interest reflecting the cause of SPIRITUALISM, will still hold a place in these columns.

The whole will be offered with that completeness of appearance which may be expected from the new and elegant font of type with which the pages of the Banner will be adorned.

Now is the time for old patrons to renew and new patrons to subscribe, that we may—by their aid and countenance—be encouraged still more in our efforts to present to the world a readable sheet—an honor to Spiritualism and Spiritualists, and a credit to the spirit-world, whose earthly organ the Banner is.

The Ninth National Convention

Of the Spiritualists of America, as per announcement on our fifth page, draws near. John A. Andrew Hall, Boston, the place at which it is called to meet, is a fine location, and no reason exists why a largely attended and profitable gathering of the friends of our cause, delegates and otherwise, should not signalize this first meeting of the American Association in our city.

The Truth Against the World.

How many dare proclaim it? When at intervals in the past we have taken occasion to publish letters received by us from various parties and localities, verifying the messages from the so-called dead, which appear weekly in our special department, we have never failed to ask all friends desirous of advancing the cause of that truth for which we are laboring, to forward to us such information as they might possess concerning any individual spirit, whose name and words they might see entered upon our sixth page. Some have bravely come to our aid, and performed what—though it was but a simple act of justice to us who undergo the whole expense attending the support of our Public Free Circles, save such help as generous souls now and then feel willing to bestow—has cost them dear in many cases, (owing to a public opinion whose closed eyes deny the mid-day sun) by acknowledging the messages published, and purporting to be from the spirits named, as correct and truthful; but the great mass of those perusing these "letters of the dead," either are filled with the fear of men and dare not bear witness to the truth of what their hearts claim to be a verity, or, poisoned by credal bigotry, are determined to silence at any price the new evangel of to-day, and so turn their backs alike upon the returning friend who calls to them across the shining river of life, and upon us who in all sincerity and good faith "tell the tale as it is told to us," with a hope that they may bring relief to some troubled soul. When will the time come wherein men can feel that they can afford to be honest? when "yea, yea," and "nay, nay," shall convey a true meaning to the listener's ear? when the cause of right shall be fearlessly avowed, and falsehood and wrong be demanded to grapple with it, or fall? Now, hoary-headed conservatism, concealed like the old Viking "half behind the quarter-railing" of the Church, and "half behind the shield" of self-complacent ignorance, turns too often aside the arrows of light that speed through the air of the nineteenth century. Will such things always be? We trow not! The time comes when justice shall assume the helm, and the bulks of old time superstition go swirling down beneath its iron keel into the deep, deep sea of human forgetfulness and oblivion. In that glad hour the spiritually blinded eye shall catch the dawning glory; the deaf ear mark the song of the angels; the mentally lame, released from the cramping process of theological splints, "leap as an hart," and the consciences of prisoned millions be set free!

Thus much by way of comment. By reference to the fourth page of our last number (24) a report of the opening week of the Spiritualist Camp-Meeting at Lake Walden, Concord, Mass., will be found; and in the course of it the reader will perceive a lengthy account of the Sunday (August 11th) morning conference. A case in point and bearing upon this systematic injustice to us of which we earnestly complain, is therein to be found. One of the speakers states the case concerning the message of Dr. E. G. Marshall, of the Madison (Wis.) Insane Asylum, who departed this life by reason of inoculating himself with poisonous virus while conducting a post mortem examination. Desirous of knowing the truth in the matter, he, the speaker, wrote to a party in that city and was informed that all was correct as to details, but on his desiring permission to publish the letter of his informant, that individual peremptorily objected, thus declining to appear by name before the world in relation to a message which he had previously admitted was a truthful statement. How many such examples of a want of moral stamina are there all over our land; how many actual believers have modern Spiritualism who, supinely, fear to acknowledge their faith openly! How many kneel at the altar of the Catholic, walk up from the water of immersion with the Baptist, feel the consecrating drops of sprinkled baptism in churches of that creed, or slout with the Methodist as he seeks to win the kingdom of Heaven by holy violence! How many clergymen are obliged to keep rigid watch and ward over their lips, lest in some unguarded moment the inspiration of the angels seizing upon them shall make them instruments for the vocal falsification of their own creed! But the great truth prisoned in all these trembling hearts can afford to await the hour of its triumphant acceptance; and so can we the tardy course of coming justice, assured that the seed sown by us and our fellows in the work, though in lowliness and sorrow it may be, shall one day grow to

"A breadth Of Autumn, dropping fruits of power; and rolled With music in the growing breeze of Time The text shall strike from star to star, the fangs Shall move the stony bases of the world."

Attention, Liberals!

We have not allowed ourselves in the past, neither do we at the present time intend to mix in the rushing and not over-pure stream of politics, so-called, but desire, at the present juncture of affairs, to address a word of admonition to the lovers of religious freedom all over the United States. Those who have made the perusal of our columns a weekly custom have been aware of the firm ground we have assumed concerning the effort of a party of mad enthusiasts to awake the sectarian animosity of the churches against progress to such an extent that sufficient influence may be brought to bear upon Congress to cause the insertion of an amendment into the National Constitution, recognizing the authority of the Hebrew Jehovah, and the divinity of his son, Jesus Christ.

Many public men have hastened to mount this hobby, hoping to ride, as upon a tidal wave of bigotry, into the high places of the nation. Gov. Jewell, of Connecticut, was one of this class; but he came to his senses at the eleventh hour, and so escaped the condemnation of the people. Gov. Washburn, of Massachusetts, still clings to his idol. He—as per report of Dr. H. F. Gardner's remarks in another column—has appeared before the public since May, 1871, as first Vice President of the Society which is engineering this pitiful scheme to destroy free thought, and deprive all "unbelievers" in a Church sense of the commonest rights of citizenship. Let the free thinking voters of Massachusetts, who are classed as Spiritualists, Free Religionists, Infidels and the like, beware how they send Washburn delegates to the coming Worcester Convention. "Eternal vigilance" is the price of religious as well as political liberty.

Dr. J. R. Newton.

As will be seen by announcement in another column, this celebrated magnetic physician, whose reputation for generosity as well as skill is world-wide, will shortly commence healing at the Russell House, Detroit, Mich. Invalids in that vicinity who have fallen from any cause to obtain relief from other practitioners will do well to consult him.

Ed. S. Wheeler, who has been very sick for a week or more, in this city, is still quite low, but his attending physician, Dr. Grover, expresses the opinion that he will recover.

Baggage Smashing.

This practice has been fairly reduced to a science, but it is the science of recklessness. The mystery that permits it, in the face of such prolonged protest, is not so very far to seek, either. The engineers of railway trains sometimes find it necessary to run at a less rate of speed, in consequence of some deficiency in the machinery; and when the terminus or a junction is reached, where connections are to be made, the railway employees are allowed to make up for lost time by piling and hurling the luggage of the passengers at random from the cars to the platforms. A recent trip on the Boston & Maine, into New Hampshire, gave us such an illustration of this habit as raised our indignation both for ourselves and others. Trunks were thrown about as if the real intent was to destroy them and spill their contents promiscuously. Parcels, packages, boxes and bags were tossed here and there, as if those who handled them were mad. And this is the way passengers are made to pay for the deficiency in the company's running machinery, which the company is itself bound to supply. This evil has grown into gigantic proportions. Because it affects individuals only, who never have an opportunity to compare their complaints, and take measures to consolidate them, nothing has ever been done; but that is no reason why the public should be obliged to endure a wrong which it is still within their power to remedy.

We have an idea of our own on this subject, which not improbably contains the very remedy for the evil which all would be so rejoiced to see applied. If brought into operation, it will have to be done before the railroads have become so great a consolidated power in the country as to overshadow everything else. Let the people pour in their petitions on the legislatures with all vigor, asking for a law that shall mulct the railroad companies in proper sums for all the damage thus caused; and, to make the thing still surer, that the companies shall also be compelled to pay the costs and delay in getting the damages. We are aware of the powerful influence which the railroads could at once concentrate upon the legislatures before which such a proposition was pending; yet we cannot be widely mistaken in supposing that the compact combination of the traveling public in favor of their clear rights and of just treatment while in the hands of the railroad companies, would provoke the action on the part of the law-makers that is needed for the common protection. The abuse is an abominable one, and should not be tolerated a day longer than necessary. The railroad companies of course rely on the traveling public for a large share of their incomes, and the latter are entitled to civil treatment, body and baggage, at the hands of the employees of every company. What is more, it should be insisted on.

Another Pulpit Empire.

Every time an Orthodox minister comes up to explain Spiritualism by some favorite theory of his own, he retires confused and dumbfounded to discover that he has only been making himself publicly ridiculous. Over and over again has this fact been demonstrated, and still one infatuated minister after another rushes up to butt his head against an obstruction that only proves for him how dense is the cranium he hazards with such a reckless freedom. The number of ministers who have gone off with bandaged heads and limping from this sort of an assault on Spiritualism, is so large, the experiment covering a term of at least twenty-five years, as to make it an item of sufficient importance to go into the census returns. The latest instance of this kind of hardihood was that of a clergyman in Watertown, N. Y., who has recently brought out an entirely new theory in reference to the existence and presence of disembodied beings; and we cannot refrain from urging our readers to turn to the article, in another column, which furnishes in the manner of a running criticism the gist of the discourse of the gentleman in the pulpit. It will be seen that he actually accepts the doctrine of spirit communion without reserve or qualification; all he asks is the privilege of sorting matters out so as not to interfere with the prosperity of his preaching.

His plan is, to divide the invisibles after the theologic method into sheep and goats—or good angels and devils. The former, as he professes to hold, affiliate readily with the saints, that is, church members and such; the latter, of course, were specially created for the benefit of evil-minded and wicked persons. So that, after all, both sorts are provided for, the bad as well as the good; and it must have struck our preacher as very remarkable that a good being, the creator of all, should have had the benevolence to provide for the needs of the wicked as well as the pious. Perhaps on re-examination he will find his theory a particle faulty just there. But the article copied from the Watertown Despatch takes care of him otherwise, sifting down his assertions—for when he thinks he argues he only asserts—until they leave behind them but a single grain of golden wheat. The rest is but chaff. This wheat grain is the preacher's admission that there is free communion of spirits between the upper and lower spheres, and that all grades of human beings are approached and influenced by such spirits as their condition attracts and their necessities require. This admission is enough, for it covers everything that is desired. It is a compulsory confession that spirit communion is true, and men may therefore proceed to govern themselves accordingly.

The Works of Thomas R. Hazard.

The readers of the Banner of Light are well acquainted with the trenchant style of the gentleman whose name heads this article. Without fear of consequences or favor because of position, he continually deals his blows for the demolition of time crusted error, or the upbuilding of the truth, as the case may be. His writings from time to time appearing in our columns, have met with such general acceptance, that several have been republished in pamphlet form. The exhaustive article "Who are the Blasphemers? the 'Orthodox' Christians or Spiritualists?" the bold and unanswerable defence of our media, as embodied in "Mediums and Mediumship," and his experiences in spirit materializations, given in "Eleven Days at Moravia," have so been issued, making three neat tracts of over fifty pages each. These are for sale at this office at 10 cents per copy, or three for 25 cents, the party ordering three being allowed to name the particular books he desires—three of one, or one of each of the three being sent on receipt of price as above.

A few copies of the "Ordeal of Life," compiled by Mr. Hazard from the utterances of Dr. John C. Grinnell, are still on our counter, price 25 cents. The work gives the experiences of many individuals in spirit life, and even as a literary phenomenon should attract the attention of the spiritual scholar or skeptic alike.

Buy Illustrated "Lessons for Children."

by A. E. Newton, late Superintendent of Schools at Washington, D. C. It is just the book to have in families. For sale by Wm. White & Co., Boston.

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