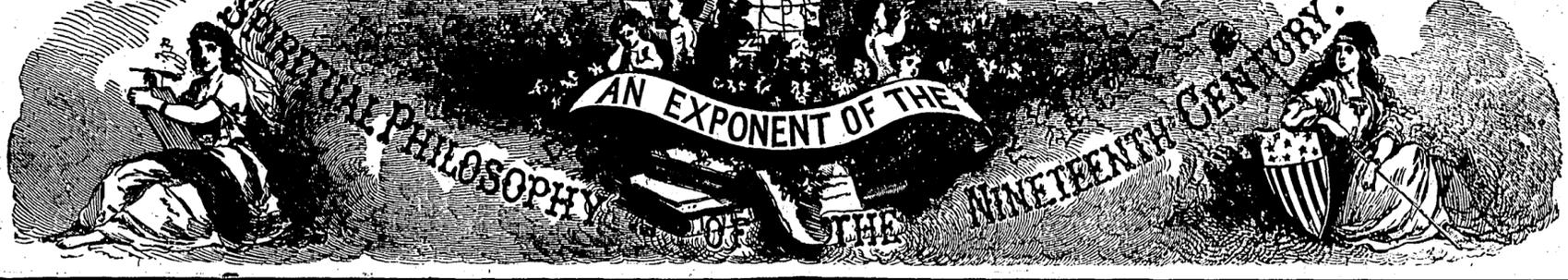


BANNER OF LIGHT.



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Free Thought.

DISCUSSION BETWEEN HEAD AND HEART, UPON PRAYER.

BY ALLEN PUTNAM.

INTRODUCTION.—The free thought and rigid reasoning of the age are extensively reaching the conclusion that unbending Law reigns in all departments and conditions of being; that an eternal Destiny is rolling all things on in an unchangeable course, and that prayer is little else than *imaginative beggary*. Possibly thought as free, and reasoning no less rigid, but from more comprehensive bases, may find provision within majestic Law and controlling Destiny, that the outpouring of "sincere desires" shall meliorate one's condition, and lift him to a higher plane. Complex man possesses emotional as well as intellectual faculties—he has Heart as well as Head; and these two are not always agreed as to what is needful to the amplest unfoldment and highest elevation of the whole man.

Some time ago, I imagined a discussion between Head and Heart, upon *Prayer*; and, to define my thoughts more clearly to myself, committed it to paper. The very able and instructive article upon "INSPIRATION OR INFLUX" from the eminent anthropologist, Dr. J. R. Buchanan, published in the *Banner of Light*, Aug. 10, gave an inkling that rigid physical science may be pushing beyond her wonted bounds in a direction where she begins to find recalcitrant brain organs whose faculties can fully receive their legitimate and predestined unfoldment only through acts of aspiration—through genuine prayer to something higher than self. The dawn of hope that exact science may yet discover and deal with brain organs whose unfolding allment is prayer, prompted me to re-read my manuscript; and as I perceive its tendency possibly may be to meliorate the hardness of scientific thought, I submit it to your disposal.

MR. HEAD.—I, the head, state my positions thus: God—if there be any omnipresent God, enrouding, pervading, vitalizing, sustaining the vast universe, not only as one great whole, but also each and every one of its minutest points and particles—if there be such a God, he or it cannot be a person endowed with limbs and organs, and made into the form and shape of man, but must be some element or principle working through all Nature as uniformly, as unvaryingly as the sun pursues his course in the heavens, or as the force of gravitation acts; must move straight on in its majestic workings without variableness or shadow of turning. Therefore no prayer can avail to win its special favor or attention. As well ask the winter's sun to come bodily down from mid-heaven, and tarry with you, and warm your parlor specially, as to ask the unchanging God to give you any special help. That can never be.

The rain-drops, and all favors, come upon the just and unjust alike. If there be one omnipotent Ruler, even he himself must be ruled by his own inherent properties or forces; so ruled as to be ever self-consistent; so ruled that he cannot change the course of events. From everlasting, things—events—each and all, "were fixed and determined, and cannot possibly be altered." In that determination, man, as all things else, was made the bonded slave of *Destiny*; and Shakespeare said truly:

"There is a divinity that shapes our ends,
Rough-hew them as we may."
Such, Bro. Heart, are my views. God cannot be moved; man's destiny cannot be changed; therefore prayer, of necessity, must be unavailing.

MR. HEART.—I, the heart, am little accustomed to argumentation. My usual course is to announce decisions and give no reasons for them. Therefore you may find me unskillful in clothing knowledge in words; words belong especially to your department, Bro. Head, and are so little used by me that I may bungle and consume much time in my reply.

An easy and not unusual way to contest your positions is to flatly deny your principal facts, and let determination of our differences work itself out in the consciousness of each listener. You reason; I affirm. But to make a sweeping denial of your facts is rather discourteous; and something different from that may very reasonably be demanded of me occasionally.

At this time, I will depart from the simple, concise methods by which I and my partisans have usually combated you, relied upon to keep me in my just position, and to make manifest what is absolutely my proper power in the realm of mind. I feel that this change is not uncalled for; because I perceive that you are getting to be looked up to as my superior in wisdom and in fitness to help, guide and control the whole man.

We rule in cooperation; and while each exerts more or less authority throughout all portions of the realm of mind, we yet have, to great extent, separate residences—separate spheres of operation and methods of procedure.

Your location is conspicuous. You are in the front of the cranium, and are the observed of all observers. Your look is generally outward. Your facts are gathered mostly from the outer world. You laboriously draw conclusions from tangible and measured facts, clothe your conclusions in choice words, and enunciate them with definiteness and authority. You are, indeed, deserving of so much deference and trust, in man's everyday, outer matters, that I seldom, if ever, gainsay you when you speak specially to the outer life, or even when you handle creeds, dogmas or bald Theology. Such things belong with you on the surface, and you may keep them.

willing to let it do so. You seem quite proud of what your reason achieves, and the great, growing influence it is exercising. You are careful to do little to help me and mine out into the light, where the help we give to reason can be seen, and where we might become sharers in its fame and power.

How much, think you, could vaunted reason accomplish in discovering, battling with and overcoming error, wrong, slavery and oppression, were it not prompted, urged on and sustained by my innate love of truth, right, freedom and justice? The most of reason's beneficent projects are suggested by me, and from me it gets its supplies and power.

I ask you, Bro. Head, whence your agents get their best incitements to action, and all their motive force. Should I shut off from you the waters which well up from the depths of my territory, what—what would be the condition of you and yours? You might have an abundance of most admirable engines on hand, but of what use without the steam? I have no wish to censure you, no willingness to quarrel; but I do wish you would help consciousness to take more observation of my possessions and my works, and bring up the many facts and truths which I and mine know, so prominently into view that they would, perhaps, be scrutinized and weighed in conjunction with what you learn from without. Were this done, reason would be better informed, and her decisions would be more broadly based, and more adequate to the safe guidance of the complete man.

Knowledge and guidance, pertaining to spiritual matters and spiritual life, connect very closely with my department of the mind, in which are located many important fountains of wisdom that are little appreciated, indeed, are scarcely known by the occupants of the head.

Truths flow into us—we sense them—we learn by intuition; and inspired by the spirit of latent truths we energize and elevate the occupants of the head.

You have said, brother, substantially, that an infinite ear to hear, and an infinite hand to help, are impossible; and that, therefore, prayer must be unavailing. Yet I feel, and sense throughout all my being, the equivalent of a prayer-hearing and prayer-answering God. Thence I know there is such an one, and I tell you there is, and tell you also that genuine prayer is helpful.

MR. HEAD.—Brother Heart, I would like to put a question here.

MR. HEART.—Put it.

MR. HEAD.—The question is this: What name do you give to this equivalent of a God? Is it Jehovah, Jesus, Allah, Manitou? which? or what else?

MR. HEART.—In reply, I say, and say truly, that names—yes, that words, all words, belong exclusively to your department; and that whenever, as now, I have occasion to use them, I have to borrow from you. And your vocabulary is illy fitted to my use. It was made up by you and for your outside purposes; and it falls—lamentably fails to meet my needs. I care nothing for a name. If you require one, select for yourself; it is immaterial what word you take.

MR. HEAD.—Excuse me, Bro. Heart, for interrupting again, but I wish to know whether your equivalent to a God is a person or not.

MR. HEART.—It abounds in persons, Bro. Head.

MR. HEAD.—Abounds in persons! What can that mean? I want to know if there exists One Infinite Person.

MR. HEART.—Here, too, any word of your cramping language would but serve to hide a momentous fact. I neither accept nor reject the word person as applicable to that which is ever present with me, and gives me help when I ask aright. Were I to call it a person, you would instantly deem the substance a mere nullity, because you could not grasp, cramp, bind, mold, shape and bring it to be, in all its parts, the semblance of a man.

Both you and I, brother, in concerted action, and using all the wanted powers of the whole mind in one prolonged and most strenuous effort, could never personally the boundless. No finite mind can ever make the first step of progress toward any confine of the infinite. Such nowhere exists. An intelligent being of form and shape, of stature and breadth and outline, with which you generally endow a person, such a being cannot be infinite. If one vast personality be a needful attribute of a satisfactory God, then let imagination do her best; let her create the fairest, brightest, loveliest, noblest, the most majestic form and face within her amplest possibilities; for the embodiment of the heart's God; and to such let the tongue supplicate and the affection glow. Infantine imagination does thus; and there is no harmful idolatry—no sin in that; but it is a helpful, natural, beneficial work. Such imaginings may be helpful, needful to the best good of many in mature life; and those to whom they are useful should indulge in them.

If the all-pervading life possesses an omnipresent consciousness—conscious in itself of the consciousness of each archangel, angel, devil, spirit, man, beast, bird, fish, insect, and whatever else has either animal or spiritual life, anywhere in all the boundless universe, if there be in God such a proximate personality as that, no finite mind can begin to take in the fact in all its vastness and to comprehend it. Facts may exist, and yet be unknowable by the most unfolded finite mind residing anywhere in all the vast realms of creation. I do not pronounce it impossible that the Infinite may have essentially one vast personality; but do say that any personality of the Infinite comprehensible by man, is the handiwork of man's imagination. Personally, or not, as one's needs and best good may require.

Partially I evade your point, Bro. Head, and purposely, too; for why shall I divert your thoughts away from the substance, and set them to cogitating the applicability of a descriptive term? I seek rather to incite you to explore the deep recesses of my inmost realm, and see if you cannot there find faculties belonging to both your and my essential selfhood, which can lay hold of and get satisfactory knowledge of facts and truths which no outward words can ever adequately embody or convey. Faculties, competent to this, do exist within my domain. Such faculties—now scarce observed—will become prominent in man, when he shall drop his outer robe and pass to the home where all verbal language is lost—where words are needless, because knowledge in all its forms and varieties flows in and out through every sense—responds to the call of every sincere desire.

Yes, Bro. Head, your mental philosophy, usually, is a covering too narrow to envelop the whole man in—a bed too short to stretch him upon at his full length. You magnify the intellectual and ignore very much of the affectional nature. The last analysis will find the intellect a servant of the affections.

MR. HEAD.—What? What? Bro. Heart, do you call me and mine your servants?

MR. HEART.—I merely intimated, Bro. Head, that you will be subordinate to me when we shall leave verbal language behind us—when we shall necessarily dispense with all your tedious processes of ratiocination, and all your protracted studies and cogitations. Such things are very important here and now, and they pertain especially to your department. I claim no lordship yet, but only hint that changes are ahead, and that mutual frankness, generosity and justice between us are very becoming.

My wisdom always limitedly permeates your domain—invigorates the energies, shapes the aims, foreshadows the ends of the noblest efforts of the intellect. Much the larger portion of my wisdom, however, is barred access to the outer man. The faculties for selecting, combining and enunciating words are all in your department; and you and yours either cannot, or will not, put my wisdom forth with the fullness, clearness and force that I desire, or that the highest good of man calls for.

At times—and now is one of them—your will to help me is good; you aid me all you can; and please help me while I move your declaration that "man is the bonded slave of destiny." That broad assertion needs qualification—needs contraction. Certainly I feel so, I sense inwardly the fact that it is so. Your own quotation from the deep-seated poet implies that man can choose whether he will or not rough-hew the framework of his structures, even though some divinity may do the finishing work.

My wisdom is acquired where spiritual light illuminates—where spiritual perception learns much which you, Bro. Head, cannot see. Mind, by you, yourself, are only an eye discerning outward objects and surface facts and principles. Through me, you draw the very life of that eye, which you are. Such an eye is purblind in the deep recesses of the inner-life. My inward penetration is far deeper than yours. I sense, and thence know many facts which to your purblind vision are but fancies. Yet the God within me certifies them as facts; and in his name, and by his authority, I tell you that man's heart does measurably devise his ways; that man has some power of choice; that he has freedom enough to make him a creature of varied and vast responsibilities; that he is held responsible to a judge who holds court in the innermost room of that temple of the living God, in whose outer halls only reason is qualified to sit in judgment. Some witnesses testify in the court, where conscience presides, whose processes of communication are unintelligible in Reason's halls. Their testimony is not clothed in Reason's language, and cannot be made definitely comprehensible by her consciousness even—much less by her logical faculties. So far as reason fathoms and compasses man, he may seem to her absolutely and in toto only a straw floating on the ever flowing currents of general laws, while yet a more comprehensive wisdom, a deeper consciousness, knows more and better. I appeal to the general consciousness—to men and women everywhere. In many a dark and anguishing hour, when reason could see no ray of light—could find no soothing balm, many of you mortals have sensed help compassing you about in the unseen; have sensed saving power in the realm of mystery; have felt and thence believed that prayer could be heard and answered.

In times of deep distress, in hours of conscious helplessness, the heart often yearns for and gets such help as man and the outer world alone can never give. Whence that yearning—that prayer? From the head or from the heart? Can it be an outflow from the deliberate reasoning faculties? No. The rushings of the waters indicate a more gushing fountain—a more impulsive force. Jets from the lower depth of being stream up high above the common level of life's waters; they come from fountains which the intellect generally fails to recognize; whose properties reason's chemistry cannot analyze; whose elements do not become factors in the problems which logic solves.

There are deeper depths in man than the intellect usually fathoms, or science often deals with. Up from out such hidden wells there sometimes rush forces, which, with the voice of an indwelling God, bid intellect be still, and not obstruct the lives—those deeper, higher powers—faculties peculiarly taught of God, that intuitively sense His presence; that are themselves the hiding places of His power, and which now rush up to hold and help the soul in the hour when its crushing needs are upon it, and in which reason can find no way to help.

Prayer by the higher and inner faculties is natural and helpful. I, the heart, know this. My teachings come from deep sources, and are entitled to much consideration. Out of the heart are the issues of life. The intellect is vivified and set in motion by the fires of the affections and the will. These have their home near the seat of life in man—nor are they devoid of peculiar wisdom, or peculiar influence upon man's faith and life.

Those facts and truths which the heart strongly loves, the intellect strives to embody into the creed of the head. Those persons whom the heart warmly loves, the intellect cheerfully devises ways and means to please and support. Those pursuits which the heart loves, the mind devotes itself to with alacrity and perseverance. True, there is reflex action. What the intellect approves the heart would be glad, because of such approval, to love, embrace and cling to. Still, the heart is not below the head in wisdom or power. I, the heart, counsel man to pray.

MR. HEAD.—Bro. Heart, to whom or what can man pray, rationally, expecting to have his prayer answered? Your *quasi* God has not been well defined. You leave it nameless, and you completely mystify the matter of its personality by saying that it abounds in persons. Now, plainly and to the point, where and what is your prayer-hearing God?

MR. HEART.—It is here, Bro. Head; here in you, and me, in all. It is in, below, around and above all. It is everywhere. Man cannot be where it is not. I sense it wherever I am or have been. Such is my answer to tie—where?

And now for the *what*? It is the omnipresent, all-pervading spirit—*universe*—both whatever helps to constitute that universe and also all things contained in it; it is one all-animating principle, together with each fiery spark of individualized intelligence which that all-animating principle has ever emitted, including also all the activities of and emanations from the world of souls.

It is anything, organized or not, in the Great Unseen, that man can avail himself of to gain spiritual light, spiritual growth, spiritual power, or any other good thing whatsoever, whether temporal or spiritual. To such a God, the higher faculties in man which want and yearn for more than this world of the outer senses can either give or take away—to such an Unseen Spiritual higher faculties may pray, rationally believing that "the soul's sincere desire" can be felt on the other side of the screening veil—that it may attract the sympathies and bestir the activities of listening angels. One who dwells in the ever near and yet unseen life of the departed has said:

"And we hover round when the hour of prayer Comes on at the close of even—
"Midst the hallowed family band we're there,
"And we look those prayers to heaven."

The pervading intention of the preceding discussion was to preserve the emotional part of man from being unduly discarded by the intellect. Intellect alone does not grasp in all attainable fullness such questions as the rationality of prayer, the existence of free agency and kindred matters—does not bring to their consideration all the knowledge which the whole man may possess concerning them. Once given an over-ruling God unqualified Omniscience embracing all things in the future—and logic will inevitably evolve fixed fate. Part of the man, however, distrusts the soundness of the conclusion; his love nature instinctively senses weakness somewhere—he may be unable to define that weakness—yet he is forced to more than suspect—yes, to believe that it exists, because consciousness daily and hourly testifies to his choice of ways, means and ends. All animals seem to be endowed with powers for free action within their natural spheres.

Let reason and logic have free course and do their utmost in all legitimate ways. Let them bring us down to "hard pan" as the basis of discussion—but if they claim accurate and full knowledge of a divine attribute and power to define with absolute certainty what such attribute demands, the affectional nature may come forth and say that itself learns some things which outward observation and the intellect are too obtuse to discern; learns that some free agency does exist, and that too in full harmony with all the attributes of Deity, and it may say to isolated reason,

"Go, teach eternal wisdom how to rule—
Then drop into thyself, and be a fool!"

ALIVE.

When the wind-waked robin starts in the wood
At the joy of the earth who escapes her bars,
And the birches flutter in breezy mood,
And the quick brooks run and sing in the sun
To some strain of the song of the morning star;

When the gay rhyolites through the swamp
Like a setting cloud of winged things
All a-quiver in purple pomp,
And their green and gold the ferns unfold
To the far heard murmur of hastening spring;
When trilliums nod, and the columbines
Spread like flames through the forest gloom;
When in open field the white-weed shines,
And the birds and the bees in the apple trees
Dart through skies of blue and of bloom;
When the whole bright orb is flashing along,
With her cloudy gossamers round her curled,
A thing of blood and leaf and song—
Still, I cry, in He far as the farthest star,
—Or living and pulsing across His world?
Harriet Prescott Spofford, in *Harper's Magazine* for August.

IF NOT SPIRIT-FORMS—WHAT?

EDITORS OF THE BANNER OF LIGHT.—I notice in your issue of June 15th, an article on the "Tangibility of Spirit-Forms," by J. B. Loomis, which conflicts very strikingly with teachings previously given, and I think accepted by nearly all who credit the genuineness of the phenomena. The belief has become wide-spread that the forms seen at Moravia and elsewhere are the actual spirit forms of our departed friends, materialized in some manner to render them visible to our eyes. This involves the supposition that while we see a form, there is no other form anywhere else belonging to the individual spirit-entity thus represented. We see all there is. Although to my mind there are many difficulties attending this theory, the one advocated in the article referred to seems infinitely more puzzling;

in fact, wraps in a double blanket of darkness that which was obscure enough before. The writer says:

"It is evident that these productions are far from being the veritable aura or face, or person of a spiritual being; not a portion of the body now worn eternally by a spirit-friend, as is generally supposed." "The beings of the higher life have by no means materialized themselves," "but some chemical synthesis—spirit, of course—who can condense atoms and mold them, has effected a transient formation, which resembles not always the person expected, or known even, but modeled from some individual departed from us, whom he could most easily represent under the circumstances. When these aggregations of etherized atoms do present a model which is unmistakably recognized, a great and valuable success has been attained."

But these effigies, if such they are, speak, and proclaim themselves spirits in form. They kiss our foreheads, they present flowers, they smile, sing and dance. Are they mere puppets, manipulated by some "chemical synthesis" to appear what they are not? And where, mean while, are the spirits—the originals of these counterfeit presentations? Are they responsible for the performances of these chemical creations, or are they ignorant of them? Who will throw light upon this matter so near to all our hearts?

A HOPEFUL INQUIRER.

Scientific.

COSMOGRAPHY: A Description of the Universe. NUMBER EIGHT.

BY LYSANDER S. RICHARDS.

At many places upon the earth's crust there are fissures or crevices extending through the rocky bed, due probably to some internal convulsion; these fissures are often filled by a trap-dike. One is visible in the quarries of the town I live in, Quincy. A large granite bed is cut into by said trap-dike, and it is very probable that when the fissure was made a portion of the liquid molten mass occupying the earth's interior, was forced up through it and hardened in process of time into a trap-rock. The color of these rocks or dikes is often dark grey, and they are somewhat similar to the common slate, except coarser grained and rougher, with the touch more like sandstone.

Basalt is a rock of similar description, of a more reddish and grayish black cast, and its chemical composition very slightly different; it occurs often in columnar forms, as at the Glant's Causeway and elsewhere. The Pallades on the Hudson are prominent representatives of trap in the United States. Both trap and basalt are extensively used in macadamizing roads on account of their great hardness. The stream of lava ejected from a volcano often produces a light and porous stone, called pumice stone. All rocks of lava are in fact more or less porous. Scoria, a common variety, is very light and filled with large pores.

Coal was formerly considered a rock; it is now known to be of vegetable origin. One has but to visit a coal mine and be fortunate enough to find one of those walls that are frescoed, as it were, with fern and other plant impressions, to convince him of the truth of its plant-ancestry. In some mines, stumps of trees, standing erect, are found running through several overlying rocky strata. The carboniferous epoch was the great coal-making age. A large portion of the land surface of our globe was covered with vegetation, coal plants the most prominent. The continent at this age was subject to various changes; at times it would be high and dry above the water, and at other periods largely submerged in the ocean, in which condition the plants decayed, forming an extensive bed over the submerged portion of the continent. While lying in this watery grave, constantly decomposing, settling and becoming more compact, clay, sand and shells were continually washed over it, which covering it prevented to a large extent the carbon escaping from this decomposing mass, the same as in the manufacture of charcoal, wood is ignited, decomposed, soiled or earth are thrown over the decomposing or burning mass, it smothered, the carbon is largely prevented from escape, and charcoal, pure carbon, the result. So does the earth, accumulating over the extensive decomposing coal plant bed, check the escape of carbon and convert the under mass into coal. The continual accumulation of earth over it tends to harden the underlying bed by the constant pressure the earth's weight gives to it.

The sand constituting a portion of the earth deposit, in process of time is converted into sandstone, hence a layer of sandstone is above the coal, the clay washed over and deposited on the sand hardens into rock as before described, and we have a layer of argillaceous shale; then shells are constantly being washed over the bed, and in course of time are consolidated into limestone. Thus we have in the coal measures, a bed of coal, overlying which a layer of sandstone, another of shale, and another perhaps of limestone. The continent by this time, after the lapse of thousands of years, is again elevated, soil accumulates over these layers described, vegetation starts, and huge plants once more cover the earth; the continent is again submerged, another bed of coal is formed, and the process thus goes on.

In the United States, these beds extend through Rhode Island, the central portion of Massachusetts, Pennsylvania, half of Ohio, part of Kentucky, Tennessee, Indiana, Illinois, Michigan, Iowa, Minnesota, Missouri, Kansas, Arkansas, northern part of Texas and the Rocky Mountain region. During this age, the Appalachian range of mountains was elevated, and previous to this revolution all coal was bituminous, soft, but from this disturbance the coal east of the newly elevated range was deprived of its bitumen, and thus converted into hard anthracite, while as we proceed west of said mountains, the coal grows softer, finer, semi-bituminous, then bituminous. Through searching investigations by one of our most distinguished geologists, it has been found that coal in Pennsylvania is gradually being made to-day at the rate of one foot in two thousand years. Beds vary from one inch to forty feet in thickness, hence at the same rate of accumulation and solidification the thickest beds in forming must have occupied some eighty thousand years.

VERMONT.

Quarterly Convention of the State Spiritualist Association.

Held in Stowe, Friday, Saturday and Sunday, June 29th, 30th and 30th, 1872.

Reported for the Banner of Light.

Friday Morning Session.—The President not present, the Convention was called to order by Dr. M. H. Houghton, of Stowe, one of the Vice Presidents, who gave the objects of the meeting, and stated that it was now open for remarks from any one who had a word to say upon any appropriate subject.

Dr. E. B. Holden related a test he received through Mrs. Geo. Pratt, of Granville, Vt., at a convention held in Stowe, four or five years ago.

Father Wiley taught Orthodoxy was to be blotted out. It could not stand. It had been teaching a God of contradictory attributes. It had been teaching a God of infinite love and a God of infinite wrath; and a house or a kingdom divided against itself could not stand.

A. P. Carpenter.—It is the testimony of such men that is demonstrating the truth of Spiritualism. I knew a woman who, on her dying bed, had her vision opened, and she saw her spirit-friends. It was as real to her as the presence of her earthly friends, and it robbed death of all its terrors for her. She was not a Spiritualist. Her family were not Spiritualists; but it made Spiritualists of them.

Mr. Knight.—I know Spiritualism is true. It is not a matter of belief. The spirit is real; the material form is but a shadow.

Dr. M. H. Houghton.—I enjoy these love-feasts. I believe in the communion of spirits. We want to stir up the slumbering elements, and put our faith upon a practical working basis. Adjourned to 1 o'clock P. M.

Afternoon Session.—Charles Crane, Thomas Middleton and W. B. Parish were appointed a Committee on Resolutions.

After the conference, Dr. E. B. Holden was called to the stand, and addressed the Convention, being followed by Dr. M. H. Houghton, who said we were here to promulgate Spiritualism. We were Spiritualists; many of us, because we had been taught and reared by our friends who had gone before us. But phenomenal Spiritualism was not the all of the matter. Spiritualism means the emancipation of the whole race. We want the babies to have their rights, and the boys to have their rights. Spiritualism means that you should be freed from every servitude. The great need of the age is something that will do humanity good—something that will elevate the race. Adjourned to 7:30 P. M.

Evening Session.—Mrs. Dr. Houghton and Albert Manchester were appointed a Committee on Finance. Wm. B. Parish and Charles Crane were appointed a Committee on Business, to act with the Committee on Arrangements.

Charles Crane.—Some of our friends have been lamenting that we are bound about by fetters; but I believe there are now in this country eleven million souls who have been emancipated from the chains of Orthodoxy, and fully believe in the communion of spirits. I have learned more from reading the communications in the Banner of Light than from all other sources.

Dr. E. B. Holden called upon a resolution which he introduced into the convention at Chester, last January, and which was offered to lie on the table. As the discussion on the resolution was extended through several sessions of the Convention, to its third reading and final adoption by a full house on the afternoon of the last day, the reporter has thought best to so arrange the resolution and the discussions on it that they may stand in connection in this report. The resolution was as follows:

Resolved, That the perpetuity and stability of republican institutions depend upon the maintenance of individual rights; and the maintenance of individual rights depends upon the maintenance of the inviolability of individual rights; and

Resolved, That the Bill of Rights, made part of the Vermont Constitution, is a natural and inalienable right to worship Almighty God according to the dictates of their own consciences and understanding, as in their opinion should be regulated by the Word of God; and that no man ought, or right can be compelled to attend any religious worship, or erect, support or place of worship, or maintain any minister, contrary to the dictates of his own conscience; and that no authority can or ought to be vested in or assumed by any power that shall in any way interfere with or in any manner control the rights of conscience in the full exercise of the rites of religious worship; therefore

Resolved, That to make the reading of the Bible or offering up prayers a part of the regular exercises in our public schools is a violation of our constitutional rights, since it compels by law to attend religious worship by a tax upon the Grand List; and it is a direct blow at our republican institutions, since it restricts the freedom of conscience.

Resolved, That it is the duty of Spiritualists and Liberals, of whatever name, to use their influence everywhere and to labor without ceasing to banish the Bible and exclude all religious exercises from our public schools.

The subject presented in this resolution is one that most intimately concerns us all. I have been watching the efforts of the churches in this direction for years, and have become thoroughly satisfied that they bore ill to the country. Events that have been transpiring at home within the past two years have awakened me to a livelier appreciation of the danger that threatens us, and stirred me up to draft and introduce this resolution. But little more than two years ago the churches found us a united and harmonious school district, working together for the best good of the children in the best known way. We had triumphed over the evils of small numbers, and a small Grand List, had finished and furnished our schoolhouse in a manner that we justly felt proud of.

That great vigilance committee of the evangelical churches, the Young Men's Christian Association, had its watchful eyes upon us, and just at the most favorable moment, when we were reveling in a feeling of security, they made a raid upon us, and we became entangled in the fatal web of religion. From that day we were doomed, split up into factions; there was an end to harmony, and we were ruled by a hope of remedy. Prayers and reading the Bible were introduced into our school, and our beautiful schoolhouse was converted into a house of religious propaganda. Our money was taken from us in violation of our constitutional rights to support public worship, and no amount of sophistry can make anything else of it. Now I go against our public schools being managed in the interests of any sect, or having any religious theories whatever taught in them. I hope to hear a full, free expression of opinion on this resolution, and when we have spoken let us act. If we are to have this fight forced upon us we may as well begin it now, and "fight it out on this line."

A. E. Carpenter.—My experience has been almost as hard as Bro. Holden's. I used to teach in Connecticut. They put me ministers on the Board of Education. They insisted on reading the Bible in school, and I did it. I became a Spiritualist; it was found out, a school meeting was called, and I was dismissed. After this I had an application to take a school; I told the committee I wanted to have an understanding about this matter. I was a Spiritualist, but should not teach Spiritualism nor any other religion. Said he, "We do not want a teacher of that sort," and I did not take the school. I felt the spirit of persecution the year before, I felt it then, and I have felt it many times since. I feel deeply on this question. I believe in education, but I do not believe in forcing upon the minds of the children that book called the Bible. They cannot understand it. It is a book that no one can understand, and the schoolhouse is not the place for it. Christians would raise their hands in holy horror were the Mahometans to insist on having the Koran read in our schools; and yet Christians are doing the same injustice to the feelings of others.

I want the Bible banished from our schools. It has no business there. I am in favor of the resolution. I hope the Convention will adopt it, but not until they have talked about it. I hope it will be adopted by this Convention, and published in the Banner of Light, and wish it might be published in every paper in the land, that the people may know how we feel upon this question.

Thomas Middleton.—Twenty-four years ago, when Spiritualism was first started, it was treated by the Christian world with ridicule and contempt. As it grew it attracted the attention of the churches, and they began to oppose it. They found it was getting to be a mighty power in the land. They hoped to stay its progress by instilling their doctrines into the minds of the young, and they sought to get control of the schools, but they failed to a certain extent. What next? They sought to introduce God into our Constitution, and they failed again. And now their main resort is in the Young Men's Christian Association.

Mr. Lizzie Manchester.—I have been a teacher, and like Bro. Carpenter, have suffered from this religious pressure. I hope this resolution will be talked upon, and receive a full vote.

Charles Crane.—I am in sympathy with the remarks that have been made; but in presenting resolutions on this, we ought to be cautious as in introducing them upon other subjects. There are many very good men in the churches who are honest and very earnest. In wishing to have the Bible read in school they do it for the good of the children.

They are our friends, though they are opposed to Spiritualism. They oppose it because they do not know what Spiritualism is. Be charitable to them, and let us try to convince them of the good of Spiritualism by our works.

Mr. Dunbar.—I do not believe any more than any of you in having religion taught in our schools. I have had some experience as a teacher, and have had objections made against me because I was a Spiritualist. I am in favor of the resolution in the main, but might object to the wording of some portions of it.

Sabin Scott said he was in favor of the resolution, but desired the members to wait till all the delegates were in, that there might be a large vote on the question. We do not want the Bible in our schools. We do not want our children brought up in blind reverence for that book as we have been. L. B. Avery deprecated the use of harsh assertions against the Bible in debate, as such things had a tendency to repel our opponents who would otherwise be inclined to investigate, and lead them to turn from us in disgust. He believed there were many truths in the Bible.

Some further discussion occurred, participated in by Sabin Scott, Charles Crane and Father Wiley, after which E. B. Holden said: Before a final vote is taken on this resolution, I wish to relate an illustrative incident that occurred here, in the village of Stowe, in which a little girl, a dear little friend of mine, was the victim. The very pious teacher used to read a chapter from the Bible and pray every morning, compelling her pupils to get down on their knees or bow their heads in ceremonious devotion. After the services, she would question the children to ascertain whether they said their prayers at home. The little girl's parents were Spiritualists, and because she would not say she said her prayers at home, her devout Christian teacher laid the perfection of the God she worshipped by pouring out the vials of her holy wrath on her pupil's defenceless head. To punish her, she kept her in at recess, and retained her after school was dismissed at night. Her parents took her out of school. They could not in conscience send her to that teacher any longer. I tell you, friends, there is no middle ground on this question. We must either submit to this religious despotism, or exclude all Bibles and religious formulas from our schools.

A. E. Carpenter.—That reminds me of a circumstance that came under my observation when I was traveling as State Agent of the Massachusetts Spiritualist Association. There was to be some public exercise in a school, to consist in part of recitations. The little daughter of the friend with whom I was stopping, had learned a poem published in the Banner of Light. She had recited it to her teacher, and was asked where she got it? She said she found it in the Banner of Light, and her teacher would not permit her to recite it. She appealed to the committee, which was composed of one Spiritualist and two Orthodox Christians, and the result was, the piece was excluded. It did not contain anything being particularly unspiritual, but it was taken from the Banner of Light. Let us purge our schools of religious dogma. I do not believe in teaching children what we know to be false.

Thomas Middleton.—Why should the effort be made to continue the Bible in schools? It is an old mania that drags men will catch at straws, and it is a desperate effort of a drowning cause to get control of the minds of the rising generation. I shall vote for the adoption of that resolution.

Dr. M. H. Houghton.—We ought to act on this resolution intelligently. Though we may vote to exclude the Bible from our schools, we do not want any war with the Bible. There is a good deal of Spiritualism in that book. I would not introduce Spiritualism into our schools. I would not introduce any religious teachings into them. I would have them entirely free.

Charles Crane.—It is not the Bible we object to so much as the dogmas which are taught from that book.

The resolution was called upon for a third reading and final action Sunday afternoon, and was unanimously adopted.

Saturday Morning Session.—Opened with conference, in which Mr. Knight, L. B. Avery, Sabin Scott, Charles Crane, Father Wiley, A. E. Carpenter, Dr. E. B. Holden and Barbara Allen took part. At the close of the conference, the Convention was addressed by Dr. George Dutton.

The Doctor read a poem entitled "We are right, and you are wrong," and then proceeded to speak earnestly in advocacy of the abolition of the death penalty. I have been told that Spiritualists do not practice what they preach. I have come to the conclusion that we are not much in advance of other people. I have thought that in some respects we are behind other people. It is high time we had a diagnosis of the disease called Spiritualism. We have expressed the want of union among Spiritualists for practical work, and urged that the cause be consolidated under a number of needed reforms. If we examine the lives of Nature, we find organization there; and yet we are, many of us, opposed to organization. It is my conviction that Spiritualism, as a new and prominent doctrine, will be reckoned with the things that were, unless we put ourselves to practical work. Other denominations are the better to-day because of the labors of our mediums in their midst. I think I understand this matter of organization when I say that those who oppose it are opposed to tyranny—they are opposed to despotism. But, to my thought, the worst despotism in the world is the despotism of the unorganized masses. But to return to the subject of the death penalty. Spiritualists are generally informed on this subject. They believe it is wrong to take life. Now, if we would abolish the law of blood in this State, we must concentrate our efforts.

Singing by the choir. Adjourned to 1:30 P. M.

Afternoon Session.—Conference participated in by Messrs. Wilbur, Middleton, Knight, Dunbar, C. G. Dodge, Pajjeh, Houghton, Crane, Wm. Dodge, Avery, Carpenter, Dutton and Wiley, and by Miss Allen and Mrs. Paul. The conference closed with singing by the choir, when the Convention was addressed by Mrs. S. Woods, of Burlington, who referred to the position assumed by Spiritualists as to salvation through individual merit rather than a far-off vicarious atonement, and said the great lesson of the new philosophy was to teach men so to live as not to bring pain upon themselves or others by reason of violated law, whether moral or physical.

Song by Mrs. Manchester. Adjourned to 7 P. M.

Evening Session.—After the usual conference the Convention was addressed by A. E. Carpenter, of Boston, presiding by reading "Peter McGuire," from "Poems of Progress," by Lizzie Doten. We live, he said, in an age of thought. We are ready to investigate all questions of the time to discover whether there is anything in them worthy of our consideration. We ask questions of the religious teachers of the age for the proof of their affirmations. Because the church cannot answer, the people have turned from the church and are looking toward the heavens for the light which is revealed through Spiritualism. We are Spiritualists because we dare to think. The joy which fills my soul because of the knowledge we have, cannot be expressed by anything short of faith. As Spiritualists, we are not compelled to go to the Bible for proof of Spiritualism. We are not indebted to the Bible for the faith which we affirm. We find that any sort of action of the part of mankind may receive a sanction in the Bible. We are not compelled to go to the Bible for our witness—a witness that testifies in so many different directions. We draw our inspiration direct from the great living fountain.

Song by Mrs. Manchester, followed by Dr. George Dutton in an address on the subject of physiology. Adjourned to 9 A. M.

Sunday Morning Session.—The session opened with a very interesting conference, which was closed by a song by Miss Sallick.

Dr. M. H. Houghton made an impressive prayer, and was followed in an address by Mrs. Emma L. Paul. Another year has passed away, and again we meet to clasp the warm hand of friendship and listen to the teachings of angels and the friends of men. All the structures of earth, whether of politics or religion, have been upheaved by labor; but since the advent of Spiritualism into the world, many think, or seem to think, that we can receive the heavenly light without any effort of our own. But the blessed angels have sought out many who were adapted to the work of carrying the messages of love and truth, and sent them out as laborers in the field. As I once heard a Methodist minister say, he heard a voice saying unto him, "Go forth and preach, or be damned!" so there has been no choice left us but to obey the high behest and go out over paths not always flowery, nor always pleasant, traveling in weariness and needing the support of all our friends. If I have been the means

of driving fear from one soul, or drying the tears from the eyes of one of earth's sorrowing ones, in the course of my labor as a public speaker, if I have been the means of bringing comfort to one desponding heart, my labors have not been in vain. One Spiritualist here is a work for you to do. If you would bestow a legacy to your children, and place them above the dogmas of a dark and superstitious age, lend a helping hand to uphold the glorious cause you have espoused. Unless you are up and doing, the Christian churches will take the work out of your hands, and Spiritualism will become a thing of the past. Already the churches are taking on more and more of Spiritualism, until there is more of it in a sermon to-day than there was in forty of twenty years ago. I rejoice that it is so, but I do not want my daughter taught Spiritualism mixed up with Orthodoxy; and I believe my feeling on this subject is the feeling of every mother in our ranks. Let us strive to free our children from the curse of spiritual slavery, for as one has said with great truthfulness, "the greatest degradation is to be a slave and not know it." She spoke of the importance of woman's efforts in the reformatory work, and ended by earnestly calling on the liberal element to unite for practical results in the enfranchising of mankind.

Singing by the choir.

Address by Dr. M. H. Houghton, on the subject, "The Voice of Theology and the Voice of Spiritualism." At the close of the address there was singing by the choir, when the Convention adjourned to 1:30 P. M.

Afternoon Session.—The usual time was devoted to conference. At its close the Convention was addressed by Dr. E. B. Holden, after which Mrs. Lizzie Manchester favored the Convention with one of her fine improvised songs, and was followed by Mrs. Fannie Davis Smith with an address. "Nature to-day," she said, "is one grand poem; and we, catching the beautiful strain, would unto our voices in the divine anthem. Doubtless to those who are wedded to the faith of Christianity, we seem to stand on the borders of infidelity. Skepticism is the stepping-stone to knowledge; and he who has never doubted has never really lived. As John stood on the Isle of Patmos, and saw the vision open before him, so the student may sit in the cottage as well as the palace, and receive the inspiration from the spirit-world. Let us not be misled by the temptations of the wine cup and haunts of dissipation, and we need to work to surround them with influences that shall keep them in the church to keep them from falling. Our houses of prostitution are patronized and upheld by the clergy, by the lawyers and the doctors, and the churches do nothing to lift the poor, degraded inmates and place them on a platform of self-respect, of remunerative work and happy industry. Christianity is pledged to uphold the rum shops. The clergymen are pledged to uphold the rum shops. If the Spiritualists will not extend a helping hand to the poor fallen women, in God's name will they do it? The American homes are festering with corruption, and who is going to purify them? The longer we delay the work, the more complicated will be the labor."

Adjourned to 7 P. M.

Evening Session.—Conference. Thomas Middleton presented the following resolution:

Resolved, That the price of freedom is "eternal vigilance," and no man can possibly be free who is bound by the dictates of another's conscience and not his own, either politically or religiously. It is therefore the duty of every citizen to be vigilant, while it is his duty to wield an uncompromising warfare against the errors and dogmas of the past, so strenuously taught and inculcated by high-spirited political and religious teachers, and to maintain the human family in bondage in the chains of slavish fear, it is also our duty, in the spirit of love and kindness, to show them the better way, and to urge it upon them by living such lives, ourselves, of virtuous and Christian integrity, that they may be able to see the error of their ways, while we live with them, and without which he told them they were none of his. It is also our duty to ever hold in remembrance that "who would be free, themselves must first be free."

W. B. Parish introduced the following:

Resolved, That the price of freedom is "eternal vigilance," and no man can possibly be free who is bound by the dictates of another's conscience and not his own, either politically or religiously. It is therefore the duty of every citizen to be vigilant, while it is his duty to wield an uncompromising warfare against the errors and dogmas of the past, so strenuously taught and inculcated by high-spirited political and religious teachers, and to maintain the human family in bondage in the chains of slavish fear, it is also our duty, in the spirit of love and kindness, to show them the better way, and to urge it upon them by living such lives, ourselves, of virtuous and Christian integrity, that they may be able to see the error of their ways, while we live with them, and without which he told them they were none of his. It is also our duty to ever hold in remembrance that "who would be free, themselves must first be free."

On motion, voted to lay these resolutions on the table.

Resolved, That it is not only the privilege but the duty of every person to question the infallibility of the Bible, and to ascertain how far it has the privilege of occupying the minds of men, and what reason there is for claiming that God walked and talked with men anciently and does not do so at the present time.

On motion, voted to lay these resolutions on the table.

After the conference closed, the Convention was addressed by Mrs. Lizzie Manchester:

The hours have swiftly passed since we came together to hold sweet communion with each other, and to learn something more of the great truths of Spiritualism. It is not all of Spiritualism that our dear ones who have gone before are here with us—that I know my mother is with me. Dear as it is to me, it is not all there is of our beautiful philosophy. It is that it gives a nobler, grander conception of the divine thought. To me Spiritualism is the embodiment of all truth. It is the grand cause, and all that we see is the effect. As we contemplate the beauties of science and the noble ones who have brought it out, we are rapt in admiration of the power that produced it. Thanks to the noble souls who have labored in the past; thanks to the noble minds who have brought out these ideas which have been as foundation stones for us to build upon, that the angels might enter in and dwell with us. And the ages that shall come will bless the powers that have labored so faithfully in the cause of truth. But as we have looked around upon the world for the manifestations of combined action on the part of Spiritualists, we have had our fears; for we tell you that the forces of the enemy are marshaled to battle against this new-born light. Every effort that ingenuity can invent will be made to thwart your labors. Ye who stand fearless and true, rally to your standard before it is yet too late. All conditions around you are now being ventilated, and woman's sphere and woman's work are agitating the world as never before. Talk not to us to-night, you who consider that it is woman who turns the world into vain fashion; shoulder to shoulder we can turn it back again, and woman can be the saviour of the world.

A. E. Carpenter followed Mrs. Manchester in some remarks that sent a magnetic thrill through the audience.

Dr. Houghton moved a vote of thanks to the choir; to Mr. Keeler, the landlord of the Mount Mansfield Hotel, for the hospitable manner in which he entertained the delegation to the Convention; also, to the Vermont Central Railroad, for their liberality in granting free return certificates over their road—all of which were enthusiastically carried.

Dr. Holden said he should not feel satisfied to go away without taking the sense of the Convention on a resolution he introduced at the Quarterly Convention in Chester, last January, and which was heartily endorsed there. The resolution read as follows:

Resolved, That in the natural course of events, our sister, Mrs. E. M. Wolcott, has been removed from the field of her labors in the earth-life, since the meeting of our annual convention; therefore

Resolved, That if it is the sense of this Convention that, in her removal, the Vermont State Spiritualist Association has lost one of its most faithful laborers, the cause of Liberalism an earnest advocate, humanity a true woman, and her children a devoted and self-sacrificing mother; and that the sympathies of this Convention are hereby tendered to the children and relatives of the deceased.

A. E. Carpenter moved that the Convention adopt the resolution, and a copy be furnished for publication in the Banner of Light.

The motion was carried with a hearty response, and the Convention dissolved.

E. B. Holden, Secretary.

SPIRIT PORTRAITS.

BY M. MILLESON.

EDITORS BANNER OF LIGHT.—I am assured by the hand of artists in the inner life, that they have succeeded in fulfilling very many of the orders that have been given to me by kind patrons during the last three years, and they also assure me that if these portraits they have produced, and are constantly producing, could be placed in a collection in some large city where thousands of eyes could behold them, the great and much wished-for result of anxious hearts would be fully realized. Such a collection would soon become of universal interest; new likenesses would be continually added, and portraits of near and dear spirit friends would be continually recognized by visitors; and such an intense feeling and interest would soon be established, that all Spiritualists

and liberals throughout the country would be anxious to visit the place, that they, too, might possibly see the dear face of mother, sister, wife or child, which might give them a silent though most eloquent confidence in the realities of a future life.

The patrons of spirit artists have been waiting patiently for some way to be suggested by which they could be gratified; and so long as we artists are strolling up and down the land, we shall find it impossible to ascertain who a tenth-part of our portraits are; and in moving from place to place, we injure or destroy, in a short time, those dear faces that are given us, and many are thus ruined, that otherwise would be valued beyond measure. If the parties they were painted for could see them. Now this is all wrong, and a little money and much goodness of heart will entirely remedy the evil. I know of no nobler work that a little capital could be put to than this collecting of these works of "love's labor"—spirit portraits—and placing them where they could be seen at the best advantage.

I have now worked faithfully and hopefully for some twelve years, in this phase, and now I am resolved that I shall not cease using my pen or pencil until some good, honest, liberal-minded man or woman takes hold of this proposition and deals justly and firmly with it.

Banner Correspondence.

New York.

GENEVA.—Mrs. L. B. Chandler writes: On our arrival in the beautiful village of Geneva, a few weeks since, we discovered that the Second Presbyterian Church had started a wave of agitation in this conservative community, by inviting Miss Sarah F. Smiley to minister to the people in matters pertaining to the soul's salvation. We were not a little amused to discover what a stretch of justice and candor, and crushing of prejudice, it evidently was on the part of some good sisters to sanction for her sake. The public utterance of a woman. But though our thanksgiving was silent, it was none the less hearty, that through the door of the sanctuary and the teaching of an apostle of the strictest evangelical type—the seal of inspiration, and the capacity to teach as the gift of a woman, in common with her brother—was being the way for an acceptance of woman's equality, and for the grander, nobler type of womanhood, which is the dream of our existence, and the nobler type of humanity which will be born of that womanhood.

But great as was our rejoicing in this, we had occasion for sadness in an exhibition of evangelical bigotry which came directly under our eyes. The pastor of the Second Church had, in several interviews with an aged invalid, been forced to acknowledge that she gave evidence of ripe religious experience and strong faith—that "she was indeed a Christian"—but it seems that the evidence of her life was not sufficient to supply her lack of faith in the blood of Christ as the propitiation for her sins. The aged mother was bright and cheerful and a Quaker, and therefore the suggestion of the pastor that Miss Smiley should be invited to call upon her seemed but a marked courtesy and consideration. No hint was afforded of a concealed intent to attack the views or disturb the mind of the sick one.

When the invalid remarked, "I cannot bear agitation, and my views are clear and well established," Miss Smiley replied: "Oh, we only wish you to have all the comfort you can; we do not wish to shock to the feeble invalid, conveying as it did the implication that her faith was not sound because not built upon the 'rock, Christ Jesus.'" When the invalid remarked, "I cannot bear agitation, and my views are clear and well established," Miss Smiley replied: "Oh, we only wish you to have all the comfort you can; we do not wish to shock to the feeble invalid, conveying as it did the implication that her faith was not sound because not built upon the 'rock, Christ Jesus.'" 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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 endorse the varied shades of opinion to which our correspondents give utterance.

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

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 7, 1872.

Office in the "Parker Building," No. 133 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

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

All letters and communications pertaining to the editorial department of this paper must—in order to receive prompt attention—be addressed to L. WHITE COLBY, Business Letters should not be sent to the address of the Editor, but invariably 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 present 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 CHACE 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 indeed with the knowledge of "a home of beauty over drawing near," where she shall meet the companion of her earthly pilgrimage.

"An Improvization," 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. PREZLETT, 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, from the celebrated foundry of Phelps & Dalton, with which the pages of the Banner will be adorned. Those of our readers who, by reason of the advances of old age upon the citadel of Nature, find their powers of vision too severely taxed by the perusal of "small print," will be pleased with the new letter, which is large-faced and clear-looking, and cannot fall of inviting the attention.

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 Spiritualists and Spiritualists, and a credit to the spirit-world, whose earthly organ the Banner is.

Read the call of the Executive Board of the Massachusetts State Association of Spiritualists, in another column.

"They have Moses and the Prophets:"

Let them hear them," was the stolid comment of Father Abraham in the parable, as bending from the summit of a lofty cloud with the infant like (?) Lazarus in his bosom he scanned the wide pit of eternal ruin, red with the fires of hell; and chuckled at the "great grief fixed; so that they which would pass from" thence could not. To his patriarchal ear (adding to the pleasures of his grand estate in the heavens, as we are assured by the church dignitaries of this and other times) had come the piteous wail of a poor sinner, who after asking only the boon of a drop of water to cool his parching tongue and being refused, had yet humanity enough in his heart to put up a petition for his fire brethren yet on earth, that Lazarus might be sent to warn them, "lest they also come in to this place of torment," and this was his piteous answer. Here we have a picture from which the finer qualities of our nature recoil—a God of wrath and unforgiveness, and a patriarch and saint whose heart has been miraculously changed to stone. The example of Dives towers above them in ineffable grandeur, to the mind of the philanthropist, for whatever he may have been on earth, he carried with him even to the fabled regions of hell his human sympathies and feelings, and desired to save his fellows from the unhappy state into which inordinate love of riches or the things of earth might plunge them in the life to come.

What wonder that the Church, which in order to have the character of its God from the accusation of being unjust and tyrannical, instituted the "miraculous change-of-heart-at-death" theory—whereby the mother shall be inexpressibly delighted at the antics of her forever-roasting babe, as it writhed in the red hot arms of "the Father's" blazing wrath—should stigmatize the calm, clear, reasonable utterances of modern Spiritualism on this and kindred subjects, as diabolism—the twin results of the doctrine of devils, and the promptings of vile affections—the impulses of that human heart, which, according to Jeremiah, is "deceitful above all things, and desperately wicked," and endeavor to chain man's faith to the landmarks of the past?

The Church has for ages defiled hate, and damned the love principle. The first was God's crowning jewel, (according to its ideas,) the latter the chief instrument of Satan whereby the believer was to be led to attach his affections to his race, to the disadvantage of an angry and jealous Divinity. Our philosophy, on the other hand, teaches that the Source of All Being is the centre of the love element in the universe; that effects in the other world inevitably follow causes in this, but are not eternal—a chance being given for all to rise above that which would hold them down if only the effort to do so be honestly put forth by them. Judged by their fruits, which system stands highest in the "true soul's" category, the wild spirit of eternal revenge, as taught by the Church in the words of Abraham in the passage above quoted—a spirit which worships the revelations of the past as the all that is needed by the race, and condemns the inspiration of to-day—or the noble, self-sacrificing inculcations of the Spiritual Philosophy, which recognizes truth wherever found?

From the pages of the Message Department of the Banner of Light of a recent date, we extract the following communication, wherein the old prayer of Dives is answered in the affirmative by a warning voice from the spirit-land; though, as the time is the nineteenth century, and the country America, of course it will not appeal to the mind of the Church as if spoken eighteen hundred years ago, beneath the blazing sun of Syria, where, to the excited Sabbarian's imagination, only

"The rivers of God are full of water, And full of sap are his healing trees!" ELIZA DOW.

I am Eliza Dow. I lived in Newington, N. H. I come back to warn my people against the love of money; for I know that a terrible hell awaits them unless they change their course. They'll have no home in the spirit-land—nothing but wilderness of thorns and brambles. They've never made any. They never have done good enough here in the earth-life to entitle them to a shelter in the spirit-land. They ought to know this. They ought to begin to do different. Going to church won't do it. It is clothing the naked, and feeding the poor—and distressing nobody, that'll do it. I should be sorry to see them as unhappily situated as I know they will be if they do n't change their course; so, by the will of God, I have come here to-day to warn them.

There is the warning—let those who are hesitating to be rich heed it. Could higher lessons of practical morality be given in a briefer space, and by a "demon," too? Truly, then, it must be acknowledged that the powers of darkness are verily more fruitful of good than the clergy; those self-appointed "children of light!" The stern *ipse dixit* of the church, as clothed in the Abrahamic language at the head of this article, has lost its power; the solemn *anathema maranatha* of black-robed ecclesiastics cannot in our day fix "a great gulf" between returning spirits and the friends they would aid; the refreshing flood-tide of heavenly sympathy is gradually submerging the sun-blasted beach of eternity's hither side, where so long has crouched poor, priest-ridden humanity, pleading valiantly to know of its dead!

Spiritualism in Cincinnati, O.

We are in receipt of a circular headed "Spiritualists' Fair and Festival," and signed I. A. Pittman, Chairman, G. W. Kates, Secretary, wherein it is stated that the Spiritualists of that city propose to hold a Fair and Festival in December, 1872, for the purpose of raising funds to assist in the erection of a "Temple." All friends of the cause there or in other localities who may feel favorably disposed toward the movement are urgently and respectfully requested to forward to the above-named officers, or to Peter H. Britt, Jr., Treasurer, P. O. Box 356, Cincinnati, O., a description of such articles or donations as they may feel disposed to give or to make.

The object is a worthy one, and looks toward the meeting of a vital want in every community, viz: the possession by Spiritualists of an edifice dedicated to their use in the dissemination of their ideas to the world. We therefore bid the movers in this matter God-speed in their efforts to provide themselves with such a spiritual temple, thereby inducing as the next step unity of action for the sustenance of regular lectures, Lyceum sessions, etc., and the advancement of the cause generally.

Spiritualism in New Hampshire.

T. S. Vose has furnished us with notes of the Second Quarterly Meeting of the Spiritualists of Hillsborough and Cheshire Counties, held in Lyceum Hall, Manchester, July 5th, 6th and 7th, from which we glean the following items: During the first two days the speaking was by local mediums. Mrs. Vose, Mrs. Sullivan and Mrs. Hazlett, under spirit control, spoke briefly and gave many satisfactory tests. Mr. Daniel White, a trance speaker, delivered two addresses and a poem. On the third day, Mrs. A. P. Brown, of St. Johnsbury, Vt., arrived, and delivered an address in the afternoon and evening. The exercises throughout were interspersed with singing.

The Church in the Camp.

If any efforts at illustrating a religion of St. Vitus can go ahead of those put forth by the Methodists in certain open-air localities, we should be glad, yet sorry, to be a witness to them. It is about time to expose some of the insane mummery that goes with the different branches of the religion that so complacently styles itself Orthodox—that is, all right. Now, we believe in camp gatherings ourselves, whether for purely social purposes, like the picnic, or for more strictly religious ends. We firmly believe God is better worshipped in the midst of his glorious creation than in an upholstered house. The Spiritualists are taking to the camp system every year with a truer relish, comprehending how rational, tranquillizing, elevating and truly spiritual it is. But they cannot feel anything but abhorrence for the system as run under the guidance of the Methodists. The excitement not merely allowed, but regularly stimulated by the preachers at these camp gatherings, is by turns ludicrous and alarming. It is equal to anything in the Indian war-dance line, and quite as inspiring and instructive. People are said to "get religion" in this manner, which is an admission that it is a religion very hard to get and very easy to lose again.

It is not against the Methodists that we seek to inveigh in this matter, nor in fact against anybody else; only we would point out to those who claim all the right to religion in this world and to salvation in the next, how they rave and tear about themselves while finding fault with the Spiritualists. Many of them cannot bear the idea of a person's going into a trance condition; it strikes them as something dreadfully irreligious, blasphemous even, that invisible spirits should communicate with mortals through a channel thus stirred. But they find no scruples in committing their entire faith to their own wild fancies, professing to believe as implicitly in the presence of the Divine Spirit at one of their outdoor religious riots as if they had really seen and conversed on familiar terms with it. They run into such wild extravagances at times that people have called them camp meetings, on account of the evil elements they inevitably attract. Yet the Methodist preachers presume to denounce the Spiritualists' circle! Why is this strange license of language and action permitted by the Methodists at their gatherings in the woods and fields? Look at the hundreds of excited men and women who make a practice of jumping up and down on benches, yelling and screeching at the tops of their voices, and crying out in what they would call blasphemous phrase in others—"Hurrah for Jesus!"

What is the preaching usually listened to on these occasions? The most discordant ranting possible to conceive; an incoherent shouting forth of catch-words; a frantic waving of the arms in the air; a perfect slashing of theological weapons right and left; no thought; no reflection; no continuity; nothing but an incessant beating of the pulpit drum, a call to arms, an appeal to the listeners to wake up to the occasion, and a jumble of the most grotesque images and conceits that ever poured forth in an unbroken stream from the mouth of man. What are the prayers heard in these places? Some of them pure blasphemy; others so full of personal presumption in the presence of the Creator as to be absolutely shocking; others so familiar in the address to the Deity, detailing personal and private matters in the court of heaven as one might do it to the ear of scandal, that one never wants to listen to the accents of prayer again if this is the style in which it is most properly and effectively offered. Nor do the songs of the camp offer any great improvement on the rest. They are getting to be so coarsely vulgar and irreverent as to be no less shocking than the praying and the preaching. And now when certain people of the Orthodox persuasion feel like falling upon Spiritualism again for its alleged irregularities of method, they had better turn their attention to the craze of the Methodist camp meeting instead.

Bids for a Minister.

We hope we shall never cease to take an active interest in our Orthodox brethren until we have finally reformed them altogether. Therefore it will not do to let the following piece of ecclesiastical business pass without calling the widest public attention to it. For some months there has been a hot rivalry between the little city of Elizabeth, in New Jersey, and Brooklyn, N. Y., to procure the services of a certain preacher named Gallagher, on the one hand, and to retain those services on the other. He is a young man, and Brooklyn first enticed him away from his parish in the West by offering him a larger salary. Now Elizabeth City has served Brooklyn after her own fashion of serving the West. She has, after much pulling and hauling, got the preacher away. The young man went to Europe to get rid of the pressure; two cities bidding for him at the same time was more than he could endure. Elizabeth, in slang phrase, won Brooklyn "better"—that is, offered Mr. Gallagher more money. The amount was ten thousand dollars—seven thousand by the church, and three thousand by outside parties. And the sole reason of this urgency is, that the land-owners and speculators in Elizabeth wanted to get him there in order to draw people out to purchase house lots and settle! In other words, it was a straight-out real estate speculation, with an Orthodox minister taking a hand in it.

Was anything of the sort ever heard of before? A minister—and Orthodox at that—abandons one parish to enter another, in order to make real estate brisk! He is a party to the speculation. Worse than that, he is willing to tug the pulpit into it; to sell the gospel (as he preaches it) for potage; to trade on his profession of a preacher of the "Word of God." One would say that that was his opportunity to denounce all such schemes for prostituting Christianity to the purposes of the market, by silently refusing his cooperation. He struggled with the temptation, and went abroad to get strength to resist it, perhaps. Or more likely, as the sequel shows, he absented himself in order to get a more plausible pretext for leaving his church in Brooklyn. He wished, no doubt, to let himself down as easily as possible—not to be too abrupt about it. Let his inaugural sermon in Elizabeth be preached from the text—"It is harder for a rich man to go through the eye of a needle," etc., or else from the other one—"The love of money is the root of all evil." Will he not have to feel every Sunday he preaches to his people, that he is called on to do his best in order to raise the price of real estate? If he should let his energies slacken in the least, will he not have to think of his obligations personally to keep up to the mark of speculation? This is what Orthodoxy comes to in a worldly age. It succumbs, instead of opposing and overthrowing the fell spirit of sordidness.

The Banner Public Free Circles

Will be open to the public on and after Monday, Sept. 24.

Edward S. Wheeler is still confined to his bed, suffering from a severe attack of hemorrhage. He is now considered out of danger, and appears to be recovering slowly.

Moravia, N. Y.

Dr. A. S. Hayward, writing from this place under date of Aug. 26th, informs us that Rev. Mr. Pope, of Hyannis, Mass., paid a visit to the medium for physical manifestations—Mrs. Andrews—and seen and talked with his (spirit) son, who was drowned. He had become satisfied that spirit materialization is a reality, and should so state to his congregation on his return home.

Mr. Russell, of Utica, N. Y., is also satisfied that his sister, who passed to the higher life through consumption, came to him and presented herself so distinctly that all present could see her. She not only gave her own name, but addressed Mr. R. by name, and sent words of greeting to her relatives at home. Mr. R. was entirely satisfied with the manifestations.

Mrs. Butler and daughter, of Syracuse, N. Y., give evidence that a deceased son and brother presented himself to them, and talked freely with both. He said that when he dwelt in his own body he did not believe in Spiritualism, but called it "all stuff," etc., but now he knows it to be true. He sent word home to his father. He was represented as appearing precisely as he looked the day he passed away, even to the peculiar style of the moustache and closely shaved chin. Our correspondent informs us that the spirit could be seen and heard distinctly by all present, and seemed as material as he would had he been present in mortal form.

Mrs. Hilliker, from Ithaca, N. Y., had the pleasure of meeting her spirit-mother, who called her by name and sent a message (prophetic) to Mrs. H.'s husband, etc. Mrs. H. was perfectly satisfied that the spectre which presented itself was the spirit of her own mother.

Mrs. Cooley, of Hartford, Ct., saw and talked with her spirit-grandmother; after which, a colored woman came, and said, "White folks would not claim her (the spirit) as a relative, because she was black," etc. She possessed the features and appeared like a colored person in the form.

We give the balance of Dr. Hayward's letter verbatim: "A spirit came which I supposed was for me. I did not own it until several asked if it was for them. As soon as I asked, she nodded assent. She coughed, and showed her white handkerchief with what she raised upon it, which was quite bloody. It was as real as life itself in the form. I examined the medium's handkerchief, and it showed no signs of anything damp upon it." Mr. Russell's sister came in this manner, which was exactly as she did in her sickness. I can think of two persons that would answer for the spirit I saw, and as she did not show herself plainly, neither did she speak, therefore I am undecided as to the identity of the one represented.

"The guide of the medium came, and was as distinct as he would have been if in the form. His talk was clear and precise.

"Mr. and Mrs. Andrews inform me that the manifestations are as satisfactory in their new house as they were for the last three months previous to their leaving Mr. Keeler's; also, that the spirits came and told Mrs. Andrews to buy the house they now occupy.

"I would say, in conclusion, that all do not get satisfaction in the way of their friends appearing, but all see spirits, and hear them talk. "Since they have been in the new house, the medium goes into a cabinet that has a small aperture about eighteen by fifteen inches in size, and the spirits only show their faces. The hands shown do not seem so plain, or any more so than they do with the Davenport Brothers, the Lord girls and others. The dark circle is held previous to the light one, in that the spirits sprinkle water upon the visitors, and often one feels the breeze like a large fan in operation; many are touched by the spirits. For the past week the circle room has been crowded. I have seen some five faces at one circle, sometimes none appear; at other times one or two. Therefore your readers can judge what the chances are for their friends to appear. I truly believe that whatever comes in Mrs. Andrews' circles is, as claimed, done by disembodied spirits. I shall investigate further, hoping and trusting my friends will appear."

The Bloomingdale Asylum.

Gov. Hoffman, of New York, has ordered a commission, composed of three eminent and substantial citizens, to make a thorough investigation of the alleged cases of violence and wrong at the above Asylum for the Insane; and also to go thoroughly through that institution, with intent to discover if any such abuses exist, or are liable to exist, as have filled the newspapers for several weeks past and aroused indignation in public sentiment. In this prompt action the Governor has the unexpressed sympathies of the entire community. It is full time that some decisive step like this was taken to disclose the exact truth in respect to a matter in which every man and woman in the community is interested.

The rumors current in connection with the internal government of that particular asylum are enough to curdle the blood of the listener; yet they are not worse, we are confidently assured, than the real facts that are attested by the experience of the inmates of Insane Asylums nearer to us. The whole system ought to be unroofed, that the light of day may be let in upon it. Where there is so much and such incessant complaint there must necessarily be some considerable abuse. It is impossible that all these rumors shall be utterly baseless. We hope the investigation into Bloomingdale is not to be a whitewash affair, nor allow its authors to compromise the integrity of their judgments by any consideration whatever outside of the facts. There is an anxious public waiting outside to know the result of this movement, and let it therefore be honest and searching in all that it professes to undertake.

Spiritualism in Washington, D. C.

A correspondent writes: "During the summer we have had no lecturers from abroad, but up to last Sunday our own members volunteered to fill the desk. Among several other discourses of interest, Mr. Main, of the Coast Survey, gave a clear and interesting lecture on the sun, including recent spectroscopic discoveries. The extreme surliness has, however, been very unfavorable to a large attendance. Owing probably to the larger percentage of vapor held in the atmosphere, and hot nights, a given degree of heat here is much more oppressive than in Eastern (and probably in most Western and Southern) cities.

The 'Free Conference' suspended its sittings recently until Sept. 1st. Many of its attendants are Spiritualists. All subjects are open for discussion, and much original thought is elicited. Religious questions seem to be preferred. The excess of the demand for lecturers over the supply suggests that free conferences and lectures by residents might 'enlarge the area of freedom,' and prepare the way for travelling speakers, where none at present can be engaged. 'Practice makes perfect,' and the habit of public speaking should be cultivated by Spiritualists."

The last Grand Union Picnic of Spiritualists of Boston and vicinity for 1872, will be held at Island Grove, Abington, on Friday, September 13

What is to be Done for the Lyceum Banner?

DEAR BANNER.—Did you see the announcement of Mrs. Lou H. Kimball in the last number of the Lyceum Banner? What is to be done? The Lyceum cannot get along without her paper, and the paper cannot get along without Mrs. Kimball. I am sure some plan can be devised to sustain the only children's paper we have. I'm sure something must be done. That paper has reached more hearts than we wot of. The enthusiasm of our workers is dying out for lack of bread. The angels will help us, but they need instruments, and those instruments are human and must be taken care of. Do n't let us give up this paper. I appeal to every Spiritualist and to every friend of the Lyceum cause. The Lyceum Banner can and must be sustained. Mrs. J. SWAIN, Fort Dodge, Iowa, July 10th, 1872.

The above letter states the case plainly and unmistakably, and its perusal ought to bring the blush of shame to the face of every one claiming to be convinced of the truth of spirit return and communion who has not extended some aid and comfort to the splotchy little paper for children, whose claims are so ably presented by our lady correspondent. Yes, Mrs. Swain, we—in common with many other well wishers to the cause of Spiritualism—did see, with regret, the announcement of the lady editress of the Lyceum Banner; and at the time of its publication we took occasion to call the especial attention of the spiritualistic public to the imminent danger of the loss to the Lyceum and the rising generation of the only paper dedicated to the inculcation of progressive ideas on a level with childhood's conceptions. What is to be the result? Friends, believers in the new dispensation of Charity on earth, the answer rests with you.

Measuring Prayer.

In the Contemporary Review is a highly original paper by Prof. Tyndall, which has excited no little comment from the press, and is not yet done with its work on the popular mind. The reason of all this stir is because the paper contains a very plain and practical proposition from the Professor, to test the efficacy of human prayer by actual experiment. One may at first wonder how he would get at the result; but nothing is really more simple. For example: he proposes that certain wards in one or more public hospitals shall be set apart, with their occupants, as objects of the prayers of pious and devout people. They shall pray steadily and with all possible fervor for the inmates of these wards, but the rest shall go without the benefit of their supplications.

Prof. Tyndall then suggests that these selected wards shall have a strict account, in black and white, kept with them, so that it may be known, from a glance at the record, just how many have recovered and how many died who were the occupants of those wards. Then let a comparison be made with the luck attending the occupants of the other wards, and see how many of the first have recovered, and how many of the latter. In this way, briefly, the Professor thinks it would be perfectly feasible to prove the efficacy of human prayer, by measuring it with actual numerical figures. Will Orthodoxy venture to accept the test? If not, it will be because it is afraid. Unless prayer helps a patient to recover, why pray for him? And if it does, it is perfectly easy to prove it to the world.

A Cause of Insanity.

In "The Temple," by Andrew Jackson Davis, the author asserts that the exceeding susceptibility of the interior ear to the reception of sound, and the instant activity of the exquisite structures in discharging vibrations upon the brain, render the sense of hearing an efficient agency in causing "mental pain and temporary distraction. There is not a doubt of the fact, and in this clearly stated it, Mr. Davis has also explained it. The torture inflicted by a series of sounds of a certain character upon the human brain is something that sufferers generally are entirely unable to account for. It is quite enough that they experience it. Conflicting noises likewise cause acute distress to an exhausted nervous system, in which state the human soul is simply deprived of some of the substantial elements which enter into its composition. We cite the accompanying illustration of this great fact, too little noticed or known, which of itself suggests reformed methods of treating the different phases of insanity:

Do you not perceive that the imprisoned activities are continually consuming the victim? Every additional hour but increases the agony consequent upon enforced physical idleness. An uncontrollable mania for action overpowers the self-restraining faculties. A gongolonic and muscular paroxysm is immediately and naturally developed. Of course this is accompanied with a violent hurricane of passion. A tempest of words and epithets, both profane and vulgar, pours from lips before as unbridled and delicate as are innocence and virtue; while the frenzied hands and feet are busy breaking windows and kicking furniture into pieces."

Mrs. Mary J. Hollis.

This celebrated medium—an account of whose remarkable seances held at Cincinnati, O., recently appeared in our columns—has been giving circles in Louisville, Ky., (her place of residence) also Nashville, Tenn., with eminent success. The following from the columns of the Terre Haute Daily Journal, will give the reader some idea of the estimation in which her services are held: "Since her return from the Rock City, she has received from her friends of that place a magnificent present, the free-will offering of their regard and affection. The present consists of a large and massive silver pitcher, two goblets, a handsome bowl and a beautiful wall, all of the same rich and costly material. The pitcher is surmounted by an elaborately wrought representation of a crane, and on its side are inscribed these words: 'A testimonial of admiration and respect in which Mrs. Mary J. Hollis is held by her Nashville friends.'

Another present scarcely less costly and magnificent she has received from her Cincinnati friends. This consists of a massive gold chain and locket, the latter alone costing over thirty dollars. These are testimonials of social qualities and mediumistic powers, rarely found in other ladies."

31-26.

This number (26) completes the present volume (31), and by the arrangement made by us for the payment of all subscriptions in advance will be the last one issued to those whose time expires with said volume. All of our patrons, therefore, who find the figures heading this article—31-26—upon their papers are gently reminded that their period of subscription has expired, and that they are respectfully invited to renew IMMEDIATELY. By so doing our hands will be strengthened yet more efficiently for the work, and our clerks will be thankful for the thoughtfulness which will save them a great amount of additional labor in taking out and returning names in the mailing machine.

JOHN A. ANDREW HALL, BOSTON.—A correspondent informs us that, "on Sunday, Aug. 25th, Mrs. S. A. Floyd lectured to good audiences, both afternoon and evening. Subject for afternoon: 'What is Spiritualism, and what are its claims?' The answers to questions were unusually interesting. Singing by the quartette."

Message Department.

Each Message in this Department of the Banner of Light was written by a spirit who is in communication with the instrumentality of the medium.

Mrs. J. H. Conant. While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil.

The Banner of Light Free Circles. These Circles are held at No. 155 Washington Street, Boston, on Monday, Tuesday and Thursday afternoons.

Sealed Letters—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answer by the spirit.

Invocation. Oh, thou who, through the action of eternal law, art a perpetual inspiration to our souls, teach us to comprehend thee, and bring thou from the deep recesses of our being all its germs of truth and of beauty.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

Q.—From a correspondent. I wish to ask the controlling intelligence if we are a part of God, spiritually and physically?

A.—Since I believe that God is everywhere, of necessity I believe him to be in all things, and therefore I must answer the question in the affirmative, declaring that you are all parts of God, spiritually and physically.

Q.—Can we at rest in being a part of God? A.—Not to my mind, in this absolute, or in the usual acceptance or definition of the term—wrong.

Q.—Why pray to a God that is in all things, and is all things? A.—Prayer cannot and does not affect God, but it affects us.

Q.—What causes persons to assume suicidal and homicidal dispositions, at times, when the nervous system becomes weakened and a state which some will call insanity, ensues? A.—It is probable that there are many causes for such an effect.

Q.—Are the projectors of the Peace Jubilee in any way acted upon by those musicians who have lived on earth and now inhabit the spirit-world? A.—Yes, they are, and to this end: that they may, if possible, do something toward bringing about a condition of harmony amongst you.

Q.—(From the audience.) Concerning Jesus the Nazarene, it is the opinion of many that he did not die on the cross. I thought that some in higher spheres might perhaps speak with certainty upon that subject.

A.—It is a fact patent to himself and his friends that he did die on the cross. I know there are those who believe the contrary—that he was taken from the cross and died several days after, from exhaustion.

Q.—Have you positive knowledge whereon to found such an opinion? A.—My foundation for such an opinion is the opinion of the man Jesus himself.

Q.—You say you have direct from him? A.—Yes, direct from him. He says that his spiritual body was thoroughly clear from his physical body the fourth hour of his crucifixion.

Q.—What is the theory of volcanic eruptions, among scientific spirits on your side? A.—That the internal fires of this planet have not yet subsided; and these are the great safety-valves, or vents, to these immense powers—magnetic and electric forces—that abide in the earth's centre.

Q.—Is it safe, and a wise God always provides for the good of all his creations. Q.—You speak of God. You say he is everywhere, and that we are all parts of God.

A.—That intelligence, I believe, works through infinite and eternal law, projects itself through all conditions of matter, by law; makes these safety-valves by law.

Q.—Then do you pray to law, or what do you pray to? A.—Well, that is as good a term as God, or Jehovah, or Brahma, or Allah, or Vishnu.

Q.—Is it necessary, then, to pray? Would not law work without our praying? A.—Certainly it would; and yet, as I before remarked, prayer brings you into a condition to receive the things you pray for—to receive blessings.

Q.—It becomes a lover, lifting you out of your ordinary sphere. It does not change God, but it spiritually changes you.

Q.—It seems to be a sort of a farce, making an invocation, if it is not addressed to some being. A.—Yes, doubtless, to a mind conceiving of God only as a personality; but to one who conceives of God as Eternal God that is everywhere, it is no farce.

Q.—To me it would be a farce to pray to a personal being, sitting upon a great white throne, in some imaginary heaven. May 2.

Lola Montez. It is a beautiful thought, which in this age is outwrought into actual being; that the dead live in a fairer world than this; that, having parted with the body, they have parted with the trials incident to physical life.

The mother may know that the darling whose little body she "consigned to the tomb" lives—lives under watchful guardianship of tender angels, who will do all to instruct it to love her, and it will not fail to know her, when she too lays off the body, and ascends to that better life.

Q.—(From the audience.) I want to send a word to my father. I want to tell him that after I died I got alive again, and I do not expect I'll ever die any more, and I don't expect I'll ever be sick any more.

A.—Certainly; that cannot be otherwise. It will have entered your churches; it will have spiritualized them to such a degree that it will be a rare thing for one to hear an old doctrinal or conventional sermon.

Q.—(From the audience.) In the opinion of the controlling spirit, what will be the condition of Spiritualism ten years from today? A.—It will be ten years older as modern Spiritualism; consequently it will have attained ten years' more experience.

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I thought of what she told me. 'T was the last thing I could think of, and I've been gone about nine days. I thought I'd come back and let her know she was right, although she told me she did not want me.

I hope I shall be happy when I get acquainted here, but I am kind of unsettled now. Do not forget my name; and tell her that I came, won't you? Tell her she was right about the paralysis; but about the other part, I guess she's mistaken.

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me as absent, for I shall be present with her every day, and instead of saying, "Emma is gone," say to her friends, "Emma is here; the body has gone, but my child is with me still."

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Passed to Spirit-Life. From near Baltimore City, where she was visiting, July 20th, after a lingering consumption, Hannah A. Evans.

She was bereaved of a kind husband and father, who was stricken down with disease in the midst of a prospective career of earthly life, leaving three interesting children.

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

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WHERE DOES THE MONEY GO?

The exorbitant and extravagant prices of little articles in this country since the war are creating habits of waste, filch and dissipation that have a fearful consequence following after them.

How, dear, bite, ye Calvinists, ye Athanasian divines, if you will. Ye will say I am no Christian. I say ye are no Christians, and there the account is balanced.

Spotted Tail and his friends have paid our city quite a visit, and been comically reported by our city press, as well as in the past fairly reported.

Chicago Items. I have on three occasions had the pleasure of witnessing the physical manifestations produced in the presence of the Bangs children.

John Adams. Theodore Parker in "Historic Americans" says of this eminent statesman: His theological opinions seem to have been much like those of Franklin, though in his case they do not seem to have had the same genial influence.

THE DEBATEABLE LAND. BETWEEN THIS WORLD AND THE NEXT. BY ROBERT DALE OWEN.

Sorbonnists and Inquibitors have some conscience and some religion. Fears and terrors appear to have produced a universal credulity.

Prospective. The friends of free religious thought, Rationalism, Spiritualism and infidelity in St. Louis, are discussing the propriety of holding a convention of a national or world-wide character in this city.

Western Locals, Etc. Reported for the Banner of Light, Michigan. Spiritual-Equipotes-The Convention, Morenci, Mich., Aug. 17th and 18th-Liberal Hall-Notes.

Man is an aspirational being. He looks skyward, and in his soul-musings, pictures the glories of heaven. He has made theologues and developed systems of thought, to aid him in his struggle for the acquisition of spiritual knowledge.

There is no spiritual fullness, no equipose to an individual in such a faith. Believers who carry out the logic of the creed are pompous, overbearing, insultingly inquisitive, and generally tangential. They cry the dogma into your ears, at all hours, and under all circumstances.

Reader, do you enjoy this happiness? Pity, oh, pity those who fall in the walks of life! Be kind to those who sin! Remember their good qualities, and pray that they may speedily attain a condition of harmony-of spiritual equipotes.

THE CONVENTION. Aug. 17th and 18th a Quarterly Convention of the Lenawee County Circle took place in Morenci. Mrs. Libbie Hoag, of Morenci, was elected Chairman of the meeting.

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The following resolutions were adopted: Resolved, That we are Spiritualists, and that we clasp hands with every new departure of progress.

THE TOWN-LIBERAL HALL. Morenci is full of Orthodox bigots. The radicals are few in numbers, but magnificent in brains.

NOTES. B. R. Pratt, of Fairfield, Mich., formerly a Methodist, has been lecturing recently in the vicinity of his home. He expresses a willingness to enlarge the circumference of his activities, in that particular line, which is certainly praiseworthy on his part.

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Resolved, That we are Spiritualists, and that we clasp hands with every new departure of progress. Resolved, That we have been greatly benefited by the information which has been imparted to us through media.

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