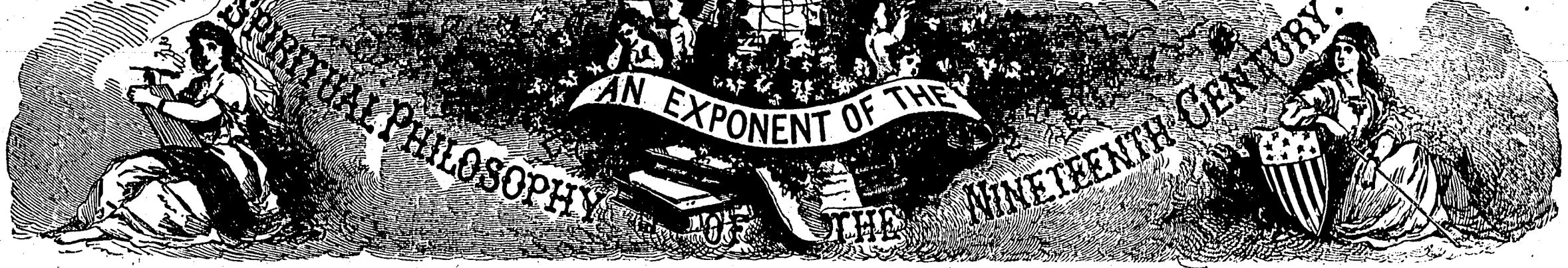


BANNER OF LIGHT.



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Free Thought.

BRITTON ON THE SITUATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE RE-INCARNATION THEORY.

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

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

G. L. DITSON.]

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

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

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

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

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

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

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

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

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

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

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

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

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

Yours truly,
J. C. HENDERSON.

"THE PROPERTIES WHICH FIT ONE FOR MEDIUMSHIP," ETC.

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

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

ALLEN FITZPATRICK.]

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

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

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

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

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

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

TO MRS. MARIA M. KING.

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

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

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

into these churches with a small apology for my past "fanaticism" and what they call my "ridiculous doctrines." They, too, might urge that I ought not to have "an equal influence with consistent" church members. They are as sincere as yourself in affirming that they do not "bind and stultify the reason and conscience of any." I never fear that any persons except myself can seriously "disgrace me."

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

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

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

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

AUTHORITY.

Why, even of yourselves, judge ye not what is right?

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

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

"Watchers on the tower, we give cordial greeting to the coming men of unclouded mental liberty; hailing, in the name of the highest hopes of man, the present transition from the era of authority as the ground of truth, to the era of truth as the ground of authority."

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

H. N. S.
Plymouth, Mass.

Singular Verification of a Dream.

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

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

On Sunday morning, 21st ult., soon after breakfast, while the vessel was crossing Georges, Capt. Elwell, not feeling very well, concluded to go to bed, and after getting under the covers, he fell asleep, and after getting asleep, dreamed that he saw a dead body afloat on the water. All his efforts to secure it proved unavailing, and it finally passed under the counter of the vessel. His dream seemed so much like reality, and his efforts to secure the body and disinterment would soon occur. The crew, noticing his great uneasiness, asked the cause, and he told them of the dream, and they endeavored to convince him that dreams were nothing but fancies of the tired brain, and tried to withdraw his mind from the subject, but all of no avail.

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

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

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

Not a subject for man's laughter—manslaughter.

Spiritual Phenomena.

GHOSTS.

BY THOMAS R. HAZARD.

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

THE GHOST IN A WHITE SUN-BONNET.

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

Some few years before the war, this house was rented by Mrs. Murray (an English lady of culture—now deceased) and her two daughters, all of the Wesleyan persuasion, who had lately arrived in America, and, being entire strangers in the city, had never heard a word concerning the weird character of the house until after it was revealed to them in the manner I am about to relate. Sometime about the year 1861, I received a letter from a friend, requesting me to call on Mrs. Murray, and obtain from her, if practicable, a correct relation of the strange stories that had got about concerning the house being haunted. I accordingly called on Mrs. M., and made known to her the special subject of my visit. She received me politely, and showed me a written account of her strange experiences, from which, with her oral assistance, I made notes to the following effect in a memorandum-book for 1861, which is all the clue I have, at this distant time, to give the date, as I made no other entries in the book.

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

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

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

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

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

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

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

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

THE "DEVIL DOG."

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

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

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

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

From all I can learn, I think there can be no doubt of the verity of the spectre dog; and that not the quarter of a century has passed since scores of witnesses lived who would have testified to having seen him.

Mr. Spencer says that he has been told through spirit mediums that this dog represented the unquiet spirit of a sailor who was secretly murdered in the old house that used to stand on the northwest corner of Willow and Third streets, near where the new brick school-house is now situated.

South Portsmouth, R. I.

PHYSICAL MANIFESTATIONS.

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

Springfield, Ill.

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

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

"Get his note and bring it to me," said the President.

The clerk gave her the note, with the jeering request, "she would let him know when she got the money on it."

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

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

IN LOVE WITH HIS MOTHER.—Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble, honorable in the highest degree to both.

I do not mean merely a dutiful affection; I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. And I never yet knew a boy to "turn out" bad who began by falling in love with his mother.—Selected.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

OHIO.

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

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

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

In Township Hall, the Lyceum regained its former power. Acquisitions were made to its list of members.

By-and-by, talk about another hall began to be the order of the day. At first an effort was made to build one by subscription; but this plan did not succeed. At last, Solomon Roosevelt, a wealthy Spiritualist, said, "I will build the hall myself." His brother John cooperated. Solomon purchased the lot of land from the Society and proceeded to build a new hall. Work progressed in the building rapidly, so that it was ready for the dedicatory exercises, July 28th, 1872.

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

The representative of the Banner found a brilliant array of spiritual lecturers and media who had come to participate in the festivities of the dedication of the new hall in Ashley, viz.: O. P. Kellogg, O. L. Sutliff, Dr. L. P. Harris, Mrs. Lucia C. Cowles, L. M. Lydy, H. J. Durkin, Silas Esnig, C. D. Esnig, and Mrs. Sargent, were present.

Mr. Solomon Roosevelt, besides building the hall, has granted the use of it to the Spiritualists' Society and the Lyceum gratis. Our good brother was so happy, as the people from abroad began to gather to attend the meeting. John Roosevelt, brother of Solomon, who has donated his labor toward the hall, and who has a half interest in the hall, was smiling the smile of a victor as team after team unloaded its human freight before the new hall. All honor to these brothers! Ashley strikes hands with Darlen Wis.; and Terre Haute, Ind., echoes the glad song of an overjoyed hall.

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

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

The afternoon session had been set apart for the dedicatory exercises. After singing by the Lyceum choir, Mr. Sutliff, by request, made a few remarks.

He said: "My Chairman and friends—I am glad to meet you here to-day. The history of Spiritualism in this town is well known to you. Mr. Wheelock came among you and inspired you to organize for active work. At last disaster came. The hall owned by the Society was destroyed by fire. Through the liberality of Solomon Roosevelt, we have a new hall in which to assemble. Blessings upon our brother. The Roosevelt brothers this day are crowned by the angels. They have laid up treasures in heaven. I welcome you all to this hall. Mr. Kellogg will now address you. Listen to him, and catch the inspiration of his words."

Mr. Kellogg then took the platform, and spoke as follows:

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

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

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

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

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

NOTES.

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

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

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

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

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

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

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

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

Scientific.

COSMOGRAPHY:
A Description of the Universe.
NUMBER SEVEN.

BY LYANDER S. RICHARDS.

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

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

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

FROM THE HILLS OF VERMONT.

BY WILLIAM BRUNTON.

Away from Boston's busy toll and hum,
To these calm hills for rest and health I come.
Here Nature reigns in royalty's repose,
Through Summer heat and all the Winter snows!
Here rural sounds from wood and stream ascend,
While silence sweet in harmony doth blend!
Here blow the winds with paradisaic breath,
That say—"Depart, dark gloom of sickly death!"
Here smiles the sky in every hue arrayed,
Bright bells of light and isles of deepest shade!
Where'er I look, around, beneath, above,
My heart rejoices in the wealth of love!

Oh man, how rich to leave thy little strife,
And study Nature's old Arcadian life!
How sweet to steal from modern man-made care,
And know the peace these hills and valleys share!
No hurrying here in any petty task,
No seeking such vain shows as mortals ask.
Shut up in walls man deems himself divine,
But 'neath this sky his glories all decline;
His greatness takes the world's great even tone,
And truly stands his worth and favor known!
And yet where'er I look, my heart doth prove
The bliss and power of Mother Nature's love!

The earth with even love provides for all,
And cares alike for hers, or great or small.
No favored race, no chosen, is her choice,
With tender tones thus speaks her silver voice:
"Let each enjoy the stretch of land and sky!"
"I do enjoy!"—returns in sweet reply.
Away, false creeds that contradict this truth!
Away, that we may study Nature's youth!
Let mind and heart this golden realm survey,
And all that's false before her light give way!
Thus may we live below as saints above,
Our world an Eden still of life and love!

For change of place we foolishly do pray,
Supposing Heaven is found in this wild way:
Unknowing that the heart contains the spell,
Transforming earth to heaven and heaven to hell!
Our earth is good, and all our natures need,
Our only want, high thought and noble deed!
Our falling still the eye that will not see,
The mind so dull it will not royal be.
But times must change, the sun of wisdom rise,
And all the world be rich with summer skies;
For turn where'er I will my heart doth prove
The world was made and moves in perfect love!

Banner Correspondence.

Proofs of Spirit Identity.

Mrs. T. B. Craney writes a long letter dated Newburgh, June 11th, 1871, from which we make the following extracts:

"I feel that I cannot too publicly proclaim the wonderful tests given through Dr. Slade, of 210 West 43rd street, New York City, and of the perfect spirit identity taken by W. Mumler, of West Springfield street, Boston. I was a firm Orthodox; was a member, with my husband, in the Dutch Reformed Church here for twenty years. One year ago last September, I sat at the death-bed of my husband's sister, who was a member of the same church with myself. As she lay dying, she dropped her eyes and said: 'I saw the shining ones around her bed, and called them by name; among the number were our two little ones, Willie and Linda, who had passed over several years before. She called them by name, and declared they, with many others, were with her; and in bidding farewell to her little boy, who was in tears at her bedside, she said: 'Oh, my dear boy, and remember that although you may not see mamma, yet God will sometimes let my spirit come down and hover around my little ones.' This made such an impression on me that I mentioned it to a friend, who happened to be a Spiritualist. She directed me to Dr. Slade. I went last May, and there I received some beautiful communications, written on the slate, with my dear little ones' names signed in full, with a request that I should go to Mr. Mumler's, and they would try to show themselves to me. The Doctor was an entire stranger to me; I had never met him before; it was impossible for him to know who I was. That in August, when I went to Mr. Mumler's, I had never met the artist before; and it was impossible for him to know who I hoped to get in spirit form. He asked me no questions; I sat alone for my picture; and when he brought the plate to me, I was struck with wonder. A complete group surrounded me; on one side of me stood our dear Linda, and on the other our dear Willie; close nestled at my side, and a little back stood my father, yet plain to be seen; and with her arms clasped around my neck is my aunt, whose face I at first could not recognize, as she died when I was very young, but it has been fully recognized since by those who knew her.

After I had these proofs of spirit communion, I saw for the pastor of the church of which I was a member. I showed him the pictures, and told him all I had seen and heard. He looked at the pictures, said it was strange, yet thought it not safe to believe; was willing I should remain in the church, but refused to give me a letter of dismission; and as I cannot profess one thing and believe another, I left the church, and have never since last September, had a desire to enter a church where so much light is shut out. I have been slandered and ridiculed by many of the Orthodox sect since; yet, in spite of all, I live to declare that I am happy—so happy, in this beautiful light from the angel world."

California.

SAN DIEGO.—M. Carruthers says: Although I have constantly read the Banner ever since its first appearance in San Francisco, this is the first time I have made application to have it sent direct from the office. While I am writing, it is no more than what justice and gratitude require of me to testify, that I have never read a book or publication so kind from which I received so much real soul nourishment as from the Banner. Often when my temporal sky was overcast, and I would feel as if I was tired and weary of contending with adverse conditions, on receipt of the Banner I would turn to the sixth page, and almost invariably find that my wounded spirit, for there the angels, through a type of the priceless boon to Spiritualism, Mrs. Conant, in answer to some question or other, had given what the present needs of my soul required; teaching us that the dross of our natures could in no way be separated from the gold except through the furnace of affliction; that every sorrow was a real blessing; that every earthly loss was a real gain; that all Earth's sorrows ended in blessings, &c., &c. Such cheerful encouragement from such a source refreshed and strengthened my spirit; and I blessed the good angels and the good medium through whose instrumentality it was received. This is not only an individual testimony, but can and will be endorsed by thousands.

Maine.

LISBON FALLS.—William K. Cowing writes: In the Gospel Banner, May 13th, in a lecture by Rev. Phoebe A. Hanford on "Ministry of Angels," she says, "I believe there is a ministry of angels now; I know there has been in the past, because my Bible tells me so. The Book which is to me authoritative as a revelation of truth and of God's love, declares that earth is so near to heaven that angels have often been revealed to mortal vision, or else—which is more probable—the spiritual vision of mortals has been opened to behold them on their errands of mercy in the world. The Old Testament is full of such narrations as prove that we are living on the very borders of the spirit-land. I believe angels to be just what the word in the original means—nothing more, nothing less. It is reasonable and sensible, and not contrary to Scripture, to believe that angels were once human beings who dwelt on earth. And we need not feel to be anything but universalists in order to hold the precious belief that the ministry of angels is not ended."

Now, Messrs. Editors, what I wish to come at,

is this: If that is nothing but Universalism, where is Spiritualism? I claimed to be a Universalist, and took a public stand in defence of it for thirty-seven years, but when attested to the spiritual truths as above stated, I claimed it to be more than Universalism. Am I right?

Ohio.

CINCINNATI.—S. L. Massey writes: Dear Banner—Can you tell me what will be the effect of adding to the Preamble of our Constitution the proposed recognition of God and of Christ? The Son, and whose God it is proposed to have recognized? Man, almost without an exception, believe in God, or a great central power, superior to and above all, yet each adorns his God with such attributes as correspond with his own individual development. Now, whose God is it that is to be thus recognized? Is it the God of love and mercy who is "without parallel or shadow of turning?" or is it the God who has long since repented that he made the world, and who has created an eternal hell for most of his creatures—the God of famine, pestilence, fire and war? When the recognition of such a God is enforced by Act of Congress, civil liberty will be at an end.

Massachusetts.

QUERY FOR SPIRITUALISTS.—H. H. W. writes: In obedience to the promptings of a heart filled with a love of truth, I would ask—what has ever been accorded unto mankind indicative of the general assertion (by prayer) that God has sought to do with the affairs of this life, beyond the action of that law which governs the whole universe, material and immaterial, animate and inanimate?

For instance: take mankind as afflicted with disease and poverty—is not the affliction perfectly right inasmuch as 'tis entirely in accordance with God's law?

Then what, and of what avail, is "prayer?" Prayers, as a means of appeal, is nothing more or less than an appeal unto Deity for a modification of His—God's—laws; and I would ask—is it compatible with reason to expect or even desire such modification?

To me, the prayer of the sectarian, and the invocation of the Spiritualist, indicate a remarkable and deplorable want of meditation on this subject of prayer.

Pennsylvania.

FRANKLIN, PENNSYLVANIA CO.—A reliable correspondent writes: "Permit me to say that in this city Spiritualism is spreading fast; in a quiet way. It is producing a marked sensation, and counts amongst its converts a number of the most cultured and ardent spirits of this city. Last fall, R. S. McCormick was elected judge, although our county is largely Orthodox. The opposition paper denominated him as a Spiritualist and infidel. A commendatory note published in your paper, endorsing the same, was republished here, and the most objectionable extracts taken from the Banner and published in the Standard, he advocated and endorsed; but, in the midst of the vilest efforts to defeat him on account of his religious opinions, he was elected by a large majority; since which time, Spiritualism has been the subject of much attention. Several have visited Moravia, and seen manifestations which are wonderful. An announcement of strange phenomena, was appealing to the senses in such a manner as to settle the whole question, unless we repudiate our senses, and doubt the evidence of our existence."

Oregon.

OREGON CITY.—Thomas Buckman writes: I am very glad to see Oregon occasionally represented in the Banner, as our friends from the Summer Land at this time are very numerous, and which to pour their glorious light; and many is the private test that is all to the troubled soul that never is known to the public. Spiritualism has many staunch and noble advocates in these parts, and even though small and much abused, a grand future seems already dawning, and with our guardian friends, and the good Banner we need have nothing to fear.

CONNECTICUT.

THE MISSIONARY'S REPORT.

DEAR BANNER.—During my recent sojourn in the State of New Hampshire, several letters reached me asking to know why it was that I had left Connecticut, not having resigned my position as State Agent, or made a report of my work. To all such I replied that I had only stayed for a brief season from the field of my missionary labor, at the earnest solicitations of my friends, and that my work and collections had been duly reported, supposing of course that they had overlooked them in the columns of your paper, but to-day my last quarterly report, written and forwarded to your office last April, has reached me from the Post-office Department at Washington. I append it, as it will still answer the purpose for which it was first written, to wit: to inform the Spiritualist public of the results of my visit, and the money I received, both by direct remittance and collection, from January 1st to March 31st, 1872.

The results of our five years' missionary work are to-day showing themselves, and not only my friends and Spiritualists generally discover it, but the opponents also observe the change in public sentiment, and are already expressing their fears that Spiritualism will yet be a power in this country. I have nothing especially new to communicate concerning my work—it is the same old story of a war of words, misrepresentations and oppositions. January and February I had interesting meetings in Plainfield, Danburyville, Waukegan, Central Village, Norwich, Scotland, Jewett City, and many other places. Putnam also visited, but the weather both Sundays I was there being unfavorable, the attendance was not as large as on other of my former visits, though the friends there rallied as usual in support of the missionary cause, and contributed nearly their usual amount to sustain the lectures. Stafford I again visited, speaking there another Sunday with the usual effect. A pensive audience pervaded the entire audience, for a form before always present (Mrs. Ames Harvey) was to day absent, but only to material vision—on one occasion, when I arrived at the appointed hour, I found the people assembled in a high state of excitement, some declaring that the woman was not dead; others, pressing around me, urged me to oppose the burial, as the woman was not dead; and when I spoke of the friends by pointing out the never-falling indications of death. As they stood there hesitating what course to pursue, I said to my guide—what if I say to them? Quick as a flash he said, "The spirit is out of the form, (I afterwards learned other mediums there had the same impression,) counsel them to proceed with the services and defer the burial, as decomposition is now the only evidence which can decide the truth." This was accordingly done, and the procession proceeded to the church, and when the remains were exposed to view, no one ever saw such a life-like looking corpse; consequently they were all amazed, and many of them were so affected, that they were called upon to attend the funeral. I found there some of the most devoted of the officiating clergyman, Mr. Ozgood.

similar expressions, were continually reaching my ears, and although they did not destroy my confidence in Spiritualism, I could not well see how a spirit could be mistaken in such a matter; and had it proved that the form could have been resuscitated, it would have only destroyed my confidence in the ability of spirits to further their work. In a light of investigation—the writer being the presiding medium—the spirit, after speaking of the impossibility of resuscitation, remarked that in case resuscitation had been accomplished, it could not have affected the principles of Spiritualism at all—that it would simply have destroyed their confidence in the reliability of their medium, that was all. Subscribers.—William Hughes, Mystic, \$1.00; H. B. Lewis, New York, \$1.00; Lucian Carpenter, Putnam, \$1.00; Horace Read, do., \$1.00; Gilbert Chandler, do., \$1.00; Thomas E. Bugbee, do., \$1.00; Elton M. Bugbee, do., \$1.00; Wm. H. Chamberlain, do., \$1.00; Thomas J. West, do., \$1.00; Mrs. Cornell, Canterbury, \$1.00; Joseph Hyde, Stafford Springs, \$1.00; Mrs. Annie Warren, Norwich, \$1.00; Henry H. Hamlin, do., \$1.00; Byron Boardman, do., \$1.00; George Harvey, do., \$1.00; W. G. Spencer, Thomaston, \$1.00; R. B. Parsons, Windham, \$1.00; Lucius Bowditch, do., \$1.00; Mr. Baker, Danburyville, 50 cents; Ira Church, Forestville, \$2.00. Total, \$140.00.

Collections.—Mystic, three lectures, \$11.05; Noank, two, \$2.00; Burnside's Corner, one, \$2.71; Plainfield, two, \$3.50; Waukegan, one, \$4.57; Central Village, one, \$3.01; Moosey, one, \$1.78; Danburyville, three, \$4.33; Black Hill, one, \$2.00; Jewett City, four, \$7.30; Canterbury, one, \$1.41; Stafford Springs, \$1.00; Norwich, \$1.00; Scotland, one, \$1.20; Windham, two, \$8.00; Unionville, two, \$7.27; Stafford Springs of Spiritualists, two, \$10.00. Total, \$125.35.

I will say to all who attend to calls under the auspices of the State Association of Spiritualists, and can be addressed West Windham, Conn.

Agmt. Connecticut State Association of Spiritualists, West Windham, Conn., July 25, 1872.

KANSAS.

Matters in Kansas, BY T. B. TAYLOR, A. M., M. D.

DEAR BANNER.—I have long intended writing you of matters in Kansas, but duties esteemed more pressing and urgent at the present, have prevented till now.

Kansas is indeed a great and growing State, and in nothing is it growing more rapidly, I think, than in liberal sentiments; though advocates of new and liberal ideas get some hard knocks sometimes even in Kansas, this home of freedom and old John Brown. Witness: "It was here that the author got his theological head cut off by the Methodists for espousing new and true ideas of man's origin and his future." It was here, on the streets of Topeka, the capital of this great State, that he was brutally assaulted by one of the pet lambs just captured by the Rev. Mr. Hammond from the gold fields, and proselyted into the fold of Jaggys, (?) and thereby made "tenfold more a child of his mother Hammond himself." Hammond, a man of all rights, and yet has come to suffer for human progress, and it might as well be me as any one else.

The Banner of Light is doing a good work in scattering the darkness of error and superstition in this State. While I had an income of a few hundred thousand, I would, among other things, have a copy of the Banner to every family in the State.

The different phases of mediumship are doing great things to open the eyes of the people, and the "devil theory" is so nearly "played out" that people have mostly ceased to talk about it, and are now ready, more than formerly, to look for a man of more than human powers, and what some people say: "They seem to be mad, yet anxious to know something about the truth of these things. I will give you a specimen of their feelings."

A man said to me: "Dr. Taylor, (with an oath,) I hate you and your religion; but won't you 'show a sign?'"

Another said: "I would rather die than be cured by one holding such sentiments."

I said: "Then die; so far as I am concerned, you are welcome not only to die, but to be damned a little while." Yet these same parties come round and are anxious to learn of these things.

I recently took a trip into Southern Kansas, and was absent from home for two weeks; lectured eleven times, and treated many that were sick.

The people are really hungry for the New Gospel. Among other curious things, I learned of an old farmer who, after having been a member of the Methodist Church for many years, and who, among the remarkable mediums of the age; so much so that a company for mining purposes has been organized at and about Oswego, Kansas, consisting of a number of gentlemen of wealth and influence—all strangers to the spiritual philosophy, and deeply imbued with the man's mediumship for discovering mineral wealth.

They started on last Tuesday for the scene of their future operations. This man is what is called a "water witch;" and if Dr. Atkinson, of Pisgah, Mo., will read this account, he will find his main question answered which he asked in the last number of the Journal, on "water witching."

This medium will take a witch-hazel switch, sharpen the end just below the fork, split it on a given direction, and, as soon as he comes near a vein of water, lead or silver, the end of the stick will begin to turn; and as he gets directly over the vein, the point of the stick will go, if not the ground, the ground will rise, and the stick will right. Stepping back a few paces, the medium will ask, "Is this a vein of water?" The end of the stick moves once through a space of from four to six inches. This is for "No." "Is it a vein of lead?" "No." "Is it a vein of silver?" "Yes," is given by "three motions of the stick." "How many feet below the surface?" The stick begins to move, and you count, "1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

VERMONT.

Jottings of a Wanderer.

DEAR BANNER.—Since I last wrote you, I have traveled over considerable country, and had many pleasant experiences, some of which may prove interesting to your many readers. On my way to the Stowe (Vt.) Convention, I lectured in several places, and met with many kind prophecies, whose hearts are with us in the good cause of Spiritualism. It would seem as though the spirit that inspired the "Green Mountain Boys" to march, under the leadership of Ethan Allen, to the downfall of "Old T3," is still active among their descendants. Ever watchful and jealous of their rights, they do not easily give up, and kept subject to the bondage of sectarian theology. "Free thought and free speech" has been their watchword, until large numbers, and their fearless search for truth, have found what they sought beaming in upon them through the open windows of the higher life.

forth to the field of labor in which also served as long and well, and from which he enfranchised his soul and gloried in returning to the glad song, "I will walk through the thorn-bush of our good sister, Lizzie Dutton. Many of the fair daughters of Vermont, following in the footsteps of the immortal Achaia, and moved by the same great power, have ministered to famishing souls in their own loved State, and carried the beautiful lessons of truth far and wide.

Vermont's Green Mountains, her winding valleys, dashing streams and spreading meadows have attracted the wandering footsteps of the heavenly hosts, who, mingling with her sons and daughters, have filled them with a wondrous inspiration. For many years, the Spiritualists of Vermont have been in the habit of meeting together in conventions, receiving fresh baptism of spiritual influx in these pleasant gatherings. It has been my pleasure to meet with them several times, and nowhere have I seen such deep, earnest expression of faith and knowledge, based evidently upon intelligent conviction, as with these standard Spiritualists.

Upon Sunday, June 17th, in East Bethel, where Sister Manichester is ministering to a society to excellent acceptance once a fortnight, Brother Ammi Burnham's home was my abiding place for a few days while here. During our stay many tests were given to him and the members of his society, and his wife, Carpenter's mediumship, Osgood's, and Mrs. C. made an experiment of sealing with her eyes bandaged, in the presence of the family. The attempt was very successful, and while her eyes were still bandaged she saw a spirit standing by the side of Mr. Burnham, which he recognized by her description to be his mother. She then took him to her hand, which he did; and while he held, she drew up her sleeve. Upon her arm there came in red letters the name "Betsey." He said "that was my mother's name." Then she gave him her other hand, and raising the sleeve, there appeared upon the other arm the name "Lucy." The old gentleman, in accents of emotion, said: "That was the name of my wife in the spirit-world." These names were entirely unknown to the medium—she being totally unacquainted with the gentleman's family history. Different members

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 "The Incarnation Theory," by J. C. Henderson.
 "The Prophecy which fit one for Millennium," etc.,
 "To Maria M. King," by Austin Kent. Second: "Au-
 thority," "Singular Verification of a Dream," by Geo.
 Barrett; "Made Him Day," "Western Locals," by Cyphus
 B. Lynde; "Com. graphy," by Lyndon S. Richards. Third:
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 Fifth: "Local Editorial Matters," etc., etc. Sixth: Spirit
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 em—"The Parting Word," by Hiram Robt. Convention
 Notices. Seventh: Business Announcements. Eighth:
 "Editorial Correspondence," by Warren Chase; "Spiritual-
 ism in Australia," by "Black Notices," "A Confirmation."

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

This paper is issued every Saturday Morn-
 ing, one week in advance of date.

For Spirit Message Department see Sixth Page.

Banner of Light.

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 editorial department of this paper must be addressed to the
 Editor, and should be sent to the address of the Editor, but
 not to the address of the Publisher, who is not responsible
 for the contents of the paper.

The Non-Innocent.

The popular theory respecting insane asylums
 is that they were erected to help such persons as
 are unfortunately afflicted with a malady of the
 brain, and if possible make them whole. But the
 modern practice belies this theory altogether,
 making it appear that the object is to restrain the
 inmates with violence, to let nobody out who once
 gets in, and to fill the hospitals with sane or in-
 sane at any price. The root of the evil which is
 now developed in such formidable proportions is
 the spirit of violence that governs in these institu-
 tions. On this hinge turns the whole system of
 flagrant abuses and inhuman outrages that stain
 the record of insane asylums in this country. Once
 have understood that the great object is restraint,
 as rigid as fate and as silent as the grave, and the
 selfishness and cunning that are active in the
 world lose no time in effecting an alliance with
 an agent that holds out such splendid opportuni-
 ties for cooperation. Those who would be rid
 of uncomfortable relations; those who are tired of
 waiting for a legacy; those who are hunting
 through all the dark and secret ways of life to find
 the opportunity for revenge; those who would
 compass mysterious purposes in a mysterious
 manner, without having to confront the looks of
 their intended victims—all such welcome the in-
 sane asylum as their ready friend and powerful
 ally.

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

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

Further accounts of the state of affairs existing
 at this institution, we find in the daily press for
 Aug. 5th, to the following effect:

John D. Townsend, a lawyer, on Saturday,
 Aug. 3d, obtained from Judge Pratt, sitting in
 chambers [at New York City], a writ of *habeas*
corpus, directed to Dr. David Tilton Brown, su-
 perintending physician in charge of the Bloom-
 ington Lunatic Asylum, directing him to bring
 Miss Mary McCabe, detained as a lunatic, before
 Judge George C. Barrett, of the Supreme Court.
 Miss McCabe is one of the three ladies in whom
 J. T. Van Vliet, a banker of this city, formerly
 of the firm of Van Vliet, Reed & Sherron,
 whose release was obtained a few days ago, has
 taken great interest, and for whom he and his
 lawyer, Townsend, are at present actively at
 work. The writ of *habeas corpus* was served on
 Dr. Brown yesterday, and is returnable to-mor-
 row, when he must produce the person of Miss
 McCabe, unless she is discharged before the writ
 is presented—an evasive proceeding, which the
 Bloomington superintendent is charged with re-
 fraining from, to avoid investigation of his
 management and of the condition of that asylum.

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

were it not that she insists in maintaining her
 charge against the priest to be true. The full par-
 ticulars of her incarceration, or the name of the
 committing magistrate and certifying physician
 cannot be obtained until return is made to the
 writ to-day; but there is hardly a doubt that the
 physician will charge that there is no such per-
 son in his custody.

Another *habeas corpus* was yesterday taken out
 by Townsend in behalf of Miss Teresa Drew, upon
 the petition of Mrs. Irwin, her former attendant,
 who swears she never was insane. The writ is
 returnable Thursday, before Judge G. C. Barrett.
 Mr. Van Vliet appears to have authorized Town-
 send his lawyer, to prosecute his own case, and
 those of the ladies alluded to until an investiga-
 tion of the alleged abuses of patients shall have
 been ordered by the proper authorities. Townsend
 asserts his purpose to leave no stone unturned to
 accomplish the end which he insists the public in-
 terest demands. He has prosecuted five or six
 similar cases successfully, and has been instrumen-
 tal in rescuing *habeas corpus* several
 persons illegally incarcerated in asylums and
 prisons. He was the lawyer who, in spite of the
 threats of Judge Cardozo, obtained the release of
 two women confined in the Tombs by Judge Car-
 dozo and denied a trial for weeks, and Van Vliet
 and Townsend declare their determination to
 leave every person confined in the Asylum to test
 their condition.

Van Vliet makes this statement: "I was
 rudely torn from my breakfast-table in my home
 in Winchester County, on March 27th, 1871, by
 two ruffians, thrust into a carriage, and driven to
 the Bloomington Asylum. I protested and com-
 plained, but without avail. I have now that their ears
 and minds had been poisoned against me. When
 reaching the asylum, I was received by Dr. Port-
 er, and to him also protested against the great
 wrong that had been done to me, and received
 from him a smile intended to be sweet, and a de-
 mand for all articles in my possession. I was
 confined in my solitary cell, and on the 1st of April
 was placed in the custody of an attendant, and from
 that time until about June 21st, 1872, I was kept
 a close prisoner. At that time I received a parole
 from Dr. Brown, a copy of which I took, and
 which reads as follows: 'My dear Mr. Van Vliet:
 I have decided that you may have your parole, and
 go on the grounds of the Asylum with the under-
 standing that you will not come into the office,
 nor talk to the lady patients, nor go into the build-
 ing of the centre building, nor around the ladies'
 department of the building."

Your friend,
 D. T. BROWN.
 From that time until July 3d, I was limited
 on parole to wander over the grounds. From the
 day I entered the institution I felt that there was
 no use giving way under my misfortune, and I
 made up my mind to confine myself to taking
 notes of what occurred. I soon found that it was
 next to impossible to get any letters out of the in-
 stitution, other than such as were satisfactory to
 the officers in charge, and as I was not allowed
 to attempt to gain the ear of my attorney, I settled
 myself to the duty I saw before me. I managed
 to write and keep a diary of passing scenes from
 the time I entered till I left, and many were the
 devices I had to resort to to prevent my action
 from being discovered, and my papers, prepared
 for the benefit of other poor unfortunate, from
 destruction. Thank God, I was successful. I was
 certainly no different in health when
 I was first incarcerated than I am to-day, and I
 have noticed no change in my mental organiza-
 tion, and friends, since I have been released,
 have been kind enough to assure me that they
 see nothing very insane in my appearance or de-
 partment, having the sanity, therefore, to believe
 that I am not a lunatic."

George K. Irwin makes affidavit as follows:
 "And deponent says that it is impossible to
 characterize the treatment used by some of the
 people to the patients other than by the word
 'devilish.' Dependent in the case of Mr. Samuel
 Bennett, of New York, who has been confined in
 situation, says that he has seen John Bennett and
 Robert Miller, attendants, hold him by the coat
 collar and kick him at almost every step to the
 dining room, down three flights of stairs. Fre-
 quently this same gentleman was left in charge of
 a large German named Nunnau, who treated him
 in the same way until he was expelled by de-
 ponent's intervention. For the slightest offense de-
 ponent has seen an attendant named Bradley,
 now there, throw Col. F. W. Depenyster on the
 floor and choke him until the blood flowed from
 his nose and his face was purple."

Dependent has known patients in hall No. 7 to
 lie in their own excrement for twenty-four hours
 in their beds in their rooms, with the full knowl-
 edge of the attendants in charge, without removal
 or change; and deponent says that although the
 attendants are hired to take general charge of the
 patients, yet during the two years and more he
 was employed there, the dirtiest parts of the
 institution were forced upon the patients by the at-
 tendants, a large portion of which were known
 by Mr. Harriott, a gentleman of respectable pos-
 sition and connections, and by Mr. Albert Cuthall
 and Mr. Fatman. Indecent and blasphemous lan-
 guage by some of the attendants to the patients,
 cuffs and blows, were of daily occurrence."

Different affidavits go to show that numbers of
 patients have been killed at the asylum, and that
 their treatment had been outrageous and cruel as
 possible, and that the institution is a perfect hell
 on earth.
 We have likewise seen, within a few weeks,
 a notice of a gentleman who was discharged
 from the Vermont State Asylum after a con-
 finement of three years, during all which time
 he was perfectly sane, and, to prove it, went
 back to his business at once on his unexpected
 discharge. The case of Mr. James Parks,
 who died at the Taunton Asylum in this State,
 will not soon be forgotten. He came back,
 some time after, and declared through the me-
 dium that he was "murdered" by one of his
 brutal keepers, who jumped upon him while
 prostrate and helpless, and broke in his ribs with
 his knees, causing death. The details as he fur-
 nished them are truly harrowing. The bully who
 is directly responsible for his death is said to
 have fled to parts unknown, in order to avoid ar-
 rest and trial for murder.

Mr. Parks's narrative, as faithfully taken down,
 may some day see the light entire. He tells the
 story of his insanity, how caused and its fleet-
 ing character; how he was taken away to the
 Asylum, what was the treatment he received,
 the answers made to his entreaties, and espe-
 cially the brutal violence with which his taking
 off was accompanied. He says there were three
 ruffians, employees of the Asylum, who contend-
 ed with him, cursing and abusing him all the
 while; that the third one was called in to finish
 what the other two had only begun, and that he
 completed the horrible business by throwing him
 down, beating him about the head and body, and
 finally jumping on his breast with his knees,
 breaking thirteen ribs and terminating his life. An
 examination after death showed that this
 part of the statement was entirely true. The
 man was actually murdered by the brutal treat-
 ment of his captors and keepers. He says his
 piteous moans and appeals for help and sympathy
 in his dying hours were unheeded, and that his
 faint request for the administration of relig-
 ious consolation was treated with jeering ridicule.
 The truth cannot forever be hidden. This whole
 insane asylum system demands an overhauling,
 and an exposure to the light. The practice of
 kidnapping perfectly sane persons and commit-
 ting them to these dungeons, for mercenary
 reasons and the like, is an outrage that consti-
 tutes the foulest blot on the name of civilization.
 This is a slavery that needs to be overthrown in
 its strongholds at once.

Those people who are quick to manufac-
 ture capital for their own selfish purposes out of
 the misfortunes of their fellow-beings, should
 bear in mind that compensation, one of the stern-
 est, as well as, under favorable circumstances,
 one of the most benign of Nature's laws, will
 eventually mete out to them, measure for mea-
 sure, that which they mete out to their unfortunate
 brothers and sisters.

The Japanese in Boston.

At eight o'clock, on the morning of Friday,
 Aug. 21, the Japanese ambassadors and suite ar-
 rived in this city, and were at once escorted with-
 out ceremony to the Revere House. After mak-
 ing the round of the city, riding through its prin-
 cipal thoroughfares, visiting Faneuil Hall, Quincy
 Market, and other places of interest, they
 were presented at the State House to the Gov-
 ernor, after which by a circuitous route calculated
 to give a more extended view of the city, they re-
 turned to the Revere.

The head of the embassy, Iwakura, was the re-
 cipient in the morning of the most elegant copy
 of Webster's Unabridged Dictionary ever pro-
 duced. The work is in two volumes, printed on
 very heavy lined tinted paper, with wide margin,
 and elegantly bound in Turkey morocco, elabo-
 rately gilt. The edges are partly gilt, and in front
 a representation of the Japanese flag entwined
 with the stars and stripes; on the edges at the end
 are also Japanese insignia and the coat of arms
 of the recipient. The work was presented by the
 publishers, Messrs. G. & C. Merriam, of Spring-
 field, through Professor Northrop, Secretary of
 the Connecticut Board of Education.

In the afternoon a splendid banquet was given
 to them at the Revere, under the auspices of the
 Boston Board of Trade—some two hundred and
 fifty of the merchants and business men of the
 city attending, and a fine array of talented speak-
 ers being present. Remarks were made by Gov.
 Washburn, Hon. A. H. Rice, Collier or Russell,
 Judge Hoar, Mayor Gaston, Ralph Waldo Emers-
 on, Hon. George S. Boutwell, Hon. Marshall P.
 Wilder and others. The ambassadors were in no
 wise silent, being represented in the speech-mak-
 ing by Iwakura, Kido, Mori, and Hon. Charles
 W. Brooks, Japanese Consul at San Francisco.
 O. W. Holmes also added interest by the follow-
 ing charming poem, full of freshness and liberal-
 ity of sentiment:

We welcome you, Lords of the Land of the Sun!
 The voice of the many sounds freely through one;
 Ah! I would 'twere a voice of more musical tone,
 But the dog-star is here, and the song-birds have flown.

And what shall I sing that can cheer you of smiles,
 Or herald of peace from the Orient Isles?
 If only the Jubilee—Why did you wait?
 You are welcome, but oh! you're a little too late!

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

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

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

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

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

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

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

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

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

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

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

But oh what a pity, once more I must say—
 That we could not have joined in a "Japanese day!"
 A chorus of thousands, all singing in tune
 God bless the Mikado! Long live the Tycoon!

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

Aug. 2, 1872.

During their stay an interesting exhibition of
 the manner of extinguishing fires by the Fire
 Department was given the visitors. On Tues-
 day, Aug. 6th, the Orientals departed from this
 port for Europe in the Cunard steamer
 "Olympus."

Hereditary Force.

A little attention paid to an influence which
 controls in nature, and which we can follow but
 cannot modify, change or eradicate, will convince
 any one of the overruling necessity of observing
 the hereditary rules and tendencies. As Hall's
 Journal of Health aptly illustrates it, a single red
 ear of corn will sometimes be found in gathering
 the autumn crop, and if one grain of it be planted
 in the following spring it will produce other red
 ears, and if the red ears are in turn planted the
 whole field will eventually become red, like the
 original ear. And by analogy the same law pre-
 vails in living generations, among insects and
 birds, animals and human beings. Like every-
 where begets like through the universe of living
 things. Taking this simple truth to heart, it is an
 obvious consequence that if, in any community,
 healthy, intelligent pair should marry, live accord-
 ing to the principles of health, and have children,
 that offspring will be healthy, intelligent, and pro-
 fitable like themselves, each one becoming a centre
 of population, the progenitors of others, until, in a
 not remote time, the land would be peopled with
 a stalwart race, possessing physical vigor, active
 minds and elevated sentiments. This is but the
 natural process of the law that such beings have
 full power to perpetuate themselves in perfection;
 whereas the diseased and sickly are not allowed,
 because they are not able, to live out half their
 days.

There is such a volume of meaning in this plain
 fact that mankind attempt to wink it out of
 sight by their ignorant and selfish indulgences.
 The act of parentage itself is made sensual, in-
 stead of being exalted to that level where it may
 be contemplated in all its numberless and far-
 reaching responsibilities. In point of fact, nothing
 can be conceived to be more important or sacred.
 Yet it is not possible to find a single tract,
 even written for the purpose of enlighten-
 ing the sexes on this great subject. Not a syllable
 is published or preached about a fact that con-
 fessedly rests at the bottom of the social
 state, and governs and inspires its whole wel-
 fare. Who knows for a certainty that hereditary

influence gives shape and fashion to the physical
 constitution, and chiefly impresses the moral and
 intellectual character of the being created. Yet
 such is the truth, and it would seem to be a fatal
 ignorance, with the aggravation of indifference,
 that manifests not the slightest uneasiness on a
 matter of such universal import. We cannot at-
 tain to the higher level of civilization until these
 primary principles of generation and descent have
 been indelibly impressed on our minds, and
 incorporated into our common faith and life.
 Then we may confidently hope for a reformation
 that will be equivalent to a peopling of the earth
 with new beings.

High and Low in England.

It has probably excited no little surprise among
 the workmen of this country to witness the
 union not long since proposed and acceded to be-
 tween the laboring classes in England and the
 political leaders of the aristocracy; as if it were
 entirely an inconsistency that such an arrange-
 ment should be brought about, and as if labor
 somehow practiced obsequiousness in order to
 effect such an union at all. But, while express-
 ing our disbelief in its having demeaned itself in
 any such manner, we are free to add that the
 marriage of the two classes in politics is, after
 all, a perfectly natural one, because, in the first
 place, the nobles of England never took a posi-
 tion hostile to the interests of labor, and, in the
 second place, the laboring classes have no grievance
 to nurse against them, but rather look up to
 them with instinctive respect and more or less
 reverence. The only conflict in which labor is
 engaged, in England as well as here, is with capital.
 The commercial and manufacturing class there
 are infinitely more overbearing than the
 genuine aristocracy ever were. There is by no
 means so much humanity in them. On every oc-
 casion that fell in their way, the House of Lords
 have proved friends to the laboring class. The
 Lords favored the relaxation of the factory sys-
 tem before it could be got through the Commons;
 and it was Tory votes and the influence of the
 Peers that finally carried the factory reforms of
 '33 and '44, by which females and young persons
 were protected from the effects of overwork.

The Lords have no apprehensions that the la-
 boring population of England have any designs
 on their state, and therefore they are free from
 any prejudice and designs of hostility to the la-
 ter class. They have no such reason as the cap-
 italists have to desire the continued depression
 of the working people. And hence it is perfectly
 natural that the latter, in casting about for the
 strongest alliance possible to make, should have
 reached out their hands to the aristocratic lead-
 ers in public life. They hold a traditional respect
 for them, which they never had and probably
 never can have for mere capitalists and employ-
 ers. The latter they know to be their oppressors,
 keeping them down with inadequate wages
 while rapidly enriching themselves, imposing up-
 on them tyrannical terms of daily labor, denying
 privileges to their children which would at least
 lighten the parental heart with some gleams of
 hope, and concentrating the whole of their hard
 influence against all legislative attempts to al-
 leviate their condition and exalt their hopes and
 aims. Between labor and capital, therefore, as
 they are arrayed in England, there can be no
 such thing as a true, much less an actual alli-
 ance. There is an eternal enmity. Capital has
 become capital there only by grinding the faces
 of the great dependent class without mercy; it
 could never have been otherwise accumulated in
 manufactures and trade. That labor confidently
 expects to be bravely led in Parliament by the
 alliance with the Lords, there is no manner of
 doubt in any mind.

"News for our Readers."

Under this heading, Bro. A. A. Wheelock, in the
 American Spiritualist for August 31, gives a piece
 of information not only for the patrons of that pa-
 per, but for those who peruse the Banner of Light,
 the Religio-Philosophical Journal, and the spiri-
 tual press generally. And this item of news is
 conveyed in a few earnest words wherein our
 brother, after pointing out the trials borne, the sacri-
 fices made and the labors performed in sustain-
 ing his paper, says that owing to ill health on his
 part it has been decided to suspend the publication
 of the American Spiritualist till October 1st, 1872,
 when it is hoped that arrangements may be per-
 fected for bringing out the paper weekly. But in
 order that this may be accomplished, Bro. Wheel-
 lock calls for aid from the spiritualistic public
 generally. He closes by saying:

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

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

"Lessons for Children about Them-
selves."

By an announcement in another column it will
 be seen that A. E. Newton, whose name as a pro-
 gressive writer and speaker has for years been
 before the public, has given another evidence of
 his talent and powers of research, and at the
 same time met a great demand of the hour, in a
 work bearing the above title, which is eminently
 calculated, both by its interesting engravings
 and plainly-written pages, to diffuse a wide
 knowledge of physiology and its laws among the
 rising generation. The attention of officers of
 Children's Progressive Lyceums, and the friends
 of the young generally, is called to the work.

J. H. Powell.

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

Banner of Light. THE WEST.

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

ON THE RIGHT TRACK.

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

OUR WORK IN ST. LOUIS.

We have now been in St. Louis nearly three years, with a full and complete assortment of liberal and spiritual literature—BOOKS, PAPERS, &c., and trust, by this time, our friends and enemies both may be satisfied that our establishment is permanent, and not of that temporary and ephemeral character which many predicted who knew the strength of Catholic and Protestant influence in the city, and the weak-kneed condition of most of the Spiritualists, especially on all reforms and progress except spirit intercourse. We have constantly increased our assortment, and filled up often more than once a month during the whole time, and kept our store in the very heart of the city, on one of the two best business streets, and now occupy a lower floor in a conspicuous block opposite our old stand, on which is building the finest store in the city, at a cost entire of about \$200,000. We have confined our stock and trade almost exclusively to our class of books and papers, with a small supply of stationery, etc., and yet we are not starved out nor likely to be. We have had several offers to purchase our stock in trade, but by parties that would soon destroy the distinctive feature of the store and business by filling it up with miscellaneous literature and articles made to sell and not to enlighten the people as our stock is wholly designed to do. We have not been as liberally patronized as we ought to be, but we have many thanks to return to our friends, and forgiveness for every enemy, and a renewed assurance of a determined perseverance in the same line while we have the continued support, and firm belief we are doing right and doing good.

LUTHER'S OPINION OF THE WITCH OF ENDOR.

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

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

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

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

A GOOD SIGN.

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

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

A SAD PICTURE.

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

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

An anti-kissing society has been formed by the Gaiety, N. Y. City. "No kissing before marriage" is their motto.

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

Spiritualism in Australia.

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

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

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

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

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

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

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

Book Notices.

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

On my table lies a book called "Nature's Laws in Human Life," also "The Vital Magnetic Cure," and "Flashes of Light from the Spirit-World"—all from the press of Wm. White & Co., of Boston—I presume, kept by yourself. The first-named gives the facts of Spiritualism, pro and con, as presented by friend and foe; and I think every candid mind will see easily that Spiritualism is the only true and rational philosophy. It includes an excellent fund of fact and anecdote.

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

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

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

Q.—On p. 33—Has the spirit body corresponded to the human body, or is it of a peculiar nature?

Q.—On p. 34—What are the functions of the spirit body?

Q.—On p. 35—Does Lavollier continue his experiments on the crystallization of carbon?

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

Q.—On p. 178—Give a scientific analysis of Mesmerism.

Q.—From p. 248-254, in which a clergyman is skillfully wound up.

Q.—On p. 287—Describe the separation termed death.

Q.—On p. 308—Is Christ a mythical character—founded on Christ?

Q.—On p. 359—What is a substitute for baptism?

Q.—On p. 360—What is a substitute for baptism?

Q.—On p. 361—What is a substitute for baptism?

Q.—On p. 362—What is a substitute for baptism?

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Q.—On p. 387—What is a substitute for baptism?

Q.—On p. 388—What is a substitute for baptism?

Q.—On p. 389—What is a substitute for baptism?

Q.—On p. 390—What is a substitute for baptism?

A POPULAR MEDICAL BOOK

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