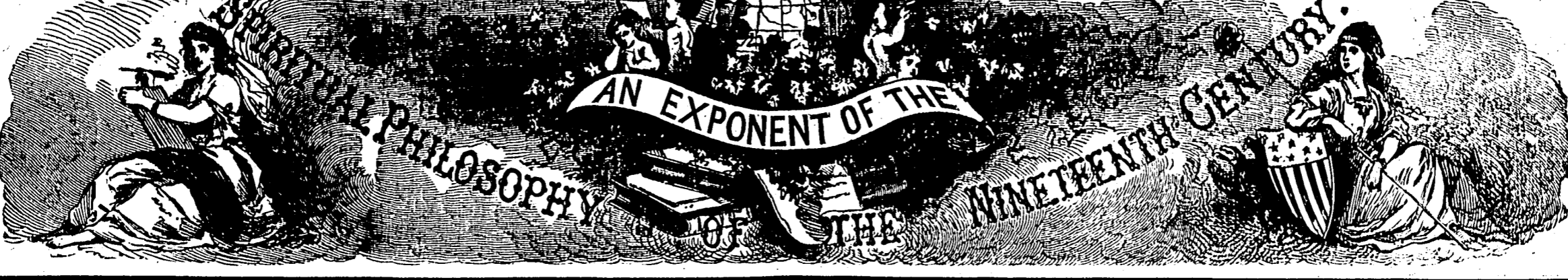


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## Original Essays.

### GOD AND NATURE DUAL.

BY LEON HYNEMAN.

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

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

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

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

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

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

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

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

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

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

And, according to the Word, the Holy Book, woman was cursed by God, and down through the misty past, from the time brute force was the rule of right, and because of his superior strength of sinew, bone and muscle, man debased and degraded his counterpart, woman, as if she was an inferior being, created solely to subservise his every purpose; and although, in the course of ages, her condition has been considerably modified in a higher appreciation of her refined nature, yet the influence of God's curse, according to the fallacious relation of Moses, and as taught in all theologies, still enchains the mind of man, in the most advanced nations, so that woman is consid-

ered, in law and in the social scale, a lower grade of humanity, wanting in judgment, and not possessing the capacity of self independent government. But those who believe in the infallibility of the Bible—that it is a true revelation from God direct to Moses—there is nothing too absurd for their credulous minds to accept. The entire Genesis of Moses was made up of the crude thoughts, the eliminations of the immature minds of a long past, pre-Mosaic age. It is most marvelous, incredibly strange, that, in this age of light and progression, the sects of all creeds of the civilized world claim the contents of the Bible to be a special revelation from God, hold the book in reverence, consider it, with all its inconsistencies, fallacies, demoralizing tendencies, and the corrupting and hatreds it has engendered in the world, the Word of God, the Holy Bible; and on the belief in that book, the clergy, through a dogmatic assumption of superiority by divine favor, have exercised such powerful influence over the minds of the masses, that the nineteenth century, in civilization and progressive enlightenment, is where the ninth century should have been. They (the clergy), through their teachings, have instigated the most bloody wars, perpetrated the most cruel and horrid barbarities wherever their influence extended, devised the most fiendish instrumentalities of torture, infused a hostile feeling, arraying man against his brother man, and all in the name of God and religion, to compel mankind to accept their dogmas and creeds, and surrender their own private judgment. But, of all the evils growing out of the pretended revelations of the Bible, none were of so widespread injury in their influences in the world of humanity, none so detrimental to the progressive advancement of the race, so debasing in their consequences, so demoralizing in their tendencies, as the inconsistent, unnatural statement of Eve's formation out of a rib from the body of Adam; not alone from the absurdity of the communication coming from God, and the other equally mythic statement of Eve's temptation and fall, upon which are founded, first, the assumed inferiority of woman, and, second, the dogma of "original sin," on which the Christian theology embraced in the gospels and the creeds of all differing sects and religions are based.

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

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

[To be continued.]

### ON MARRIAGE.

BY JANE M. JACKSON.

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

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

## Spiritual Phenomena.

### PHYSICAL MANIFESTATIONS.

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

Our attention was next attracted to the large book on the floor, the leaves of which began to turn rapidly, and stopping at any page suggested by the members of the circle. Now, kind reader, you can easily catch out a denial of these manifestations that are occurring in Butler County, but can you prove they do not occur? The denying the existence of these manifestations, puts us on the proof; but how can we prove the existence of these manifestations without the touch of human hands, so long as you refuse to attend our circles? At the close of these physical manifestations, Miss Annie Mattocks, a member of the circle, passed into a clairvoyant state and remained for a time entirely under the control of departed spirits, who spoke to us through her, while her spirit, in the mean time, wandered with our spirit friends amid the beauties of the brighter world, a recollection of which she always retains, and relate to us as soon as her spirit takes charge of her earthly form.

Miss Mattocks resides now at No. 186 W. 4th street, Cincinnati. She is a lady of fine mental faculties, and is one among the finest mediums in the West. I would like to give you an enlarged article regarding the séances at Mrs. Bourne's, but for fear, kind reader, of detaining you too long, I will close for the present, and come again. These manifestations, in Butler County, are beginning to throw new light upon the great question of spiritual phenomena. "Agitation of thought is the beginning of wisdom." BENJAMIN F. CLARK, Cincinnati, O.



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

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

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

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

The chairman then declared the meeting adjourned.

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

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

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

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

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

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

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

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

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

The meeting concluded with the speech of Mr. Alcott.

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

In the stillness of the evening, when the murmur of the day's multitude was done, a conference assembled where good words were spoken. The volunteer choir, after the service, again joined before the Headquarters tent in selections of old-time melodies.

The official services ended with Sunday evening, and on Monday a large number of people struck their tents and returned home. A few, however, attached to the spot associated with so many pleasant recollections, remained till Thursday, Aug. 23. On Tuesday, 20th, a highly successful picnic gave a pleasant ending to the whole enterprise, every one feeling in departing that the Committee of Arrangements, Dr. A. H. Richardson, and James S. Dwyer, deserved great credit for the projection and successful carrying out of the enterprise with so much of comfort (as far as circumstances permitted) for their guests.

Thus the third annual Spiritualist Camp Meeting has passed. Its songs are sung; its words of good cheer, of eloquence and beauty are said; its truthful lessons are cast upon the bosom of society, as bread upon the waters; its memory, whether of sunshine or of rain, has become a part of the individuality of those attending which can never be swept away.

#### Movements of Lecturers and Mediums.

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

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

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

Mrs. A. E. Mossop will lecture in Waterville, N. Y., during September; in Albany, N. Y., during October; in Philadelphia, during November. Permanent address, Sturgis, Mich.

Mrs. P. W. Stephens, Sacramento, Cal., will answer calls to speak or hold public seances anywhere on the Pacific coast.

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

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

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

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

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

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

Dr. J. K. Bailey is lecturing in New York State. His present address is Watertown. The Watertown Daily Dispatch of Aug. 6th alludes to one of his addresses in a very complimentary manner.

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

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

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

#### Contents of this Number of the Banner.

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

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

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

For Spirit Message Department see Sixth Page.

## Banner of Light.

BOSTON, SATURDAY, AUGUST 31, 1872.

Office in the "Parker Building,"  
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AGENCY IN NEW YORK,  
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WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

LUTHER COLBY, EDITOR.  
ISAAC B. RICH, ASSISTANT.

All letters and communications pertaining to the Editorial Department must be addressed to the Editor, and must be accompanied by the name of the contributor. Business letters should not be sent to the address of the Editor, but to WILLIAM WHITE & CO.

#### Our New Volume and Its Attractions.

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

With the new volume we shall commence an

#### ORIGINAL STORY

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

### THE OLD ORGAN;

OR,

#### THE WHITE SWAN'S DYING SONG.

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

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

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

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

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

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

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

#### The Ninth National Convention

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

#### The Truth Against the World.

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

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

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

#### Attention, Liberals!

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

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

#### Dr. J. R. Newton.

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

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

#### Baggage Smashing.

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

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

#### Another Pulpit Empire.

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

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

#### The Works of Thomas R. Hazard.

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

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

#### Buy Illustrated "Lessons for Children."

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







