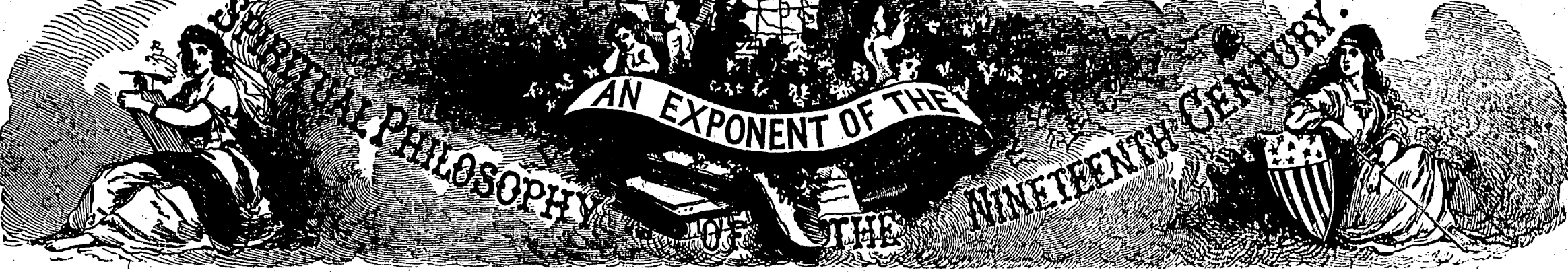


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## Free Thought.

### DISCUSSION BETWEEN HEAD AND HEART, UPON PRAYER.

BY ALLEN PUTNAM.

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

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

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

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

"There is a divinity that shapes our ends,  
Rough-hew them as we may."

Such, Bro. Heart, are my views. God cannot be moved; man's destiny cannot be changed; therefore prayer, of necessity, must be unavailing. MR. HEART.—I, the heart, am little accustomed to argumentation. My usual course is to announce decisions and give no reasons for them. Therefore you may find me unskillful in clothing knowledge in words; words belong especially to your department, Bro. Head, and are so little used by me that I may bungle and consume much time in my reply.

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

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

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

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

My own location is back of yours. You stand between me and the world without, and, generally, this keeps me very much in the background; so that much of what I do, and very much more of what I prompt you and yours to do, the world credits to you exclusively, and you seem quite

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

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

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

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

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

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

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

MR. HEART.—Put it.

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

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

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

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

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

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

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

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

Partially I leave your point, Bro. Head, and purpose, too; for why shall I divert your thoughts away from the substance, and set them to cogitating the applicability of a descriptive term? I seek rather to incite you to explore the deep re-

cesses of my inmost realm, and see if you cannot there find faculties belonging to both your and my essential selfhood, which can lay hold of and get satisfactory knowledge of facts and truths which no outward words can ever adequately embody or convey. Faculties, competent to this, do exist within my domain. Such faculties—now scarce observed—will become prominent in man, when he shall drop his outer robe and pass to the home where all verbal language is lost—where words are needless, because knowledge in all its forms and varieties flows in and out through every sense—responds to the call of every sincere desire.

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

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

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

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

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

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

In times of deep distress, in hours of conscious helplessness, the heart often yearns for and gets such help as man and the outer world alone can never give. Whence that yearning—that prayer? From the heart or from the head? Can it be an outflow from the deliberate reasoning faculties? No. The rushings of the waters indicate a more gushing fountain—a more impulsive force. Jets from the lower depth of being stream up high above the common level of life's waters; they come from fountains which the intellect generally fails to recognize; whose properties reason's chemistry cannot analyze; whose elements do not become factors in the problems which logic solves. There are deeper depths in man than the intellect usually fathoms, or science often deals with. Up from out such hidden wells there sometimes rush forces, which, with the voice of an indwelling God, bid intellect be still, and not obstruct the lives—those deeper, higher powers—faculties peculiarly taught of God, that intuitively sense His presence; that are themselves the hiding places of His power, and which now rush up to hold and help the soul in the hour when its crushing needs are upon it, and in which reason can find no way to help.

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

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

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

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

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

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

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

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

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

## ALIVE.

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

When the gay raydoras through the swamp  
Like a setting cloud of winged things  
All a-quiver in purple pomp,  
And their green and gold the ferns unfold  
To the far heard murmur of hastening spring;

When trilliums nod, and the columbines  
Spread like flames through the forest gloom;  
When in open field the white-weed shines,  
And the birds and the bees in the apple trees  
Dart through skies of blue and of bloom;

When the whole bright orb is flashing along,  
With her cloudy gossamers round her curled,  
A thing of blossom and leaf and song—  
Still, I cry, is He far as the farthest star,  
—Or living and pulsing across His world?

Harriet Prescott Spofford, in Harper's Magazine for August.

## IF NOT SPIRIT-FORMS—WHAT?

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

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

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

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

A HOPEFUL INQUIRER.

## Scientific.

### COSMOGRAPHY: A Description of the Universe. NUMBER EIGHT.

BY LYSANDER S. RICHARDS.

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

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

Coal was formerly considered a rock; it is now known to be of vegetable origin. One has but to visit a coal mine and be fortunate enough to find one of those walls that are freestone, as it were, with fern and other plant impressions, to convince him of the truth of its plant-ancestry. In some mines, stumps of trees, standing erect, are found running through several overlying rocky strata. The carboniferous epoch was the great coal-making age. A large portion of the land surface of our globe was covered with vegetation, coal plants the most prominent. The continent at this age was subject to various changes; at times it would be high and dry above the water, and at other periods largely submerged in the ocean, in which condition the plants decayed, forming an extensive bed over the submerged portion of the continent. While lying in this watery grave, constantly decomposing, settling and becoming more compact, clay, sand and shells were continually washed over it, which covering it prevented to a large extent the carbon escaping from this decomposing mass, the same as in the manufacture of charcoal, wood is ignited, decomposed, soda or earth are thrown over the decomposing or burning mass, it smolders, the carbon is largely prevented from escape, and charcoal, pure carbon, the result. So does the earth, accumulating over the extensive decomposing coal plant bed, check the escape of carbon and convert the upper mass into coal. The continual accumulation of earth over it tends to harden the underlying bed by the constant pressure the earth's weight gives to it. The sand constituting a portion of the earth deposit, in process of time is converted into sandstone, hence a layer of sandstone is above the coal, the clay washed over and deposited on the sand hardens into rock as before described, and we have a layer of argillaceous shale; then shells are constantly being washed over the bed, and in course of time are consolidated into limestone. Thus we have in the coal measures, a bed of coal, overlying which a layer of sandstone, another of shale, and another perhaps of limestone. The continent by this time, after the lapse of thousands of years, is again elevated, and accumulates over these layers described, vegetation starts, and huge plants once more cover the earth; the continent is again submerged, another bed of coal is formed, and the process thus goes on.

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



## VERMONT.

## Quarterly Convention of the State Spiritualist Association.

Held in Stowe, Friday, Saturday and Sunday, June 28th, 29th and 30th, 1872.

Reported for the Banner of Light.

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

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

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

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

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

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

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

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

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

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

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

**Whereas**, the perpetuity and stability of republican institutions depend upon the maintenance of the principles of liberty and justice, and the inviolability of individual rights; and

**Whereas**, our Bill of Rights, made part of the Vermont Constitution by special act, and incorporated into the Federal guarantee, that all men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences and understanding, as in their opinion should be regulated by the Word of God; and that no man, or set of men, has a right to impose any religious worship, or erect, or support any place of worship, or maintain any minister, contrary to the dictates of his own conscience; and that no authority can or ought to be vested in or assumed by any power whatever that shall in any way interfere with or in any manner control the rights of conscience in the full exercise of the rights of religious worship; therefore

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

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

The subject presented in this resolution is one that most intimately concerns us all. I have been watching the efforts of the churches in this direction for years, and have become thoroughly satisfied that they bore ill to the country. Events that have been transpiring at home within the past two years have awakened me to a livelier appreciation of the danger that threatens us, and stirred me up to draft and introduce this resolution. But little more than two years ago the churches found us a united and harmonious school district, working together for the best good of the children in the best known way. We had triumphed over the evils of small numbers, and a small Grand List, had finished and furnished our schoolhouse in a manner that we justly felt proud of. But that great vigilance committee of the evangelized churches, the Young Men's Christian Association, had its watchful eyes upon us, and just at the most favorable moment, when we were reveling in a feeling of security, they made a raid upon us, and we became entangled in the fatal web of theology. From that day we were doomed, split up into factions; there was an end to harmony, and we were ruined beyond a hope of remedy. Prayers and reading the Bible were introduced into our school, and our beautiful schoolhouse was converted into a house of religious propaganda. Our money was taken from us in violation of our constitutional rights to support public worship, and no amount of sophistry can make anything else of it. Now I go against our public schools being managed in the interests of any sect, or having any religious theories whatever taught in them. I hope to hear a full, free expression of opinion on this resolution, and when we have spoken let us act. If we are to have this fight forced upon us we may as well begin it now, and "fight it out on this line."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

An address followed from Mrs. M. A. C. Heath. She had no fears for the future of Spiritualism, although some Spiritualists appeared to have at present, on account of ignorance of the scope and power of their new gift from the skies. The truths of spirit communion which had been at work in all the past were better understood to-day than ever before. Old forms must yield to the advancing enlightenment of the masses. She urged Spiritualists to beware of becoming bigots themselves, and to feel in a friendly manner toward all truth.

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

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

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

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

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

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

Dr. M. H. Houghton made an impressive prayer, and was followed in an address by Mrs. Emma L. Paul. Another year has passed away, and again we meet to clasp the warm hand of friendship and listen to the teachings of angels and the sermons of men. All the structures of earth, whether of politics or religion, have been upheaved by labor; but since the advent of Spiritualism into the world, many think, or seem to think, that we can receive the heavenly light without any effort of our own. But the blessed angels have sought out many who were adapted to the work of carrying the messages of love and truth, and sent them out as laborers in the field. As I once heard a Methodist minister say, he heard a voice saying unto him, "Go forth and preach, or be damned!" so there has been no choice left us but to obey the high behest and go out over paths not always flowery, not always pleasant, traveling in weariness and needing the support of all our friends. If I have been the means

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

Slings by the choir.

Address by Dr. M. H. Houghton, on the subject, "The Voice of Theology and the Voice of Spiritualism."

At the close of the address there was singing by the choir, when the Convention adjourned to 1:30 P. M.

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

Adjourned to 7 P. M.

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

**Whereas**, the price of freedom is "eternal vigilance," and no man can possibly be free who is bound by the dictates of another's conscience and not his own, either politically or religiously; it is therefore

**Resolved**, That as Spiritualists, while it is our duty to wield an uncompromising warfare against the errors and dogmas of the past, so strenuously taught and instilled upon us by high-priests and religious teachers, and held in sacred honor by the human family in bondage, we should, in the spirit of love and kindness, to show them the better way, and to urge it upon them by living such lives, ourselves, of virtuous and Christian homes, as shall teach their disciples the things they should live, while we were with them, and without which he told them they were none of his. It is also our duty to ever hold in remembrance that "who would be free, themselves must first be free."

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

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

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

## Banner Correspondence.

## New York.

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

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

Her situation was therefore a surprise and shock to the feeble invalid, conveying as it did the implication that her faith was not sound because not based upon the "rock, Christ Jesus." When the invalid remarked, "I cannot bear agitation, and my views are clear and well established," Miss Smiley replied: "Oh, we only wish you to give all the comfort you can; we do not wish to disturb you." The remark, one would suppose, might have been a whole sermon to her: "My cup is full and running over; what can I have more?" Why does not this assuming Christianity inquire into and observe the evidences of a life, instead of presuming that only through faith in the shedding of precious blood a soul and peace can be attained? A woman who has lived a life of more than four score years, ordered her steps according to her best convictions of right and duty. Early in her married life bereft of her companion, she toiled faithfully for her children, who are now a monument of her judicious care and training, and an example and blessing to society. Her children and her children's children rise up and call her blessed.

For years subject to great and constant suffering, her form, naturally delicate, wrought into deformity by a severe spinal curvature, subject to paroxysms of coughing which rack her frame and well-nigh exhaust her strength, she maintains most manly and composed, but a cheerful and joyful spirit. The light of a soul full of peace and in harmony with the convictions upon which her faith rests, beams from her still animated eyes. She enjoys the communion of invisible friends, and the unfoldments of Spiritualism have for years been to her a consolation and strength. After a long and weary suffering and silence, she said to me: "I must give up now; I feel my mother with me; perhaps she will give me rest." Refreshing sleep followed. "If only she had believed in Jesus this sleep would have been the sleep of his beloved." Her great trial is to wait her release. No impatience is manifest except the expression "How I wish I could be perfectly cured; I cannot understand the ailment," she says. "How can I accept what God has revealed to me? Surely God cannot require this. I love the character of Jesus. I have tried to imitate it. Who is Jesus the way, the truth and the life, to those who thus adopt and exercise the same spirit which he manifested? And must the cross lifted by bigots centuries ago be thrust by the bigots of to-day between the soul and its divine source? When the cup is full and running over—when the divine presence fills, energizes and comforts, shall human assumption hold up a dogma and plan of salvation as the only title by which a soul may rightfully hold what it already possesses?"

**WATERTOWN.**—Dr. J. K. Bailey writes under date of August 9: May I again address your readers, dear Banner, and congratulate them over the rich and nutritious mental and spiritual viands you send before them through the columns of the sparkling and glowing pages of your most excellent paper?

And the variety ever found in the folds of the Banner, though much that we may not fully endorse or comprehend, is ever found much of interest, beauty, worth and wisdom, in a variety of expression, elucidation and conclusion, that no fall to meet the varied demands of your thousands of readers. Sympathetic chords in my soul are often vibrated by the relation of experience, especially by the "weary pilgrim"—"Itinerant advocates of the 'gospel of the angels,' who sacrifice the 'comforts of home,' all worldly considerations of business interests and decent financial thrift, in obedience to the 'call' of angel guides, with the assurance and in the hope that humanity shall be benefited and bettered thereby."

And a word upon this idea of being called to do the work each may undertake. Who shall be the judge? Shall it be those who may feel and say that the angels, as Spiritualists, are, or God, as Christianity claims, have made a poor selection; the angels has mistaken his (or her) colour? Or shall each be a law unto himself, and go forward with the work demanded of them by those who inspire and push them out of ordinary business avocations and into the particular work assigned to or chosen by them? Individuals are differently constituted, have differing capacity to receive and understand, as well as to propound and expound. Hence variety of talents, powers, intellectual and spiritual balances, as well as culture and capacity, are needed in the field of evangel, apostle or medium. No doubt every "pilgrim" in the cause of public labor is greeted with congratulations and compliments, as well, perhaps, as with cold criticism and scowls.

But whether peculiarities or specialities of human nature stand out in bold relief with Spiritualists than with most other people. Hence if those who can and do prepare the way for public meetings in our work, do or do not happen to like the apostle, his or her 'style,' etc., then the way is or is not prepared and easy. There being few axes of the Spiritualist cut, it is plain that if each locality very few evangelists may come within the radius of the prevailing standard, therefore

could exonerate or unkind rebuffs are often the avails of weary pilgrims in behalf of Spiritualism.

The above reflections have mainly been induced and culminated in this public expression, by the reading of Bro. J. O. Barrett's "North West Pebbles," in your good paper of 10th inst. How beautifully and completely has he reflected the experiences and emotions of many a weary laborer in the cause of Spiritualism. I have many a time turned to the various sentiments expressed by Bro. Barrett in that effusion—both as to the good and the unpleasant, the lesson and logic deduced, and the ejaculation or aspiration uttered. How many and how oft would such like to rest in the "lecturer's Eden"—Home! "Magical word—home! How many aching heads and weary feet of weary pilgrims find rest in the 'waters of life,' the refreshing rest upon the downy pillows of genial, loving home sympathies. Only for that grand 'after-calm'—'Well done, good and faithful servant,' and the still more golden fruit, faith in the after-compensation of 'treasures' which will not vanish—riches of the spirit—these crushed hearts of these weary pilgrims



The Spiritualists will hold a three days' meeting in Stanton Village, Me., commencing Friday, the 13th of September, and ending on Sunday, the 15th. A general invitation is given throughout the State. Provision will be made for entertainment of all.

**SEBRA CROOKER, Chairman Committee.**



## Contents of this Number of the Banner.

First Page: Discussion between Head and Heart, upon Prayer, by Allen Putnam; Poem—"Alive," "If not Spirit Forms—What?" "Comography," by Lyander S. Richards; Second: "Vermont—Quarterly Convention," "Spirit Portraits," by M. Milleson; Banner Correspondence. Third: Bama continued; Poem—"To Thee in Heaven," by Lydia Davis Thomson; "Letter from Wendell Phillips to the Colored Citizens of Boston," List of Spiritual Meetings; Convention Calls. Fourth and Fifth: Usual Editorial Matters, etc. Sixth: Spirit Messages; Obituaries; Prospectus. Seventh: Business Announcements. Eighth: Editorial Correspondence, by Warren Chase, "Western Localities," by Cephas B. Lynn; "Things as I See Them," by Lela Walbraker; "Chicago Items," by Annie Lord Chamberlain.

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

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

For Spirit Message Department see Sixth Page.

## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 7, 1872.

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

All letters and communications appearing in the Editorial Department of this paper must—in order to receive prompt attention—be addressed to L. H. Colby, Business Letters should not be sent to the address of the Editor, but invariably to WILLIAM WHITE & CO.

## Our New Volume and Its Attractions.

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

With the new volume we shall commence an

## ORIGINAL STORY

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

## THE OLD ORGAN;

OR,  
THE WHITE SWAN'S DYING SOXG.

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

"An 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. PRENTISS, who is already well known to the Spiritualists of America and Europe as an earnest worker in the glorious cause of mental freedom. This gentleman expects to sail sometime during the last of August or first of September from San Francisco, Cal., for Australia. He will lecture there awhile upon Spiritualism; after which he will visit New Zealand, India, Egypt and Palestine, returning through Asia Minor and Central Europe to England.

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

The whole will be offered with that completeness of appearance which may be expected from the new and elegant font of type, from the celebrated foundry of Phelps & Dalton, with which the pages of the Banner will be adorned. Those of our readers who, by reason of the advances of old age upon the citadel of Nature, find their powers of vision too severely taxed by the perusal of "small print," will be pleased with the new letter, which is large-faced and clear-looking, and cannot fail of inviting the attention.

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

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

## "They have Moses and the Prophets:"

Let them hear them," was the stolid comment of Father Abraham in the parable, as bending from the summit of a lofty cloud with the infant like (2) Lazarus in his bosom he scanned the wide pit of eternal ruin, red with the fires of hell; and chuckled at the "great gulf fixed;" so that they which would pass from thence could not. To his patriarchal ear (adding to the pleasures of his grand estate in the heavens, as we are assured by the church dignitaries of this and other times) had come the piteous wail of a poor sinner, who after asking only the boon of a drop of water to cool his parching tongue and being refused, had yet humanity enough in his heart to put up a petition for his fire brethren yet on earth, that Lazarus might be sent to warn them, "lest they also come in to this place of torment;" and this was his piteous answer. Here we have a picture from which the finer qualities of our nature recoil—a God of wrath and unforgiveness, and a patriarch and saint whose heart has been miraculously changed to stone. The example of Dives towers above them in ineffable grandeur, to the mind of the philanthropist, for whatever he may have been on earth, he carried with him even to the fabled regions of hell his human sympathies and feelings, and desired to save his fellows from the unhappy state into which inordinate love of riches or the things of earth might plunge them in the life to come.

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

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

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

"The rivers of God are full of water,  
And full of anp are his healing trees!"

ELIZA DOW.

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

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

## Spiritualism in Cincinnati, O.

We are in receipt of a circular headed "Spiritualists' Fair and Festival," and signed I. A. Pittman, Chairman, G. W. Kates, Secretary, wherein it is stated that the Spiritualists of that city propose to hold a Fair and Festival in December, 1872, for the purpose of raising funds to assist in the erection of a "Temple." All friends of the cause there or in other localities who may feel favorably disposed toward the movement are urgently and respectfully requested to forward to the above-named officers, or to Peter H. Britt, Jr., Treasurer, P. O. Box 350, Cincinnati, O., a description of such articles or donations as they may feel disposed to give or to make.

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

## Spiritualism in New Hampshire.

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

## The Church in the Camp.

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

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

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

## Bids for a Minister.

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

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

## The Banner Public Free Circles

Will be open to the public on and after Monday, Sept. 23.

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

## Moravia, N. Y.

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

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

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

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

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

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

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

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

"I would say, in conclusion, that all do not get satisfaction in the way of their friends appearing, but all see spirits, and hear them talk.

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

## The Bloomingdale Asylum.

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

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

## Spiritualism in Washington, D. C.

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

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

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

## What is to be Done for the Lyceum Banner?

DEAR BANNER: Did you see the announcement of Mrs. Lou H. Kimball in the last number of the Lyceum Banner? What is to be done? The Lyceums cannot get along without their paper, and the paper cannot get along without Mrs. Kimball. I am sure some plan can be devised to sustain the only children's paper we have. I am sure something must be done. That paper has reached more hearts than we wot of.

The enthusiasm of our workers is dying out for lack of bread. The angels will help us, but they need instruments, and those instruments are human and must be taken care of.

Do not let us give up this paper. I appeal to every Spiritualist and to every friend of the Lyceum cause. The Lyceum Banner can and must be sustained.

Miss J. SWAIN.

Fort Dodge, Iowa, July 10th, 1872.

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

## Measuring Prayer.

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

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

## A Cause of Insanity.

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

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

## Mrs. Mary J. Hollis.

This celebrated medium—an account of whose remarkable seances held at Cincinnati, O., recently appeared in our columns—has been giving circles in Louisville, Ky., (her place of residence) also Nashville, Tenn., with eminent success. The following from the columns of the Terre Haute Daily Journal, will give the reader some idea of the estimation in which her services are held:

"Since her return from the Rock City, she has received from her friends of that place a magnificent present, the free-will offering of their regard and affection. The present consists of a large and massive silver pitcher, two goblets, a handsome bowl and a beautiful wall, all of the same material and costly material. The pitcher is surmounted by an elaborately wrought representation of a crane, and on its side are inscribed these words: 'A testimonial of admiration and respect in which Mrs. Mary J. Hollis is held by her Nashville friends.'

Another present scarcely less costly and magnificent she has just received from her Cincinnati friends. This consists of a massive gold chain and locket, the latter alone costing over thirty dollars.

These are testimonials of social qualities and mediumistic powers, rarely found in other ladies."

## 31-26.

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

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



Grand Union Lyceum Picnic and Excursion.

By a printed circular we are informed that the Children's Progressive Lyceums of New York City, and Brooklyn, N. Y., will meet for a pleasant tour to Wardside, N. Y., on the New York, Oswego, and Midland Railway, on Tuesday, Sept. 10th, 1872. The notice holds the following language:

"This gathering of the Lyceums is the initial step toward a World's Convention of Lyceums, to be held in the United States at an early day, the call for which will be issued concurrently with the holding of this Grand Re-union Picnic. The Lyceums of other cities and States are cordially invited to join us, and aid in making this the most important and complete Lyceum movement ever attempted."

Prominent speakers will be in attendance; opportunities for dancing will be afforded those desiring; a programme of exercises, embracing addresses, recitations, songs, duets, marches and calisthenics, together with a drama written for the occasion, entitled: "The Marriage of the Lyceums," will be presented; the Committee of Arrangements—H. Dickinson, A. G. Klipp, A. Calder, C. I. Thacher, Titus Merrill, E. C. Townsend—assure the public that everything necessary to accommodation, convenience, and comfort has been contemplated, and that no expense will be spared to render this one of the most novel and entertaining affairs of the kind extant. An excursion train will leave the foot of Courtland street, N. Y., at 10:20 A. M., the tickets for which have been placed at one dollar for the round trip, including ferrisage, admission to the grove, dancing booth, etc. All persons who do not avail themselves of the excursion train will be charged fifty cents admission to the grove. Tickets for sale at the offices of the company or by the members of the Committee. A general attendance of the friends of liberal thought in the cities designated, and the contiguous country, is respectfully invited. A good time is in prospect, and the greater the number enjoying the visit to the spacious grounds, the better for all concerned.

The Elliot Hall Children's Progressive Lyceum.

In a recent issue of this paper, we noticed the fact that, by the old system of church tactics—the purchase of the building—this Lyceum, the strongest as to numbers and influence of any in Boston or vicinity, had been dislodged from its place of meeting by the Young Men's Christian Association, and that, though no other had yet been decided upon, it would re-assemble on the first Sunday of September. We are pleased to be informed by the proper authorities that this organization, which, at Mercantile and Elliot Halls, has, during the past five or six years, accomplished so much for the cause of liberal thought, is stronger than ever, its late difficulty having awakened for it the sympathy of the spiritualistic public; and that, agreeable to announcement, its sessions will be resumed at Hampshire Hall, corner Kneeland street—entrance No. 538 Washington—on Sunday morning, Sept. 1st. It is to be hoped that all friends of the cause will bear in mind the useful history of this Lyceum, and that some means may yet be devised for the procuring of a suitable place, controlled by Spiritualists, where our philosophy may be proclaimed without fear that the dollars of the church will prove pulsant enough to eject its utterers, at any desired moment, into the street. The convening of this Lyceum in a hall smaller than has been its wont, is, we are assured, no sign of its debility, as the arrangement is but temporary, and better things are soon hoped for.

Commendations of Our Work.

The Banner of Light still continues to meet with the approbation of its patrons, if we may judge by the many epistles freighted with friendly words which weekly reach us, through the avenue of the mails, from all sections of the country. Below we give two specimen letters from different parts of the continent, breathing the same spirit. We are cheered on by these marks of appreciation to still greater desires to widen the scope of our exertions for the accomplishment of that good which waits to be done in thousands of hearts and homes, through giving the light of knowledge for the cloud of faith:

I have been buying your paper—the Banner of Light—weekly, for over a year, and shall continue to do so as long as I am able. While reading its pages, especially the Message page, I feel as if in a sea of happiness. I thank the Giver of all good that I have been permitted to live in and enjoy these days of light and truth.

J. T. BLAKENEY.

Dunkirk, N. Y., July 23, 1872.

DEAR BANNER—To you I am greatly indebted for the glorious privilege of now being able to look in the sunshine of spiritual light and truth. You have been my weekly counselor and comforter for the last twelve years, and I cannot express how grateful I am, nor how much I have been blessed by your visits. This is my first attempt at any acknowledgment of your services; and I tender you my heartfelt wishes for your prosperity, and on you still continue to successfully labor, bringing within the fold thousands who are now enshroued in chains of bigotry and superstition.

Omaha, Neb., Aug. 1, 1872. Mrs. H. A. DAVIS.

Excursion Tickets for the Convention.

NEW YORK, August 26, 1872.

Persons proposing to attend the National Convention of the American Association of Spiritualists, to be held in Boston on the 10th, 11th and 12th of September, can procure tickets for the round trip from New York for \$2.00 each, via Norwich and Worcester, on application to the clerks of the steamboats at pier 40, foot of Canal and Water streets. Tickets good for the boat leaving Saturday, Monday or Tuesday night, at 5 P. M., and to return from Boston until Monday night, September 16th.

VICTORIA C. WOODHULL.

Pres. Am. Association of Spiritualists.

Approved: W. F. PARKER, Apt. N. and N. Y. Trans. Co.

Those contemplating attending the forthcoming National Convention, either from New York or points accessible to it, will do well to note the provisions of the above announcement, which is, as will be seen, endorsed by the Agent of the line. "Let every local society in the country perceive the importance of being represented in this Convention, that the meeting may be not only a pleasant occasion for memory, but a time for active inquiry into the best methods of promulgating the truth, as we have received it, to humanity."

Spiritualism in Lynn, Mass.

We are in receipt of a missive from A. C. Robinson, Esq., wherein the condition of the cause in this city is encouragingly portrayed. The Spiritualists, it seems, have secured Odd Fellows' Hall, corner of Summer and Market streets, and meetings will be commenced there on Sunday, Sept. 1st, by an address from Jennie Leys, who will occupy the platform for the remaining Sundays of the month.

CHARLESTOWN.—Evening Star Hall.—The course of Spiritualist meetings which occurred in this hall last season will recommence on Sunday evening, Sept. 1st, at 7 o'clock, and be continued during the coming fall and winter. All communications should be addressed to C. B. Marsh, Charlestown, Mass., Chairman.

Movements of Lecturers and Mediums.

Mrs. C. Cushman is engaged to speak eight Sundays for the Spiritualists of Mattison, Branch Co., Mich., reserving the right to answer any call to lecture in other localities received a week in advance that may be made, and which would solicit from those desiring her services in other places. Her address is Coldwater, Branch Co., Mich., care of John-son.

Mrs. Nellie J. T. Brigham, Elm Grove, Colrain, Mass., will lecture during September, in Glenn's Falls, N. Y.; October, November and December, Troy, N. Y.; January, April and May, Hartford, Conn.; Feb. 24, 9th and 23rd, at Music Hall, Boston, Mass.; Feb. 16th, Portland, Me.; March, in Philadelphia, Penn.

Mrs. Anna Denton Orledge expects to leave San Francisco for the East in September or October. Will answer calls to lecture on Spiritualism, rational education, etc., at places convenient to intermediate points. Address, care of Herman Snow, San Francisco, Cal.

Joseph D. Stiles will speak again in the Town House, Moretown, Vt., on Sunday, Sept. 1st.

J. William Fletcher, of Westford, spoke at Lunenburg, Aug. 25th. He will lecture the five Sundays of September at Wells Hall, Lowell, Mass., and the first Sunday in October at Town Hall, Lunenburg. Will make further engagements.

M. Milneson, spirit artist, is located for the present at Battle Creek, Mich.

Mrs. M. J. Wilcoxson will return to her Western field of labor the 1st of September, and friends desiring monthly engagements will address her at once, for the route from Chicago to Kansas City and Denver, care Chicago-Philosophical Journal Office, 150 Fourth avenue, Chicago, Ill.

Mary L. Jowett, M. D., writes us, under date of Aug. 27th, from Williston, Vt., that she shall remain in the Green Mountain State till the first of October.

Mrs. Nellie L. Davis will lecture in Plymouth, Mass., Oct. 6th and 13th; in Plympton, Oct. 20th; in East Abington, Oct. 27th; in Fall River during November.

Mrs. Adelle L. Ballou is not to lecture at Hillsboro, Ohio, during September, as previously announced. She lectures at Battle Creek, Michigan, during September and at Hillsboro during October. Her address for September will be Augusta, Mich., and for October, Hillsboro, Ohio. She will probably spend the fall and winter lecturing in the South and West, having received calls from there. Address her as above.

A. J. and Mary F. Davis spend the Sundays of September in Troy, N. Y. They will lecture, and assist at each session of the Children's Progressive Lyceum. Post-office address, Orange, New Jersey.

New Publications.

White, Smith & Perry, 298 and 300 Washington street, Boston, Mass., issue the Folio for September in its usual neat and tasteful shape—good music, miscellany in plenty, and a lithograph likeness of Julius Bierberg, Director of the Boston Conservatory of Music, making up its list of attractions.

Dexter Smith's paper for September is received. Its editorials are full of pungency and spirit, the lessons inculcated by them of a high order, and an excellent array of musical selections adds to the charm of the issue.

The KANSAS MAGAZINE for September, comes to us with an extended table of contents, in which among other things "the Power of Russia," and the "Present Indian Policy" are treated; interesting stories bearing the true local coloring, poetry, reviews, etc., make an interesting number. Published at Topeka, Kan., Commonwealth Building.

Received: THE PHYSICIAN, for August—A. O'Leary, M. D., and Mrs. H. B. O'Leary, M. D., New York City; P. O. box 4823.

B. H. Smith, General Agent, 23 Court street, Boston, Mass., sends us the ALBION for September. Its opening engraving is of a high order, and is entitled "Moonlight on the Hudson," by Paul Dixon. The various sketches, pictorial illustrations, etc., of this number make it, if possible, in advance of its predecessors.

THE INLAND MONTHLY, for September—Charlotte Smith, Editor and Proprietor, 407 North Fourth street, St. Louis, Mo.—has come to hand; treating of "Women," "Education as it shall be," "Journalism," and kindred subjects. Poems, stories, and several engravings of city buildings and country residences also grace its pages.

Boston Spiritualists' Union.

In consequence of the sale of Elliot Hall building, the Boston Spiritualists' Union, which has heretofore held its meetings in that hall, will (by courtesy of the proprietors of the Banner of Light) hold its next regular meeting on Thursday evening, Sept. 6th, in the Free Circle Room, 158 Washington street. A punctual attendance is requested, as business of importance will come before the meeting.

The Reception Committee who were appointed to make provision for the entertainment of the delegates to the National Convention, and who were requested to make their report at Elliot Hall on that evening, are especially requested to be present at the Free Circle Room; or, if unable to do so, to make report to the Secretary previous to that date. LIZZIE F. KITTREDGE, Secretary.

At a meeting of the Board of Managers of the Boston Spiritualists' Union, held at 57 Tremont street, on Tuesday evening, Aug. 27th, Mr. H. S. Williams and Miss Lizzie Doten were appointed delegates to the National Association.

LIZZIE F. KITTREDGE, Secretary.

Special Notice.

A meeting of the Executive Board of the Massachusetts Spiritualist Association will be held at the Banner of Light Office, 158 Washington street, Boston, on Wednesday, September 4th, at half-past two o'clock P. M., to appoint delegates to the Ninth Annual Meeting of the American Association of Spiritualists, to be held in John A. Andrew Hall, Boston, on Tuesday, Wednesday, and Thursday, Sept. 10th, 11th, and 12th, 1872, and to transact any other business that may come before the meeting.

By order of the President,

H. S. WILLIAMS, Sec'y.

Boston, Aug. 26th, 1872.

A Generous Act.

MESSRS. EDITORS—Through the columns of the Banner of Light, permit me to acknowledge the receipt of Mr. I. O. Ray's check for twenty-five dollars, presented to the Massachusetts Spiritualists' Association. It is hoped that this public acknowledgment of our friend Ray's liberality will induce other friends of the cause to follow his example. At the next annual meeting, the Association will be able to commence active work, if a sufficient number of its friends will "pass in their checks" to

H. S. WILLIAMS,

Secretary and Treasurer.

NEWTON'S NEW BOOK—"LESSONS FOR CHILDREN ABOUT THEMSELVES." In noticing this useful book, the Religio-Philosophical Journal says: "This is just the book for Progressive Lyceums, primary schools and families. It treats of the human body, and the conditions of health, usefulness and happiness; it also explains the nature of the human spirit, its capacities, future existence, etc. It is the best book for children that we ever perused."

For sale by Wm. White & Co., 158 Washington street, Boston.

A New Jersey man, having heard that Columbus was in Ohio, immediately started West to interview the old man about the voyage which resulted in the discovery of America.

Dr. S. D. Merriam, who has an office at 200 Hanover street, Boston, is said to be an excellent trance medium and clairvoyant physician.

The St. Charles Meeting.

The meeting at St. Charles came off agreeable to announcement, on the 10th, 17th, and 18th of August, and a good affair it was. St. Charles is noted for her good meetings, and this one more than met the expectations of the people. The gathering was very large—many going from one to two hundred miles to attend it. The weather was very favorable for an outdoor gathering. Most of the time, during the days, it was cloudy, and the rainings were charming. The speakers were numerous, so that the time was well improved with a great variety of sentiment.

Every soul was replete with enthusiasm and admiration for the good work being accomplished. There were more than one thousand persons present at the meeting, and none seemed to regret the exertions they had made to be present.

About next December, it is expected, another similar meeting will be held in some town in the northern part of Illinois—precise time and place are not yet determined upon.—Religio Philosophical Journal.

FREE LECTURES ON PHYSIOLOGY.—Dr. Dutton, of the National Medical College, Washington, D. C., will give free lectures to the ladies of Boston every Saturday afternoon at 4 o'clock at "Temple Hall," 181 Boylston street, commencing Saturday, September 7th, on HEALTH AND PHYSICAL PERFECTION. Will lecture to gentlemen every Saturday evening.

WANTED—A MAJOR—Wanted, by the City of Boston, a Mayor, who will open the doors of the Public Library, on Sunday, to poor young men and women who have no other time nor place to read good books. Apply at the polls next November.—Dexter Smith's Paper.

To Correspondents.

WE pay no attention to anonymous communications. The name and address of the writer are in all cases indispensable, as a guarantee of good faith, and cannot undertake to return or preserve communications that are not such.

We have received a notice of a marriage ceremony, the parties to which reside in Shrewsbury, Vt., and Mr. Charleston, N. H., but as no signature is attached, we have no voucher for publishing it. If proper authority is given us, we are always pleased to insert such notices gratis for the satisfaction of our patrons, but without it we in all cases respectfully decline.

Ninth National Convention—The American Association of Spiritualists.

To the Spiritualists of the World:

The Ninth Annual Meeting of the American Association of Spiritualists will be held at St. Charles, Mo., on Tuesday, the 10th day of September, 1872, at ten o'clock in the morning, and continuing three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional fifty members of such organization, and of each working Local Society, and each Progressive Lyceum within the boundaries of such State or Territory. Each delegate must be a member of the Association, and must be recommended by the Local Society or Progressive Lyceum to which he or she belongs, and must be able to read and write English, and must be a resident of the State or Territory to which he or she is appointed.

Each active Local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, is invited to send one delegate for each fractional fifty members, and to be present at the meeting and participate in the business which comes before it.

THE BOARD OF TRUSTEES will meet at 615 Washington street, (Room No. 2), Boston, on Tuesday, the 10th of September, at 8 A. M.

Picnic and Grove Meeting near West Brookfield, Vt.

The Spiritualists will hold a picnic September 11th, in William Fuller's Grove, on Cliff Road, leading from Hiram's to Northfield, and a Grove Meeting the following Sunday, September 15th. Mrs. Emma Paul, of Stowe, Vt., is engaged to speak on Sunday. Other speakers are expected. Should the weather prove unpropitious on Sunday, the meeting will be at Snowville meeting-house.

Per order Committee.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—Music Hall.—Free admission.—The sixth series of lectures on the Spiritual Philosophy will commence in the Music Hall, on Tuesday evening, September 4th, at 7 1/2 o'clock, and continue (except Dec. 15, 16, and 17) until the last of May. Speakers of known ability and eloquence have been engaged, by a committee of artists. Cards securing reserved seats for the term, at 40 cents, can be procured of Mr. Lewis L. Williams, Chairman and Treasurer, 158 Washington street, during September.

Lecture by Mrs. S. A. Floyd, at 24 N. 4th street, on Tuesday, Sept. 4th, at 7 1/2 o'clock. The subject, "The Children's Progressive Lyceum, which formerly met in Elliot Hall, corner of Washington and Court streets, will be held in the Free Circle Room, 158 Washington street, on Thursday evening, Sept. 6th, at 7 1/2 o'clock. A punctual attendance is requested, as business of importance will come before the meeting.

Temple Hall, 181 Boylston street.—The Children's Lyceum meets every Sunday at 1 P. M.

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE BANNER OF LIGHT. Published in Boston. Price 35 cents. The LONDON SPIRITUALIST. Price 30 cents per copy. HUMAN NATURE. A Monthly Journal of Religious Science and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE BOSTON BANNER OF LIGHT. Published in Boston. Price 20 cents per copy.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. MINUTE, each insertion. BUSINESS CARDS.—Thirty cents per line. Payment in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be received at Continued Rates must be left at our Office before 10 P. M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf-Jy6.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$5, and four 3 ct. stamps. Register all letters. tf-Jy6.

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton place, New York, at 10 P. M. 3 stamps. Money refunded when not answered. 87-4f

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIN, Newark, N. J. 6a-Aul7.

Mrs. NELLIE M. FLINT, Developing Medium, 34 Clinton place, New York. Hours from 10 A. M. to 4 P. M. 4w-87.

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. C. Gilman, P. M. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pavilion, 67 Tremont street, Room C. Aug. 31.

Example for the Ladies. Mrs. MARY B. HAMLIN, of Troy, N. Y., earned with a Wheeler & Wilson Machine in 1870, \$1113.49, at stitching shirts.

Best and Oldest Family Medicine.—Sanford's Liver Regulator.—A purely Vegetable Cathartic and Tonic for Dyspepsia, Constipation, Debility, Sick-Headache, Bilious Attacks, and all Derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. Jan. 12—lyew

SAN FRANCISCO, CAL. At 219 Kearney street (up stairs), may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist Literature. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery.

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ROCHESTER, N. Y.

D. M. DEWEY, Bookkeeper, Arcade Hall, Rochester, N. Y., keeps for sale the BANNER OF LIGHT, and a general variety of Spiritualist Literature. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT, and all Liberal and Spiritualist Literature, Papers, Pamphlets, and a general variety of Spiritualist Literature. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery.

VALENTINE & CO., No. 614 North Fifth street, St. Louis, Mo. DENVER, COLORADO, BOOKSTORE.

S. A. GRANT & CO., 383 Larimer street, Denver, Col., keep for sale a supply of the BANNER OF LIGHT, and a general variety of Spiritualist Literature. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery.

AUSTRALIAN DEPOT For Liberal and Spiritualist Literature, and Agency for the BANNER OF LIGHT. W. H. TERRY, No. 86 Russell street, Melbourne, Australia, has for sale all the Liberal and Spiritualist Literature, Papers, Pamphlets, and a general variety of Spiritualist Literature. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery.

FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER, 24 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANNER OF LIGHT, and a general variety of Spiritualist Literature. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery.

J. BURNES, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, London, W. C., London, keeps for sale the BANNER OF LIGHT, and a general variety of Spiritualist Literature. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery.

RICHARD ROBERTS, Bookkeeper, No. 1028 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a general variety of Spiritualist Literature. Also Adams & Co.'s Golden Pens, Pencils, and a general variety of Stationery.

ADVERTISEMENTS. JUST PUBLISHED.

The Black Man of the South AND THE REBELS; OR, The Characteristics of the Former, and the Outrages of the Latter.

By CHARLES STANLEY, a Northern teacher, missionary, and planter, who has resided in the South for many years.

This book contains an accurate statement of the present relations of the white and colored people of the South, and is not a prejudiced statement of the claims of either. It explains the causes of the outrages, which disclose Southern society, and points out the only practicable remedies for the present state of things. It is a record of personal experience, and is sufficiently comprehensive to supply every intelligent reader with data from which to judge for himself respecting the true condition of Southern society.

For sale by the American News Co., New York, and New England News Co., Boston, and by book-sellers generally. 1w-Sept. 7.

Cures Guaranteed. DR. S. D. MERRIAM, the well-known healer, has taken office at 210 West 43d street, New York, where he is prepared to treat all suffering humanity. Chronic diseases of the lungs, standing catarrhs, etc., are cured. His success is without a parallel. He cures all cases of the following diseases: Catarrh, Bronchitis, Dyspepsia, Liver and Kidney, Rheumatism, Sciatica, Female Complaints in all forms, etc. He cures all cases of the following diseases: Catarrh, Bronchitis, Dyspepsia, Liver and Kidney, Rheumatism, Sciatica, Female Complaints in all forms, etc. He cures all cases of the following diseases: Catarrh, Bronchitis, Dyspepsia, Liver and Kidney, Rheumatism, Sciatica, Female Complaints in all forms, etc.

Hours from 10 A. M. to 4 P. M. Residence, corner of 11th street and Broadway, South Boston. Sept. 7.

MAGNETISM SPECIAL. A. S. DAVIS, Magnetic Physician and Healing Medium, will be engaged to visit a limited number of patients in New York City and vicinity, who are unable to leave their rooms, and who desire to be cured of their ailments, by the use of Magnetism. First visit free. Address 713 Broadway, Room No. 2. Sept. 7.

MRS. DUNNING, CLAIRVOYANT Magnetic Physician, and Developing Medium. Office hours 9 A. M. to 5 P. M. 663 Washington st., Boston. 6w-Sept. 7.

MAGNETIC MEDICATED PAPER, F. DE V. VECCHI'S, Magnetic, Clairvoyant and Eclectic Physician, for Chronic and Acute Diseases, at the American Hotel, Water and 12th streets, New York. Price for Magnetized Paper, 50 cents per package and one 3 cent stamp. Please state leading symptoms of disease, and send 3 cent stamp. 2w-Sept. 7.

MRS. MARSHALL, Spiritual Medium, 10 Temple street, Boston. Hours, 10 to 12, and 3 to 5. Sept. 7-13w.

THE TRIO. NEW BOOKS. BY REV. W. F. EVANS.

THE PHILOSOPHY OF LIFE: Illustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. 384 pp. The work has received the encomiums of able critics, and is considered one of the best books in the English language. Dr. A. Johnson writes of it: "It has no rival in the kind, and it contains more sound philosophy in regard to the laws of life and health than all the medical works in the libraries."

THE VITAL MAGNETIC CURE. The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases. 384 pp. It is a practical work, adapted to the wants of the entire human family, and deals with the natural forces, that can be cultivated. "It is a work that will induce the interest in an age."

NATURE'S LAWS IN HUMAN LIFE. The Philosophy of Happiness: or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologian, Professor J. P. J. and Dr. J. C. Gilman, P. M. It is a practical work, adapted to the wants of the entire human family, and deals with the natural forces, that can be cultivated. "It is a work that will induce the interest in an age."

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## Message Department.

Each Message in this Department of the Banner of Light was written by a person who has been in the presence of the spiritual world.

Mrs. J. H. Conant.

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

### The Banner of Light Free Circles.

These Circles are held at No. 155 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Donations of flowers for our Circle-Room are solicited. The questions answered at these Circles are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

SEATED LETTERS.—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answer by the spirits. First, write one or two proper questions, then put them in an envelope, seal it, and write your own address on the envelope. At the close of the session the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief; the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questions should not be placed upon the table until the circle takes up the question, otherwise they will be disappointed.

WILLIAM WHITE, Chairman.

### Invocation.

Oh, thou who, through the action of eternal law, art a perpetual inspiration to our souls, teach us to comprehend thee, and bring thou from the deep recesses of our being all the germs of truth and of beauty, that they may bud and blossom and fruit for the good of thy human family and for thy glory. Oh Infinite Spirit, even as those vernal showers shall bring from Mother Nature's inner life her glorious germs to gladden humanity and become a psalm of praise to thee, so may the showers of thine inspiration bring from our inner lives those germs of beauty that shall become a blessing and a psalm of praise. Infinite Spirit, though we can never fully comprehend thee, may we understand enough of thy way so that we shall not stumble, that we shall walk steadily, ever holding thee by the right hand and achieving all our ends. Be thou with us in our visits to the desolate, to those who mourn, to those who are sick, to those who are in the shadow of this life, and while we endeavor to speak peace to their souls, do thou wait, the seeds which we sow, and bring forth an harvest of beauty so that in the hereafter the earth shall be a blooming garden of peace, and a kingdom of heaven wherein souls shall understand thy law and by rendering obedience to it, be happy and at rest. Amen. May 2.

### Questions and Answers.

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

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

ANS.—Since I believe that God is everywhere, of necessity I believe him to be in all things, and therefore I must answer the question in the affirmative, declaring that you are all parts of God, spiritually and physically. If I were to deny the presence of God anywhere, I should have little faith in the power of God; but as I cannot deny his presence anywhere, as I feel it to be everywhere, an All-Pervading Power caring for all things, I am at rest in it and satisfied with it.

Q.—Can we do wrong, being a part of God?

A.—Not, to my mind, in the absolute, or in the usual acceptance or definition of the term—wrong. All that which seems to be wrong is but an effort of the soul toward right. The soul, in this life, gropes in darkness, stumbles along, and often falls; and yet, as a soul, it is ever intact from evil, pure and fresh from the hand of the Infinite God.

Q.—Why pray to a God that is in all things, and is all things?

A.—Prayer cannot and does not affect God, but it affects us. It brings us into a condition to receive the things necessary for our spiritual welfare. As an ancient writer has said, "It opens the door, that the angel may enter."

Q.—What causes persons to assume suicidal and homicidal dispositions, at times, when the nervous system becomes weakened and a state which some will call insanity, ensues?

A.—It is probable that there are many causes for such an effect. One of the most potent and prominent of all, is the thought of the mother that is impressed upon the child during gestation. If she does not desire the presence of the child, she stamps murder upon it. Under favorable conditions that seed will develop itself—the child will commit murder. Think of that, ye mothers, and beware.

Q.—Are the projectors of the Peace Jubilee in any way acted upon by those musicians who have lived on earth and now inhabit the spirit-world?

A.—Yes, they are, and to this end: that they may, if possible, do something toward bringing about a condition of harmony amongst you, toward bringing order out of chaos. Musical sounds are germs of harmony. They attract harmonious influences—spirits, thoughts, conditions—and every thinking mind must be aware that America is in a state of spiritual riot. Spiritual anarchy reigns here, therefore the necessity of your Peace Jubilee.

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

A.—It is a fact patent to himself and his friends that he did die on the cross. I know there are those who believe the contrary—that he was taken from the cross and died several days after, from exhaustion. That, in this case, would have been a physical impossibility, and therefore we cannot for a moment entertain it.

Q.—Have you positive knowledge whereon to found such an opinion?

A.—My foundation for such an opinion is the opinion of the man Jesus himself.

Q.—You say you hear him direct from him?

A.—Yes, direct from him. He says that his spiritual body was thoroughly clear from his physical body the fourth hour of his crucifixion. He ought to know.

Q.—What is the theory of volcanic eruptions, among scientific spirits on your side?

A.—That the internal fires of this planet have not yet subsided; and these are the great safety-valves, or vents, to these immense powers—magnetic and electric forces—that abide in the earth's centre. And although a Vesuvius might destroy a Herculaneum every year, yet it would nevertheless be a blessing to humanity, because without these valves there would be no safety for the planet. It might be disrupted at any moment;

but as it is, it is safe, and a wise God always provides for the good of all his creations.

Q.—You speak of God. You say he is everywhere, and that we are all parts of God. Where is the Providing Intelligence that arranges a safety-valve of that kind?

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

Q.—Then do you pray to law, or what do you pray to?

A.—Well, that is as good a term as God, or Jehovah, or Brahma, or Allah, or Vishnu.

Q.—Is it necessary, then, to pray? Would not law work without our praying?

A.—Certainly it would; and yet, as I before remarked, prayer brings you into a condition to receive the things you pray for—to receive blessings. It becomes a lever, lifting you out of your ordinary sphere. It does not change God, but it spiritually changes you.

Q.—It seems to be a sort of a farce, making an invocation, if it is not addressed to some being.

A.—Yes, doubtless, to a mind conceiving of God only as a personality; but to one who conceives of God as Eternal God that is everywhere, it is no farce. To me it would be a farce to pray to a personal being, sitting upon a great white throne, in some imaginary heaven.

May 2.

### Lola Montez.

It is a beautiful thought, which in this age is outwrought into actual being, that the dead live in a fairer world than this; that, having parted with the body, they have parted with the trials incident to physical life. They have shed the shell that has engendered them little except pain and care. A certain class of ancients had inscriptions upon their burial places something like this: "They now drink of clear waters, and dwell in bright sunshine," (meaning the dead); for in that locality the water was always muddy, and they had no process of rendering it clear, and the sky was always murky; the sun very rarely shone in all its brightness. It was a volcanic country, and at a period of the earth when volcanoes were nearly always in action. But ye of to-day can write a grander thought upon the tombs of your dead: "They dwell in fairer worlds than this, and they are not prohibited from returning to this life, and ministering unto the necessities of those they have left."

The mother may know that the darling whose little body she consigned to the tomb lives—lives under watchful guardianship of tender angels, who will not fail to instruct it to love her, and it will not fail to know her, when she too lays off the body, and ascends to that better life. Spiritualism has engraven some beautiful thoughts upon the tablet of this age, and upon many human hearts; but oh, how little do the masses who have received these beautiful thoughts, appreciate them. How little do they know that they are of more worth than all the baubles of earth. They are of greater value than anything that earth can bestow; and when the hour of change shall come, they who have treasured these thoughts in their souls, who have nurtured them, and caused them to grow, to bud, to blossom, and to fruit, shall then know their value; they shall realize wherefore they were given, and feel that they are "stars of Bethlehem" leading to the kingdom of heaven and its king.

To the dear friends who have said to me—"Will you not go to the Banner Circle, and say something to encourage us?"—I would say:—These beautiful thoughts that have found lodgment in your hearts, if you nourish them rightly, cherish them tenderly, will outwork for you a kingdom of heaven even here, and you shall be satisfied with this fruit; for having eaten of it, you shall hunger no more. Go on; persevere; let nothing turn you from the way of your spiritual duty, and blessings in the present and in the future shall attend your efforts.

I was known in this country as Lola Montez, Countess of Landsfeld. I come to a group of friends on the Pacific Coast. May 2.

### Johnny Hathaway.

I am Johnny Hathaway. I want to send a word to my father. I want to tell him that after I died I got alive again, and I do not expect I'll ever die any more, and I do not expect I'll ever be sick any more. I shall be right glad when he comes to live here, because then he won't die any more, and won't be sick any more; and he won't be troubled any more about things that trouble people here.

Aunt Jule is a hunting after God. Father said when she died he hoped she'd be fortunate enough to find God. She'd been hunting for him all her life, in this world, and had never been satisfied, and he hoped she'd find him when she got into the other life. She's hunting now. She asks everybody about it, and when they tell her, she don't believe anything. She says she'll wait and see. That's what she said here.

I would not live with her for anything, because she ain't so happy as the rest of us. She says she can't believe but what her father and grandfather was right, and nothing aint ever come to her yet to make her believe they were not right; still she can't get the proof of it she wants. She expected to see God in a different way when she came here, and she is disappointed, and don't know what is going to become of her. [Can't she communicate with her father and mother?] Oh, yes, but they don't know what to say to her. You see, her father was a minister, and he preached hell fire and damnation, and all that sort of a thing. Father says he did, and he baptized her with it inside and out—so father says. She can't get rid of it. Uncle Joe says it is a poor religion. I think so, too.

I am happy. He and I have jolly times here. The schools ain't like what they were on earth. You learn what you are fitted to learn, what you like to learn, and you have jolly times. I would not come back here to live in this old mud-hole. [You're rather hard on our world.] I don't care, sir, it is an old mud-hole, when you think about it and then think of where I live.

I am eleven years old. Tell father I am jolly, and I send lots of love to him. His name is Alfred. [Where did you reside?] In Boston; in this very same old mud-hole. Yes, sir, it is. Uncle Joe is a funny fellow; he says it is, and I've heard him say so, many a time—that's how I come to think of it. He's with me; and we have jolly times, too. Good by, mister. May 2.

### Elizabeth Hall.

My name, sir, is Elizabeth Hall. I lived in Roxbury, and I died there, in the year eighteen hundred and fifty-nine. There is much that I would like to say, but this is too public a place, so I will only say to my husband—"I have been with you at intervals ever since I left you by death, and it was I who was instrumental in saving you from what would have been one of the greatest disasters of your life." May 2.

### Samuel Meredith.

My name was Samuel Meredith. I was fifty-eight years old. I died of paralysis, brought on by excessive snuff-taking. I met this medium some years ago, at the National House, and she told me I would die of paralysis if I did not leave off snuff-taking. I told her, if I did, I'd come back to her. She said, "Oh, don't come! I don't want any such old snuff-takers as you are. I want her to know that I am dead, and she was right. I got paralysis first on one side. Then I had another shock. It went all over me, and I did not recover after that."

I thought of what she told me. 'T was the last thing I could think of, and I've been gone about nine days. I thought I'd come back and let her know she was right, although she told me she did not want me. Tell her I did not bring any snuff. She told me my old body would be so thoroughly embalmed in snuff, she believed that, if it was taken up a thousand years after it was buried, it would be preserved. I guess she'll be mistaken there—guess she'll be mistaken. The other part of it is right. I aint got anybody else to come to. My folks are all dead.

I hope I shall be happy when I get acquainted here, but I am kind of unsettled now. Don't forget my name; and tell her that I came, won't you? Tell her she was right about the paralysis; but about the other part, I guess she's mistaken. May 2.

Séance conducted by Cardinal Cheverus; letters answered by "Vashit."

### Invocation.

Oh thou who art the One God over all, whose great white throne is our knowledge of right and wrong, whose attendant angels are Wisdom, Love and Truth, we come to thee, this hour, with our offerings of peace. We have gathered them from the highways and by-ways of life, and we lay them upon Time's altar, that thou mayest bless them. They are our soul's highest aspirations; they are the deep breathings of our inner lives; they are folded about by the mantle of love; and so, oh Infinite Spirit, we ask thy blessing upon them, and we bring thee our praises. We praise thee for all those sublime conditions of time and eternity through which thou hast successfully led us, and we ask that, in the future, inasmuch as we are older and wiser, we may comprehend thy way the better, and stumble the less. We ask that thou mayest inspire us to all good deeds and holy thoughts; that thou mayest give us power to touch with fire the altars of thy children in mortal who are sitting by the side of these altars, mourning because the fire has gone out and their faith is dead. Oh Infinite Spirit, may we light these altars with a flame of truth that shall burn forever and forever with a steady, certain light, leading them from the darkness of this life, and joining them unto the brightness of the other life in due time. And unto thee, oh Soul of our souls, oh Wisdom above all our wisdom, oh Love above all our love, oh Truth above all our truth, be all our praises, to-day and forever. May 6.

### Questions and Answers.

Q.—(From a correspondent.) Will the spirit inform us how to protect animals from being tormented by the bites of flies while working in our service? Last summer, they told us, at the Banner Circle, to wash them in a solution of borax; but that is entirely useless, I find.

ANS.—In my country, when on earth, the olive-leaf was used with certain success. A strong decoction being made of it, and the animal well saturated, no insect would light on that animal for days; sometimes it was extended to weeks. I am told that a strong decoction of the bay-leaf growing in your country will answer the purpose, although with a less degree of certainty, it being less intimate to insect life.

Q.—What causes the motion in the magnetical poles of the earth?

A.—Attraction and repulsion, of course.

Q.—If the earth is a hollow globe, how thick is its crust, on an average?

A.—I have not yet determined that the earth is a hollow globe, unless the presence of its internal fires justifies such a theory. To my mind, it does not.

Q.—(From the audience.) In the opinion of the controlling spirit, what will be the condition of Spiritualism ten years from today?

A.—It will be ten years older as modern Spiritualism; consequently it will have attained ten years' more experience.

Q.—Will it have advanced in that time?

A.—Certainly; that cannot be otherwise. It will have entered your churches; it will have spiritualized them to such a degree that it will be a rare thing for one to hear an old doctrinal or conventional sermon. It will have entered into your politics; and it is to be hoped—it is certainly expected—that it will revolutionize them, and bring about that justice and equality that is talked of, but not realized.

Q.—Will the evidence of its truth be any more positive in ten years to come?

A.—That is a self-evident fact, judging from past experiments and experiences.

Q.—In what manner can it be more positive than it is to-day?

A.—In the manner and way I have just been talking about, and in many other ways.

Q.—Will it be made any more clear than it is in the teachings of the New Testament?

A.—I should hope so.

Q.—Does not the New Testament teach everything that is of substantial value in Spiritualism?

A.—No. If I have read your New Testament aright—and I think I have—it gives but a fragment of the great truth that modern Spiritualism has given. All of the light which your New Testament contains is that which burns through modern Spiritualism. Take that away, and you would have nothing left but a husk. May 6.

### Emma T. Shaw.

I have left my mother and father desolate-hearted. They mourn as those who are hopeless; not that they shall not in some far future meet me again, for they hope to, but it is so uncertain to them that they cannot grasp it. My mother is in the deep, dark shadow, and her sadness flings its gloom even into my spirit-home, and like a wall I hear it calling me back. So to-day I am here—here to say what I may be able to cheer their hearts and make light the load they must carry.

I wish my mother to feel that her time has not come to join me in the spirit-land; that she has something yet here to do. I wish her to be a ministering angel of light and love to my father in his adversity. Give him a helping hand, and tell him that I watch over him, and shall rejoice at his success, and sorrow at his failure. He must not fail. He must struggle against the enemies of the flesh and of the spirit, and for my sake, if for no other, he must conquer. And then, oh, then, a happy future awaits him.

I shall do all I can to impress my mother with a knowledge of my presence. I shall try to wipe away her tears, and to wreath her brow with flowers that will never fade. She must not mourn

me as absent, for I shall be present with her every day, and instead of saying, "Emma is gone," say to her friends, "Emma is here; the body has gone, but my child is with me still." That will suit me better. I cannot bear to be thought of as dead, and put away—so far away. That thought coming from my mother, makes me unhappy. I want her to feel that I am with her, and that there is really no separation between our souls. From Emma T. Shaw, to her father and mother. [Where did you reside?] In Boston. I died a little more than a week ago, of consumption, induced by taking cold when I had the measles. May 6.

### Samuel Haheman Wadeleigh.

My name was Samuel Haheman Wadeleigh. I was eleven years old. I think if my father would learn something about these things, I should feel happier in thinking about him. My father is a physician. I think if he would learn about these things, he'd do such—oh, such a heap of good. When he knows people can't live, he could tell 'em about the place where they are going to. Now, he don't know what to say. He only tells 'em what the minister tells him, and it aint true, at all, 'tain't true, at all. Everybody what gets told that way, they see it is a lie when they get here, and I don't want my father to have to shoulder any such lies. No, sir, I want him to inform himself. He can do it, if he's a mind to, and I'll always be round and tell him all I can. I reckon mother will come too. She would if she thought she could only start him up. I thought I'd come, anyway—I'd come and see what I could do. I know if father once sees the light, nothing will ever turn him from it. It will make him ever so much happier. [He could not save you, when you were sick, it seems?] No, sir, he did everything he could, but I had to go, you see.

Now I want him to find out about these things—if I didn't come here, find out who did; and if I did, find out how I did it. That's the way he used to tell me. He used to say, "Sammy, you don't learn such a thing." "Well," I'd say, "I will, father, when you tell me about it." He'd tell me just a little, then he says, "Now, Sammy, find out the rest yourself." "How shall I find out?" "I'd say, "Oh, just work it out yourself, and bring it to me when you think you have got it right." So perhaps I would bring it to him ever so many times before I got it right, but he never would tell me how to do it. Now I can't tell him how to find out about this business. If he tries, he can find out just as well as I did about things.

I was named for the founder of the Homeopathic school of practice. May 6.

### Abou.

(The spirit found much difficulty in speaking English.) Abou send greeting to Capitaine Neal. Abou, of Kamshatka. Capitaine Neal say, "Come here, speak to him." May 6.

### Patrick Henry.

A free platform, on which the Esquimaux Indian can have his say, as well as the Eastern king. The prince and the peasant, the brave and the gay, the good and the bad, all meet alike in this common Coliseum of Love, and receive a welcome.

I am here to answer a query from some friends at Washington. The query is this: "Do you think the conservative party will succeed in introducing the Jewish God into the Constitution of the United States?" Not by the spirit of Liberty and Justice that trends American soil, never! Under such a condition of things, a Papal country is better than your own, far better; for while the Pope only claims to be infallible in Church matters, this dogmatic Constitution—for such it would be then, to claim infallibility in all things—enters not only into your politics and religion, but into your commerce, into all your social life, and would virtually put your necks under the yoke, and render you more slaves than those you have just liberated. But the God of Wisdom, Love and Truth is superior to this old Jewish God, is greater in power, and has a larger hold upon this American nation, and a greater seat in the hearts of the people, therefore this thing, in my opinion, cannot be done. Patrick Henry. May 6.

### Michael Finney.

I was struck sick in South Boston, about a month ago. I was carried away to the hospital, and died there. My name was Michael Finney. As I had no chance to say a word to my friends, nor to have the consolations of the Church, my friends are in trouble about it. I come back to tell 'em it is all right. Faith! if I'd got to go, I might as well go as I did, as any other way. I had good care while I stayed here. I suppose I had better than I would have had at home; at any rate, I've no fault to find. I want my folks to feel all right about it, and to know that in such cases as mine the consolation of the Church, as it is usually administered to the dying, is not a necessity. Faith! I was a good Catholic all the while, and I lived right, as well as I could, and I had nothing to be absolved from. I was all right, and I went out all right, and I am all right now, and that's all that's wanted. Good-day, sir. May 6.

Séance conducted by Rahmohun Roy; letters answered by "Vashit."

### MESSAGES TO BE PUBLISHED.

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

Monday, May 9.—Invocation; Questions and Answers; Mary Finney, of South Boston; Annetta Pace, of New York City, to her mother; Baron Schellings, of Germany; "White Angel," to Col. Clifton.

Monday, May 13.—Invocation; Questions and Answers; Lucy Ann Pettis, of Auburn, N. Y., to her mother; Addison Carter, to Daniel and William Cheswell; Edwin M. Stanton; Annie Curtis, of Anderson street, Boston, to her mother; Margaret Bane, of Yarmouth, N. S., to her children; Capt. William Selous, to his sisters; Teddy, to Miss Lucy Smith; Abel Smith, of Woodstock.

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

Monday, May 20.—Invocation; Questions and Answers; Clarence Walters, of Nashville, Tenn.; Frances Paroli, to the Gray Sons of Montreal; "Mamie," to Mrs. Elizabeth Carter, of Brunswick, Ga.; Dr. Sydney Doane, to Mrs. William Bennett, of New York City.

Friday, May 21.—Invocation; Questions and Answers; Minnie Garcia, to her father; David McGilvray; John Clark, to his family; Tom Sibley, of Galveston, Texas, to his brother and partner.

Thursday, May 23.—Invocation; Questions and Answers; Charles Wiley, of Elliot, Me.; Mary Jane Phillips, of Boston, to her mother; Susan Alexander, of Fall River, Mass., to her mother.

Monday, May 27.—Invocation; Questions and Answers; Joseph Westcott, of Littleton, N. H.; Lucy Harris, of Boston, to her mother; William Sprague, of Sing Sing, to his mother; Annie John Eldridge, to Capt. Harvey Thomas.

Friday, May 31.—Invocation; Questions and Answers; Johnnie Wilkins, of Trenton, N. J., to his mother; L. Judd Peterson, of St. Paul, Minn., to his family; Annie Henderson, to her mother.

Monday, June 3.—Invocation; Questions and Answers; Alice Carter, of Murray Hill, N. Y., to her mother; Thomas Bennett, of Boston; James Dugan, of Boston, to his brother.

Tuesday, June 4.—Invocation; Questions and Answers; Samuel Persons, of Boston, to his son; Alex. Reinhardt, to friends in New York City; Laura S. Stearns, of Boston, to her husband and children.

Thursday, June 6.—Invocation; Questions and Answers; Charles Cleveland, of Boston, to his son; Jennie Williams, of Williamstown, Vt., to Mrs. Mary Williams; George Draper, to his wife and friends.

Friday, June 7.—Invocation; Questions and Answers; Elizabeth Corning, to her son Samuel, of Londonderry, N. H.; Charles Draper, of Newburyport, to his mother; John Carter, of New York City, to his family.

### Passed to Spirit-Life.

From near Baltimore City, where she was visiting, July 20th, after a lingering consumption, Hannah A. Evans. She was bereaved of a kind husband and father, who was stricken down with disease in the midst of a prospective continuance of earthly life, leaving three interesting daughters. Mrs. Evans emigrated with her parents in early childhood from near Baltimore to New York, and was educated in a common school, ready to sympathize with sorrow, and to relieve suffering wherever found. Her removal will be deplored by relatives and friends.

She was useful in various positions in life; was Secretary of the Lyceum Association of Spiritualists, until her failing health prevented her from continuing her duties. She was also associated with other patriotic ladies of Richmond in participating in the ceremonies of decorating the graves of those who fell during the late rebellion. It is to be hoped she now wanders at will through the bright realms of heaven's happy ether.

Her mother passed away when she was quite young—about the dawning of the manifestations of the departed. Soon after her loving mother came back, and communicated the joyful reality to her father of a continuance in life beyond the physical change. Near a quarter of a century has passed, and her aged father with love and fond anticipation has seen the joys of immortal life. He has only to wait to be relieved of his sickness and pass over.

From East Boston, suddenly, July 23, Walton C. F. Dunbar, only son of Alpheus and Sarah C. Dunbar, aged 15 years and 7 months.

A few days only intervened between health and the great change we call death. The transition was rapid and sweet. Gentle and lovely in life, ever ready to do a kind act, always a peace-maker among his playmates, he was beloved by all who knew him. He was a true and noble soul, and his death he did not leave them comfortless. Sustained by the divine faith of Spiritualism, they know he still lives with the angels, and that he will be able to comfort and cheer them in their sorrow. His scholars brought lovely little gifts to the funeral; and in their floral offerings they taught natural results of the great change. A crown, a wreath, and bouquets of flowers, made that house of mourning as a gateway of heaven, and angel-words descended, bringing the dew of peace and consolation, and adding to the joy of the relatives and friends who met around the beautiful body whence had arisen a beautiful new immortal to the summer life. The peace of a perfect life in that house of heaven.

From Wakesman, Ohio, Edward Crockettford, in the 18th year of his age.

He was one of the most promising young men of the town, having by his own industry and close application to business secured his mother to a home. His father was among the first to raise a company in the late war, and bravely defended his country until almost the last day, when he fell, pierced with countless balls. The little Edward bravely took his father's place, and struggled in poverty and want, to become strong as a man while a boy. He had a practical belief in Spiritualism, he indulged in no bad habits, and he had his influence in preventing his companions from indulging in the same. He had established a character for strict honesty and integrity.

The Presbyterian church was crowded from gallery to aisle to the utmost capacity to listen to the funeral discourse, delivered by Hudson Tuttle, who won the respect of the most orthodox by the calm and courtly manner he presented his claims, while he brought consolation to the minds of the bereaved by the eloquent presentation of the beatitude of angel life.

After the last remarks at the grave, James G. Clark, the celebrated composer and singer, sang his own sweet song, "The Evergreen Mountains of Life," with wonderful effect, for it seemed like an angelic voice speaking through the clouds of sorrow. —*Article Philanthropist.*

From Phoenix, N. Y., on the morning of August 9th, Mrs. Catherine Mackay, wife of Capt. C. Mackay, aged 47 years and 56 days.

Though a member of the Congregational Church, Mrs. Mackay was a believer in universal salvation, and a few days before her departure from earth had repeated verses from her father and children, and several years ago had been a member of the church. She was a noble and worthy woman in all the relations of life. Her funeral was attended on the 10th inst. at the Methodist Church in Phoenix, by a large concourse of people, to whom a spiritual sermon was preached by Rev. J. H. Harter, of Auburn, N. Y.

From Pequotnick, Conn., August 5th, Bertie W., only child of Wellington G. and Gertrude E. Clark, aged 15 months.



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have heard, and which was preached to every creature who  
is under heaven; whereof I, Paul, am made a minister.  
Col. 1: 23.

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## WHERE DOES THE MONEY GO?

The exorbitant and extravagant prices of little articles in this country since the war are creating habits of waste, idleness and dissipation that have a fearful consequence following after them. A little boy on the sidewalk will brush your boots from three to five minutes, and charge ten cents (occasionally only five, but not in the West). What does he do with his easily-earned dime? A few, only, take it home to needy parents; but more and most of them use it, or most of it, to buy cigars and tobacco, peanuts and candy, and even beer and liquor, to get into shawls and places where boys should not go without parents or guardians to explain to them what is seen and heard; and thus the boys are not benefited by being paid a dollar and twenty cents per hour for brushing boots, or one-half of it—the very lowest in places of competition—sixty cents per hour, while the strong man gets from ten to fifty cents per hour for the hardest work—loading boats, etc. On nearly all our Western railroads, the newsboys sell daily papers at ten cents each, which are sold for three or five in the cities, and at news stands cost them two or five cents—profits, seven or eight cents. These boys are often employed, and have no share in the profits, and others hire the privilege of an extravagant price, and pay it by collecting extravagant prices. Price packages of sundries, as we have often estimated them, coming from three to seven cents, are sold for twenty-five cents; and three cents' worth of candy in a box that cost one cent, and a piece of jewelry that costs from one to five cents, sells also for twenty-five cents; or, with a few coins distributed in the packages, and one in each hundred having a two-and-a-half-dollar gold piece, sells for fifty cents. We have often been amused and instructed in watching the class of disappointed customers that buy such prizes in the cars, and the skill of some of the selling boys in finding and selecting customers among the passengers. They often know at a glance who are victims and can be caught. We will not follow these boys and boyish tricks into any other traffic. These are not all, but may suffice for examples. Looking at some other facts, we note that extravagance is not confined to boys. The car stop, and we are told, "Twenty minutes for dinner," or supper. Seated at a neat table, the waiter brings us a cup of tea or coffee—and we have drunk it when we could not tell which it was, or that it was either—a tough piece of beef, a potato and biscuit or bit of bread, and pie and a few trimmings, all perhaps costing, uncooked, from five to ten cents—cooked, ten cents more—and charges us seventy-five cents or a dollar. Tired and hungry, we eat, pay, and go on, grumbling at the extravagance, especially when we remember that, years ago, when provisions were much higher, we could get a good, substantial meal at a hotel, or inn, for twenty-five cents, and could stay all night, have supper, lodging and breakfast for fifty cents, and have a good bed and the best of attention also. Now, for such fare at a hotel, you must pay from a dollar and fifty cents to three dollars. Provisions are cheaper, rents higher, and labor a little higher than in the olden time, but the laborers are not better off with the higher wages, and we do not see that they get the advance to any profitable extent. Not long since, we saw apples sold in a fruit country, and in apple harvest, (on the care, of course,) for ten cents each.

The extravagant prices are largely confined to the traveling public, who are rapidly increasing, owing to railroads and steamboats, but not entirely confined to them; for there is a vast amount of speculative profit on many little articles—necessaries and comforts of life—in the retail markets, while the staple articles among the necessities of life in large quantities are cheap and plenty. Coal, for instance, which in St. Louis can be bought by the ton for ten cents per bushel, is retailed to the poor for twenty cents.

## BETTER DAYS ARE COMING.

More than ten years ago we were told that the plans were laid and instrumentalities at work that were sure to place the wealth, influence and power of this country and the world in the hands of those who were the honest and faithful co-workers with the invisible powers for the good of the race, and we have seen it being fulfilled for a long time, and recently more rapidly than ever. We thought it a remarkable step in that direction when the "Infidel" Spiritualist, Abraham Lincoln, was elected President in the most trying hour of our country's fate, and when we knew he could not steer the Ship of State through the breakers without the aid of the invisible counselors, and we were rejoiced when we found he did not try to do it, but counseled with both worlds for his country's good and came out triumphant, with the good will of the whole country. Since his days of success our country has been steadily dividing its forces on the respective sides of Gog and Magog—religious authority and religious freedom; and the wealth of the churches is being concentrated, while the opposite party, not as wealthy, have been rapidly growing richer and wiser, and as they are already more numerous, they will not much longer shun the conflict that will again decide the fate of this country. Bismarck, the wisest statesman of Europe, is driving the dangerous horde of Jesuits out of his country, and they are coming here to help and hasten the conflict by renewing the war upon our free schools and upon free institutions generally.

The tocsin will soon be sounded, and all who are Christians will be called on to defend the strongest Church in the name of Christ, and all who will not come forward as Christians and enlist under the banner will be counted infidels and opponents to Christ and Christianity. When Christ, or no Christ, is the rallying cry, many timid souls will shrink from the fear of infidelity and take shelter under the shadow of the Church, even though they are among those who daily take the names of all three of the Christian Gods profanely in vain.

JOHN ADAMS.

Theodore Parker in "Historic Americans" says of this eminent statesman:  
His theological opinions seem to have been much like those of Franklin, though in his case they do not seem to have had the same genial influence.  
He writes to Jefferson in 1817: "So far from believing in the total and universal depravity of human nature, I believe there is no individual totally depraved. The most abandoned sinner that ever existed never yet wholly extinguished his conscience; and while conscience remains there is some religion. Popes, Jesuits,

Sorbonnists and Inquisitors have some conscience and some religion. Fears and terrors appear to have produced a universal credulity. But fears of pain and death here do not seem to have been so unconquerable as fears of what is to come hereafter." He expressed with all sorts of their desire for piety and morality, and thought Jefferson as "good a Christian as Priestly and Lindley, who had called Jefferson an unbeliever." "The human understanding is a revelation from its Maker which can never be disputed or doubted." "No prophecies, no miracles, are necessary to prove this celestial communication." He scorns the doctrine of eternal damnation. "I believe no such things. My admiration of the Author of the Universe is too profound and too sincere. The love of God and of his creation—delight, joy, triumph, exultation in my own existence—though but an atom, a molecule, organic, in the universe—these are my religion."  
"How!—marl, bite, ye Calvinists, ye Athanasians divines. If you will. Ye will say I am no Christian. I say ye are no Christians, and there the account is balanced. Yet I believe all the honest men among you are Christians in my sense of the word." He finds Christianity before Christ, Christian piety in the words of Jesus of Nazareth. He does not believe in demoniacal possessions; even if the Evangelists believed it, he does not.

Of course the charge of infidelity was brought against him, as against all thoughtful and outspoken men who seek to understand the causes of things, and to trample fear beneath their feet. These views in our day would bring him within the pale of rational Spiritualism and outlaw him from the Orthodox Churches. In fact, nearly all the great men of our country have produced held religious views very similar to those of most of the Spiritualists, except perhaps on the single question of spirit intercourse.

## PROSPECTIVE.

The friends of free religious thought, rationalism, Spiritualism and infidelity in St. Louis, are discussing the propriety of holding a convention of a national or world-wide character in this city, in November next, with a view to the furtherance of liberal principles and better unity and concert of action in defense of religious liberty. We hope it will be accomplished.

P. P. of Unionville, Ohio, asks us to present a better social system than our present, as a remedy for the evils to which we so often refer in domestic life. We have so often done this that it does not seem to us necessary to keep repeating it to catch each new reader of our views. We refer P. P. to the "Fugitive Wife," and "Life-Line of the Lone One," in both of which our ideas are expressed, and also in the "Gist of Spiritualism," and we have often put our views in print elsewhere. In brief, it is the perfect equality of man and woman, in and out of marriage, and the same legal protection of a wife against the abuse of her husband as against any other man in the control of her body and soul.

Spotted Tail and his friends have paid our city quite a visit, and been comically reported by our city press, as well as in the past fairly reported. One reporter tried to get his religious views, and was surprised as well as amused to find that he believed in the spirits of the dead, and their visits to the living; and that the general belief of the tribe is superior, in the main, to that of either Catholic or Protestant Christian belief—or in three gods and a devil, with an atonement for a few of the "miserable sinners" who are the totally depraved offspring of one of the three gods, but carried wholly away by the devil. Let us have the Spotted Tail amendment to the Christianity of our day.

\$1,345.50 was collected during the week ending August 10th, from the girls employed under St. Louis city law, in the social evil houses, which were formerly called "houses of ill fame," but are now, as established by law, made into offices of revenue, where city officials can go by authority to collect money for the treasury. Of course, such places cannot harm the reputation of the visitors who collect, nor those who pay the money in where it can be collected. We are either behind or ahead of the times in our great city, and time will determine which. We predict a failure of the present law.

The Children's Progressive Lyceum in St. Louis has once more gone into retirement, at least for summer quarters, but with a lingering hope that it may be renewed by a new organization in the fall. Church Sunday Schools are prospering with plenty, and fair, &c.

## Chicago Items.

I have on three occasions had the pleasure of witnessing the physical manifestations produced in the presence of the Bangs children. The manifestations are so wonderful, and the mediums so young, that even the most skeptical admit there can be no deception. The first manifestations are given while the mediums are tied and in the cabinet—hands of various sizes are seen at the aperture in the door of the cabinet; bells, ball, drumsticks, etc., are thrust out of the aperture. I entered the cabinet with the children, and was patted and lovingly caressed by the spirit hand of a dear friend. Some mischievous spirit picked my pocket, but very kindly returned all to me before I left the cabinet. Next we are seated with the family around an extension dining-table; a space of some three feet is left vacant, in which is placed a common dining chair. The lady who presides at the piano plays a lively air, when the chair dances, in perfect time to the music, without any mortal touching it. The room is well lighted, so that all can distinctly see this interesting manifestation. Another pleasing manifestation is the writing upon the slate with the spirit's own hand. One of the mediums, Miss Lizzie, nine years of age, holds the slate under the table with one hand, while the other is in plain view upon the outside. We can distinctly hear the writing. At the first sitting a drawing of a hand was made, with a portion of the forefinger gone, over the space was the initial C. That was a perfect representation of my husband's hand. I consider that a good test, as I was a stranger to the mediums.

Mrs. Bangs relates many wonderful accounts that took place when the children were first developed. The very first demonstrations given were coal thrown into the windows and doors; then chairs and other articles of furniture were moved, and even filled together, then returned to their places. Dishes and even a brick, and tumbler full of water were placed on the head of one of the girls many times. These spirits seem inclined to be useful.

One morning Mrs. Bangs was quite sick. A spirit told her to lie down, and she would cook breakfast for her—and she did—fried waffles, cakes, boiled eggs and made tea. That spirit cooked all the food that family ate for two days. She made bread, apple pie, gem cakes, etc. When the table was set for meals, the spirit would set a chair and plate for herself, and sometimes the food has disappeared from her plate as if she ate it. One of the children could see her eat; the other could not, but saw the food disappear.

The above statements are difficult for many persons to believe. I do not doubt them, for I believe Mrs. Bangs to be a truthful woman; and, again, I have had manifestations, through my

own and another's mediumship, that would be full as difficult for people to believe. I am satisfied the time is near at hand when such manifestations will be understood and accepted by the majority.

Mrs. Carrie Sawyer, I am happy to state, has so far recovered from her recent illness as to be enabled to renew her interesting chances for physical manifestations. She is tied securely, and seated near a table, upon which are placed a guitar, tambourine, and two iron rings. The guitar is floated in the air, tambourine shaken, and the iron rings placed upon her arm. Several spirits talked in an audible voice. The manifestations are very convincing, and very similar to those produced in the presence of the Davenport sister, Mrs. Blandy.

A very satisfactory circle was held by Mrs. Maud Lord, at J. E. Hoyt's Spirit Rooms, August 1st. After giving the usual manifestations, the spirits placed Mrs. Lord, while seated in her chair, upon the table, then carried her to the ceiling; after which, they returned her to the table, and then placed her, with her hands tied behind her, in the cabinet. As soon as the door was closed, hands of various sizes and color were shown at the aperture; also, several faces were presented, and most of them recognized.

Wm. M. Fay was present, and very kindly consented to give the audience an opportunity of witnessing some of the manifestations that occur in his presence. The result was satisfactory to all.

Mr. Hoyt's Spirit Rooms are constantly crowded. He is making an effort to obtain the very best mediums for these Rooms, and doubtless will be the means of opening the eyes of a great many that are spiritually blind.

Chas. Read has recently been in town. He held a few sances, which were well attended and gave universal satisfaction.

Friends visiting Chicago, and requiring the services of a good business and medical clairvoyant and magnetic physician, will do well to call upon Mrs. A. Crocker, 329 West Lake street. She is well and favorably known in this vicinity. The Convention which was held at St. Charles, the 16th, 17th and 18th, was a success; a large number in attendance; hotels and private houses crowded; many prominent speakers were present. As you will doubtless have a full report of proceedings from the committee, I will not enter into detail. ANNIE LORD CHAMBERLAIN.

## WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

MICHIGAN.  
Spiritual-Epiphany—The Convention, Morenci, Mich., Aug. 17th and 18th—Liberal Hall—Notes.

Man is an aspirational being. "He looks skyward, and in his soul-musings, pictures the glories of heaven. He has made theologues and developed systems of thought, to aid him in his struggle for the acquisition of spiritual knowledge. In the main, these instrumentalities have performed their beneficent mission. In some instances, however, the system has been changed from a servant to a master, from a help to a hindrance, from a benefactor to an enemy.

Spiritualism comes to the world to forever dispel the worship of symbols and forms over that of ideas and principles. Therefore it introduces the student of religion at once into a larger sphere of action, a wider domain in which to search for spiritual truth, than can be found within the limits of any theological definition, sect, or even any historic religion.

The idea of religion is placed, by the modern thinker, far above any of its types. The religious idea itself is alone cosmopolitan. Its types are provincial, limited, and, when bigotedly defended (this one and that), as the only true doctrine, produce spiritual selfishness in the individual. Arrogance then takes the place of kindness. Humility is professed, to be sure, but the cloven foot is seen without the aid of a microscope.

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

Spiritualism does away with all this. Recognizing the grand principle of freedom, it concedes to every man his right of choosing his faith. It sees brotherhood even where there is not a unity in theological tenets. It goes beyond definitions. It takes one to the sphere of causation. It illumines all faiths. This gives the individual an equipoise of spirit. Thousands to-day feel that the millennium mora has come. The sun is at the meridian. It will never set. No shadows will ever fall across the threshold of the sanctuary of the spirit.

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

## THE CONVENTION.

Aug. 17th and 18th a Quarterly Convention of the Lenawee County Circle took place in Morenci. Mrs. Libbie Hoag, of Morenci, was elected Chairman of the meeting. She assumed the duties pertaining to that office in a neat and spicy little speech. The speakers present were Mr. Case, Dr. M. L. Sherman, S. D. Moore, (all of Adrian), Mr. Hurlbert, B. R. Pratt and others.

The exercises opened Saturday afternoon, (17th), with a conference. Interesting speeches were made by the Chairman, Mr. Case, Mr. Pratt, and other speakers. On motion, it was voted to devote the entire session to short speeches, which was done.

In the evening, the writer had a few words to say. Mr. Case made some practical suggestions, and the Chair closed the session with some very appropriate remarks.

Sunday forenoon (18th), Mr. Moore, of Adrian, delivered an excellent address.

In the afternoon, three discourses were delivered. Dr. M. L. Sherman, of Adrian, (author of the work entitled "The Hollow Globe"), spoke in a trance. The address was radical. The Doctor sold several copies of "The Hollow Globe." In private conversation, Dr. Sherman talked in his customary enthusiastic manner concerning the theory that this globe is a hollow sphere, and that the interior surface is habitable. The writer conversed with the Doctor in reference to Prof. Lyon's (his colleague) proposed trip to the interior of the earth, via the Arctic Ocean. Dr. Sherman could not give any definite information on that point. He simply said that the Professor was in earnest in that idea.

Mr. Hurlbert was called for. He addressed the Convention. His remarks were well received. Mr. Case, of Adrian, was the next speaker. He read an excellent and scholarly essay on "Idol Worship." Mr. C. is a fine writer and thinker. He should be more widely known as a defender of the truths of Spiritualism.

The evening session was well attended, and the exercises passed off satisfactorily. The Convention then adjourned sine die.

The following resolutions were adopted:  
Resolved, That we are Spiritualists, and that we clasp hands with every new departure of progress.  
Resolved, That we have been greatly benefited by the information which has been imparted to us through media.  
Resolved, That we are determined to be at the post of duty at all times, to defend our religious liberties.  
Resolved, That we, as an organization, extend to Bro. H. N. Wilson, the builder of this hall, our most heartfelt thanks for his noble deed.

THE TOWN—LIBERAL HALL.

Morenci is full of Orthodox bigots. The radicals are few in numbers, but magnificent in brains. One year ago, Bro. H. N. Wilson, formerly a Methodist, put his hands into his pockets and drew forth enough scrip to build a hall. His good wife named it "Liberal Hall." A. A. Wheelock dedicated it in an out-and-out radical sermon. During the past year speakers have been engaged frequently by the Society. Bro. Wilson deserves great praise for his generosity. His wife, too, cooperates with him in his labor of love. Blessings from heaven are continually falling on this worthy couple.

The liberals of Morenci should take pride in supporting the grand platform of the Liberal Hall.

NOTES.  
B. R. Pratt, of Fairfield, Mich., formerly a Methodist, has been lecturing recently in the vicinity of his home. He expresses a willingness to enlarge the circumference of his activities, in that particular line, which is certainly praiseworthy on his part. After much persuasion, in private, for his religious views, Mr. P. has come forth as a public worker in the good cause. Address him, Fairfield, Mich.

Grove meetings continue to be the order of the day in Michigan. Spiritualists teach a philosophy which does not conflict with the mighty energies of Nature.

Dr. M. L. Sherman, (of Hollow Globe fame), is ready to answer calls to lecture. He is an earnest and efficient speaker. Address him, Adrian, Mich.

Prof. W. F. Lyon, of Adrian, Mich., (Dr. Sherman's amanuensis in the production of "The Hollow Globe"), will receive calls to lecture. The Professor is a first-class speaker. Societies, give him a call.

Mr. Moore, of Adrian, is a fierce opponent of the tobacco ring, in this and all other spheres of being. He lectures frequently to Liberals and Spiritualists.

Mrs. Libbie Hoag, of Morenci, is a speaker of growing reputation. She is enthusiastic in her labors. She presided so well over the deliberations of the Morenci Convention, that a vote of thanks was awarded her—which must have been a pleasant Convention-item for Mrs. Hoag.

CEPHAS.

## THINGS AS I SEE THEM.

BY LOIS' WAISBROOKER.

DEAR OLD BANNER—None the less dear because I have not written for its columns recently. Our meeting here is over, and we have had a glorious time. Some of the speakers and mediums whom I expected to see were not present, and I was particularly disappointed in not meeting Mrs. Blair. Still Bro. Streight more than met my expectations—both the man and the work done through him. E. V. Wilson, Dr. Kayner, and S. S. Jones, were a "full team" among the lesser lights, (they, of course, being the greater) while I never heard a better discourse from Dr. Samuel Underhill than the one he gave on Saturday evening. Bro. Streight went upon the platform in the presence of the audience and painted a landscape, fourteen inches by twenty in size. From the time the brush first touched the canvas till the first coat of paint was finished it was just five minutes, and after an hour's drying, he went over it again in just eight and a half minutes, and the painting was sold to a gentleman present for ten dollars. On Sunday afternoon E. V. Wilson took his tongue for a brush, and his audience for canvas, and painted the Hebrew God in such realistic naturalness that a decent rat who could still do him homage ought to be smoked out of his hole with an extra dose of brimstone. On Sunday evening S. S. Jones spoke with the tongue of a ready writer for nearly two hours. Ten minute speeches in the conferences were numerous and to the point. D. M. Lawrence and wife, the Howard sisters, J. Wood Porter and others gave us excellent music, and altogether we had a glorious time.

SIXTY TWO DOLLARS.  
Bro. Wilson announced on Sunday forenoon, that over and above what had been furnished by the citizens, and what had been brought in from abroad, the sum of sixty-two dollars had been expended for food to provide for the people at the public table set in the old Tremont House, at the same time laying down a dollar, and calling upon others to do the same till the sum was made up; and I should judge by the way the dollar bills flew around that the amount was not long in coming. And Lois sold over FIFTY DOLLARS' WORTH OF HER BOOKS, thus demonstrating that Western people begin to appreciate their value. And she did well in this respect, but St. Charles has done better; not better, however, in proportion to the number of the people present.

MINISTERS.  
I noticed among those who spoke in the conference several who had been ministers, and mostly from the Methodist Church. Go on, brother and sister Methodists! all the spiritual life there is amongst you will naturally gravitate to us, and as the body without the spirit is dead, so will your church be when these have gone out.

FINANCE.  
I want to speak a word, just here, of the lack of financial skill manifested in the most of our gatherings. There is such a fear that people will think "all want money," that the requisite magnetic force to secure justice, much less liberality, is not thrown out when collecting funds. My advice is, collect among yourselves what you can, and then call upon those assembled with the feeling that you are simply asking for what is right, and let your manner carry with it the idea that you believe in the people—that they are willing and glad to do the right, and I will warrant that the collection taken from an audience of eighteen hundred or two thousand persons will not average less than a cent and a half to a person, as was the case at the meeting of the Hillsdale County Association, Mich., in June, thus forcing individuals who were illily able to do so, to pay out their "hot dollar." (Bro. Cephas, in speaking of this same meeting, puts the number present at twenty-five hundred, but I cannot think so. Our Orthodox friends look backward altogether too much—bring the past too much into the present; but I fear some of us go to the opposite extreme, look upon the growing future till its greater dimensions are brought to seem as if in the actual present, and we thus come to speak of them as we see that they soon will be, instead of as they actually are.) But to this money question: what if they do say that?

WE ARE MERCENARY?  
Will that make it so? One of the first principles in sound philosophy is self-justice—a foundation stone upon which the temple of universal justice must be reared; and shall we fall to lay hold of this foundation-stone and place it firmly in position because others will shoot at us with their tongues? Why, a single individual with good financial ability could buy and fence in a plot of ground, furnish a dancing floor and eating-stall inside, charge ten cents for every person who entered the enclosure, and extra for dancing and refreshment—each person with the right kind of tact could do this, and get enough to employ the best talent as speakers, and in a short time pay for grounds and improvements, and have enough left to compensate for his own time. One person could do this, or a society could, through its proper officers. "A hint to the wise," etc.  
St. Charles, Ill., Aug. 19, 1872.

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