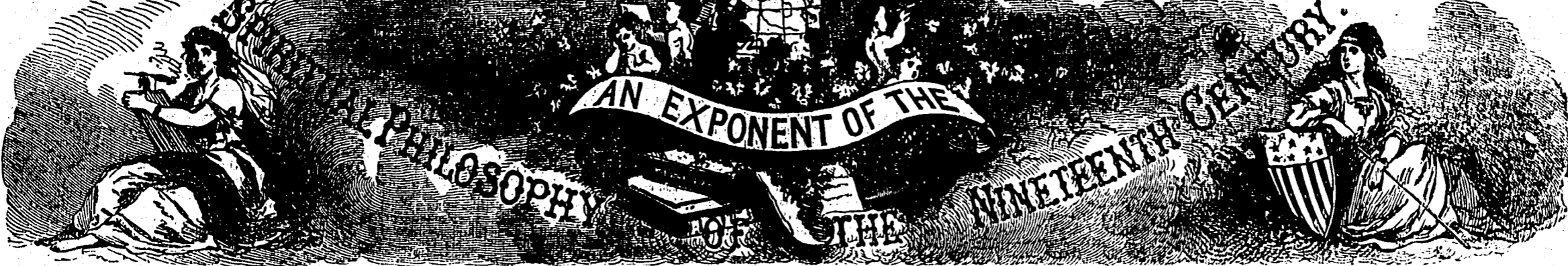


BANNER OF LIGHT.



VOL. XXX.

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NO. 10.

SHUT THE DOOR LIGHTLY.

BY J. WILLIAM VAN NAME.

Little Lilly's gone to rest,
Angels bright above
Bore her in their loving arms
To the land of love.
Closed are now her eyes so blue,
Sealed her lips of red,
And she lies so motionless
On her snow-white bed.

CHORUS.

Shut the door, oh, softly now,
Bridle the warm breath;
Little Lilly folded lies
In the arms of death.

We will miss her merry laugh,
And her sunny smile,
And the light from her blue eyes,
Free from every guile.
We will miss her presence dear,
And her pattering feet,
But we know when life is o'er,
Lilly we shall meet.

And when sorrow's clouds o'ercast
Life's corollan sky,
Little Lilly then will come
From her home on high,
And we'll feel her presence near,
See her angel form,
And 'twill give us strength to bear
Sorrow, care, and storm.

The Lecture Room.

THE RELIGION OF THE DIVINE HUMANITY.

A LECTURE BY MRS. EMMA HARDINGE,
In Music Hall, Boston, Sunday, Oct. 1st, 1871.

Reported for the Banner of Light.

Great Spirit, thou eternal Presence who hast made the stones thy preachers, the stars of heaven thy Scriptures, the flowers and the sunbeams thy ministers to us; thou who art omnipresent, thou who art omnipotent, be thou our inspiration this hour. Look upon these thy children gathered from the highways and byways of life, asking alms of thee for light; with no mediatorial priests, with no alms of the building, or consecrated fane beyond the consecration of thy sacred presence. Oh, thou high priest of eternity, behold and answer thy children, who to-day and at all times stand before the overhauling temple of thy love. To thee, oh Infinite One, High Priest and Lord, Father and Friend, do we consecrate the services of this hour.

ADDRESS.

The subject upon which we propose to invite your attention during this and the succeeding addresses of your speaker's ministrations, will be: "The Religion of the Divine Humanity." We propose to institute an inquiry first into the religious demands of the age; next, into the methods of supply, which the age affords. Remember that utilitarianism is the genius that rules this century, and to its bar of judgment all things are being inevitably brought for trial: social, political, radicalistic and scientific reforms are all subjected to examination at the bar of utilitarianism, and if found wanting, they are relentlessly condemned, and their empire is divided between oblivion and ignominy.

Religion must share the fate of all these elements of human thought in this age. None can regard the mighty suffering that is now going on in religious systems, creeds, dogmas and opinions, without coming to the conclusion that the question, which one hundred years ago no lips would have dared to utter: "What is the use of it?" is now being proposed in every department of religious belief. It is for us to determine, in the process of our inquiry, how far religious systems have seen the handwriting on the wall—how far creeds and dogmas and long cherished beliefs have read that handwriting, and interpreted it into the "Mene, Mene, Tekel, Upharain." There are not wanting those who have already proclaimed these words—the common people have spoken them; the common people, who are cold and hungry, and houseless and comfortless, have spoken it; the common people, who work very hard during the six days of the week, and desire to know why and wherefore life's burdens hang so heavily upon them. And not alone comes this question from the lips of the common people. There are the thinkers of the age, those who have beheld in science, and realized in all the varied elements of knowledge, how far religious systems are at war with scientific affirmations. Those who lead public opinion—those who are best qualified to judge, and to proclaim judgment on the works of God—have not these written upon the walls and temples: "Thou art weighed in the balance, and found wanting?"

We know, then, that when the two classes who the most demand it inquire a reason for its "sacred" claims, there is something yet wanting in that which we call the religious element of the age. It is now our purpose to inquire how far humanity itself supplies this religious element; and, where this is wanting, to demonstrate whether there be not a competency to be found in those revelations which in the past ages have been the foundations of all religious beliefs—revelations from the world of spirits. What is humanity? and can we find in this aspect of that religious element for which we seek? Science denies the proposition; science affirms that humanity, though a great microcosm of all forms and forces—though itself the cosmos of creation—though grand and glorious in the symmetry which I see around me, in which are enshrined the glory of the stars and the sunbeams, the majesty of the rushing winds of ocean, the grandeur of the mountain's towering crest—is but the optimum of matter. But as I behold all the forces of the universe concentered within the bounds of humanity, I ask: Is there nothing in that humanity itself that demands and supplies the religious element for which we seek? Let us inquire. Humanity is not alone a physiological structure of matter—it also has a physiological structure of mind. These physiologists declare that every atom is connected with the whole—that not a single hair of our heads is so fashioned but it becomes related to the entire organism—every atom is a physiological necessity.

Now I take the same ground for the physiological structure of the mind, and insist that every fragment, every idea, every faculty, in the structure of that mind, is just as potential a demand upon the Creator for an adequate supply, as every portion of the physical organism demands from the God that made it, food, clothing and shelter. We find, therefore, that the first element of this physiology of mind exists in our conscious nature. Both the infant and the savage manifest, as the very first indication of life and motion, the necessity for food, clothing and shelter. Physiologists exclaim that that is an instinct which arises from a natural demand for matter to build up the structure, and protect it from atmospheric forces. But the physiology of mind does not pause with this necessity, but from step to step increases in demands; thus the first cry of the infant is a demand for food, or a lamentation for the effects of cold or heat

upon its frame, but as we advance, our conscious nature demands variety, and in search of this we have ransacked the earth for that which answers to the call of our necessities.

Go back to the simplest homes of our civilization, and look upon the variety of condiments that, from the different quarters of the globe, have been obtained to minister to the needs of man. We have searched the far islands of the sea for spices; we have robbed the tropics of their juicy store of fruit; we have brought the tea of China and Japan, and the coffee of Arabia and La Plata to cheer the sinking forms of those borne down by the weight of daily toil; and, in so doing, we have learned much concerning the differing countries of our earth, its nations, and their customs of life. We have spanned that earth itself. In searching for the necessities which answer only to the demands of our sensuous nature, we have grown to mighty giants in knowledge. We have subdued to our uses the beasts of the field, the fish of the sea, the birds of the air. We have explored the depths of ocean, gauged the mighty heights of the mountains, traveled over nearly every foot of the habitable globe, and all to minister to our appetite. Is this a mere sensuous element of our nature, or is it rather a demand which the great Schoolmaster writes in the deep recesses of the mind? Is it not a command to us to move on, and learn that, in the very lowest parts of our nature, we are to make humanity a vast battle-ground, where all the forces of the material universe shall yield up their fruits to the triumphant, over-victorious powers of man!

Again: See, in the supplying of the demand for shelter—which is only a physical necessity—what a vast array of arts and sciences we have compassed! Look at the glorious walls that are reared about you; and compare them with the weak, rough wigwam of the savage—with a simple shelter which is able to protect us from the atmosphere, but not to answer the demands of this insatiable physiology of mind. And, by the necessities of the case, we must move on—on to fresh experiences and conquests. All the knowledge we have gained, all arrangement for system, all management of those creatures which bear swiftly our burdens from place to place, all labor-saving machinery—all these have been recognized and applied simply in the processes of architecture—simply in that outreaching of man by which we have elaborated from the first rude attempts at shelter, the palatial residences which constitute the beauty and pride of our cities.

The same growth of mind is built up by the efforts to cover our shrinking forms with protecting tissues that shall keep out the cold. The skins of wild beasts, or the simplest fabrics of the woods, are sufficient to protect our unsheltered forms from the atmosphere; but, in place of these, the physiology of mind compels us to seek for beauty; and, in the satisfaction of this demand, behold the graceful, delicate textures which employ in their accomplishment the efforts of millions and the ceaseless whirl of myriad-handed machinery. Behold, in the compassing of our natural demand, the varied colors which we extract from earth and minerals; and which, amply suffice to vary the beautiful array of tissues with which we adorn ourselves. All the lofty palaces of our cities are adorned with fabrics which have grown out of the simple necessities of food, clothing and shelter. Oh, how much grander is the physiology of the mind than that of the body! Answer the demand of mind we cannot. Though we should gather up the stars and weave them into garments; though we should drag down the sunbeams, that, from their riveting power, we might obtain new ministrations to our appetite, we should still leave something more practical of star-beams and sunbeams; we should find something more to satisfy the demand of this all-masterful element in man!

Take the next element of mind: our affectional nature. It is claimed by physiologists that this propensity which binds together individuals of opposite sexuality, is nothing more than an instinct; that the second element in the young child—the affection evoked by it for its parents, to those who are most kind to it—is but the utterance of spontaneity. But this limited range is not for long. Our affections grow till they cover the entire of humanity. Our philanthropies and philosophers and legislators are as fathers and mothers. The love we bear to one another constitutes the glory of human life. The sweet beam of affection which is reflected on the face we love best is to us a gleam of that divine love with which the great Creator compasses us all. For the sake of affection, the world's patriots and reformers have laid down their lives; for the sake of affection, our laborers and toilers work like beasts of burden; that their loved may be sustained; for the sake of affection, the grandest monuments are reared. The physiology of the mind declares that the affections are ever expanding—are not narrowed down to the simple mention which binds men and women in the links of family and kindred. Our affections are our divinest, holiest attributes. Where do they reside? What physiologist has located these beautiful instincts that supremely glow in the love of the mother, the devotion of the father, the affectionate reliance of the child?

Next comes morality; and here, again, we find that the simple physiology of matter demands only that we shall exercise the same degree of right to others which we require for ourselves—no more than this. "The simplest law of right which is exhibited by the savage is all that is necessary to satisfy matter, but not so the demands of the mind. The solid counterpoise which constitutes civilization resolves itself into the laws of morality. We see this fact expressed in our young children. From the first hour when they find their playmates have rights as well as themselves, the great Schoolmaster has begun to impress upon them the lesson which, in after years, shows that the rights of others must not be impinged upon. As we extend the significance of this lesson, we resolve it into political economy, till, at last, our nationality itself depends upon the expansion and justice of our system of morals.

This is the third element in the physiology of mind; and the fourth is the culminating point, in which it is said by science, that the highest attainment of the human mind is reached—and this is intelligence. Vainly should I attempt to trace up for you the progress of the race, from the rude conditions of savagism to the splendid victories which we have acquired in this glorious day of the nineteenth century in satisfying the demand of our intellectual nature. We have gauged the heavens; we have analyzed the air; we have captured the sunbeams, and made them paint for us our pictures; the swift lightnings are our post-boys; a giraffe of electricity has been put around the world. In all the varied fields of experiment and discovery, the intellect of man has toiled, till nearly every foot of our little planet has become a footstool for the sovereignty of humanity to tread upon. The forces of Nature are ours; ours are the elements to do our bidding; ours the wondrous power to explore the starry heavens. No mystery is hid from the investigating mind of man. Age after age we have drawn aside the veil of obscurity, and resolved from out the subtle recesses of the natural world fresh triumphs and the added improvement of our intellectual nature. Can we go beyond this? Oh, can we? Even if we stop there, and upon these four elements of the physiology of mind demand of the materialist what mind is, he cannot answer us. But in the results of all, from the sensuous nature to the intellectual, tell me, do you not find the elements of the religion of the divine humanity? do you not find that these elements are of themselves divine? that they have been and are boundless and limitless in their expression of the possibilities of our nature? We recognize, then, that, even in these elements, there is an evidence of divinity, an alliance with something more powerful and better instructed than ourselves. Did I

pause here, I should claim that there must be the elements of religion even in these four physiological subdivisions of our mind. The sensuous nature preaches religion; it teaches us that there must be a limit to the extent of our natural appetite—that every demand imposes upon us that beautiful restraint which leads us into the solid morality of life. Our appetites preach to us restraint, even in lowest elements. The law of kindness, of morality, requires that we shall exercise not alone temperance toward ourselves, but justice to others. Our intellectual nature, grand as they are, are not given us for ourselves alone; there is an absolute compulsion upon us to give again as we have received. Here I stand, and, in my own nature, in the mysterious physiology of mind within me, I pronounce that God has reared up an altar—an altar of progress, an altar which bears me up, and on which I trace that my nature is divine.

But I pause not here. Even as I number up the powers of my mind, I stand before the vellel Ials, the wondrous mystery that the mind of man has never unfolded. I ask, Whence came this wonderful power of the mind within me, which so far transcends the forces of this weak body? Behold this feeble hand; how feeble it becomes to minister to the demands of any power except the power of my own will exercised through the will of my mind. But by the physiology of that mind I can command the hands of thousands to do my bidding, and work out for my use the varied charms or necessities of civilization. Behold this weak foot, how powerless to bear me about, in comparison with the soaring demands of the intellect within; but by the physiology of my spirit I can command the wings of the wind, the waves of the ocean, the hot breath of the fiery steel to bear me where I will, over land or sea. I long to traverse the far desert or behold the splendor of ancient lands, to scale the glittering, aerial heights of snow that lean in solemn majesty against the skies, but my human step is powerless for the task. Behold! by the grand physiology of my mind, the sun shall paint my pictures to adorn the walls of my dwelling, or my foot move from my own fireside! How can we begin to compare the wondrous power of the mind with the poor atoms which physiologists call the all of man?

The first question that arises, then, is, whence and what is this mighty mind of man? When I look back upon this wonderful planet, rich with the memories of days past away, and behold the vast extent of that long, long history through which story changes the world was born, still I find nothing to explain whence came mind. Back to the ages of the past I still direct the action of my mind—back to the first man as they moved, back even to the blazing crucible of time in which my planet was incited—answer me, oh, materialist, whence comes mind? But this is not the only question that presses upon me. Wondrous as is the physiology of mind, how weak does it become in the face of the storm and tempest, when the voice of destruction deepens the swelling anthem of the winds and contending waves along the raging breast of ocean: "Behold the foundering ship! Where is the power of mind then? Where is the power of mind to stay the hand of sickness at its final close, and restore to the faded form the glow of health, the return of sensation? Where is the power of mind to quench one of the eternal lights that burn above my head? Where the power of mind to close for me that vast stone book beneath my feet, which, mile after mile, stretches away as I look, till I stand before the mighty Alchemist who furnished these powers? Times, periods, revolving suns retire, and I stand in the midst of the procession of the ages, and listen to the song of the ringing wheels of creation, and ask, Who and what is the mighty Law-giver who has impressed his majestic power on the scheme of which I am a part?

But I pause not there. There is yet another and a closing principle before me, which tells me there is a fifth element within me. I stand before the still, cold form of him or her that I most loved; I stand before the awful mystery of death. But an hour ago the beaming eye, the ruddy cheek, the rosy hue of health upon the now white lips, and all the glorious machinery of life pulsating in the beautiful form, gave me assurance that there was something there like myself—something to love, something to answer me. But now I look with horror, with fear, with silent awe, upon the solemn mystery of death! Though no voice is heard, no whisper breaks the dim stillness of the charnel of death, I hear a chorus of Nature's voices saying, Whence and whither is the wondrous element of mind? Then it is that I declare that this humanity, this mystery of mind, suggests a fifth element—the spiritual, which has given breath in all ages of the past to the mass of creeds called religion. Thus, then, do I stand before that divine humanity—thus do I stand before the image of man, the microcosm; and as I trace through the various departments of mind, from the sensuous to the intellectual, from the intellectual to the moral, and to the coronal glory of the whole, I recognize that every individual is in himself a religious being—a being who demands the religion or law of life.

And now my question narrows itself down to the search for the supply of that demand. Heretofore religious systems have undertaken to answer that demand, and afford that supply, by legislating for the fifth element alone; heretofore scientific systems have undertaken to answer that demand by legislating for the four material elements alone. They acknowledge the sensuous, the moral, the affectional, the intellectual elements in man, but not the spiritual; and in this denial they never give us an answer to these tremendous questions: Whence do we come? Who is the Law-giver? and Whither are we bound? Thus it is that we stand to-day in an age when religion and science are divorced—when neither give us the religion of the full and complete divine humanity. Let us inquire even into the highest form of religious teachings which the age acknowledges—the Christian system. I charge home upon it not the failures, the mistakes or discrepancies of any particular sect, but desire rather to take the whole system as one, and to ask, how does it appeal to that humanity which I have given you? Your speaker has come from a land where tens of thousands are longing for food and clothing and shelter; where the first element of our nature is not answered; where the pale faces of helpless children meet you at every corner, as they, for a scanty subsistence, peddle their small wares in the streets of the great metropolis; where beggars creep forth, smeling for an insufficient crust of bread, or, with fainting form, alone—not in the one great Babylon of London alone—but throughout the length and breadth of old, grand, glorious Europe, with her centuries of history, her palatial residences, which the years have builded; her wonders of luxury and art, which age after age has brought; her flags of many nations upflung in splendor to the skies; I speak of every land, of every nation, wherever the tall steeples point up to heaven, speaking of a Christian legislation. I speak of a people who are not alone hungry, but are cold and poorly clothed—the millions whose toll presses so heavily upon them that they cry, with the Jew of old, in the morning: "Would God it were even," and at evening: "Would God it were morning." Is it all this misery the result of a want of religion? Is it for want of a system which inculcates the necessity of attending to the lowest wants of man? For eighteen hundred years, the last words of the great founder of the Christian religion have been echoed down the ages, and when men asked of him what they could do to prove their love for him, he answered: "Feed my lambs." These words are spoken Sabbath after Sabbath; they are weekly and daily and hourly rehearsed in the solemn ears of a starving people, as the loving and gentle utterances of the founder of Christianity.

Thus much for our material. How does this system—this Christianity—appeal to our affectional nature? It does apprehend that truth, for its founder told us that "God is love," "love is the fulfilling of the law;" that where love is, there is the kingdom of heaven. How has this worked during eighteen hundred years? Answer it, ye colored armies called out to slay one another, that ambitious men may transcend each other in their grasp for political power! Answer it, law courts, jails, penitentiaries, where hundreds and thousands of Christian men, day by day, and year by year, sit in judgment on their fellow-creatures. Tell criminals that God is love, while they themselves are cold and hungry; prate of the sacredness of human life, while they themselves are driven forth, as a spectacle for men and angels, and slaughtered to prove the sacredness of that existence; tell them they shall not steal, when the whole system of commerce, as known to civilization, is one stupendous mockery and fraud. [Applause.]

Oh, friends! do you marvel that the system seems a failure? do you marvel that a woman stands in my midst this day, in the name of a bleeding, starving, slaughtered humanity, vainly asking for justice—in the name of that humanity whose only system is reduced from the processes of Nature—in the name of that humanity which, in despite of a bad system of false religion, will rise and triumph over that clog and hindrance, and speak out in the immortal cadences of that nature which is its own? I say, friends, it is because we have no appeals to the last element of Nature—it is because of this that a woman stands in your midst this day, and pleads: It is because the spiritual alone has not been remarked. Have I not shown you that it is the spirit that transcends the mere animal in our nature, and rises in art and civilization? Have I not shown that it is the spirit that loves, and not the mere external motion of the basic properties—that it is the spirit which is the interior essence of all the magnificent victories of the intellect? How can I divide the spirit from that humanity which the materialist claims as a mere physical structure?

And now is there indeed a religion of the divine humanity—one that not only teaches us the law of humanity, but the law of life; one that not only answers our lower nature in its lower motions, but also will answer those great questions whence we come, whither we are bound, and what power we are governed? Oh, my friends, it has been my hope and yours that such a revelation has been granted to us; I have been a believer that in this nineteenth century the immortal discourse to us of these wondrous problems that I have this day spoken upon. It has been my belief that the morning time of this great spiritual religion is upon us, and that in this great, beautiful dawn all our questions will be answered, and we be beckoned forward to the fulfillment of our highest aspirations. Think of it! They came to us from a hitherto unknown country, some twenty years ago, bringing with them the evidence of the law of our sensuous nature, showing us that that sensuousness is not of the material only—not the motion of the body alone, but it is the teaching of a great and wise spirit, who had implanted these affections within us to fit us to go forth and search for a supply to the demand, and in this search to compass sea and land to prove his law. They came to us to teach us the truth of the sublime assertion that God is love, and love is the fulfilling of the law; for they came to us with the dimmest visions which the want of it has made, or glorious in the proportion with which they have humbly obeyed the law of love. They came to us teaching us the fact that this doctrine of morality is not a mere transitory philosophy—a doctrine of a day—but an active legislation, a solemn law, which we cannot break without paying the penalty, even to the uttermost fulfilling. They came with all their powers retained—this spirit, complete—with every fragment of knowledge preserved; they came to us with the faculties of mind ripened, and suggesting the brighter colleges, the broader schools and the grander Lyceums in this world of theirs.

Thus have they come to us; and oh! what a glorious fulfillment have they made of the soul's great demand to know its whence and whither? They tell us that spirit ever waits—that it is eternal; that the evidence of this spirit is universal intelligence; that intelligence fills the heavens, and steers the mighty ship of creation, in which, through the ocean of eternity, millions of worlds are safely sailing on Intelligence is the power which molds those blossoms so fair, following to a fine bouquet upon the deck; and affection compounded with it makes them so beautiful and graceful—our joy and blessing and benefit. Intelligence surrounds us on every side—and what is intelligence, but spirit? And so the question is answered; therefore we are endowed in an ocean of spirit, to whom totally I bow my head and acknowledge it as my God! They answer us this problem of what the law is, by the sorrow that is upon the face of the shipwrecked spirit that has broken that law—by the glory and light that is radiantly beaming upon those who have fulfilled that law's demands, and followed it even to the death of martyrdom. This is the teaching that we have here, and this is the answer that my soul and yours have received concerning the reality of the divine humanity!

Why do I not commend it to you, in this hour, as the blessing which God has vouchsafed to us? Because I do not see the standard in the hands of the right standard-bearers, because I hear the specious philosophy, the cunning sophistry, which (existing since the days of Moses) have never answered the demands of the spirit. Remember, Spiritualists, that you are not Spiritualism; that this great and glorious light that has been vouchsafed to us, is brought to us by those who are themselves living in the actual fulfillment of the law of which they tell. Look to it that you obey this law; seek to it that you do not look only to the liberty which tramples under foot *et cetera* ideas, and raises us but one step above materialism. Materialism does acknowledge that there is a law of us even in our intellectual nature; but when materialism breaks up all the barriers of religion, and has no fear of God or hope of the hereafter, beware of the day—beware when the high walls are broken asunder, as in unhappy France, and you stand as irresponsible beings, below the animal! Look to it, my Spiritualist friends, that you do not interpret that only as large liberty which is without restraint, and rush into a blind belief in the mere disorganization of your own individuality. I believe Spiritualism is a religion—the religion of the divine humanity; that it comes to us as a revelation of those things that I have spoken of to-day; that it comes to prove how beautiful and holy should be our affections, and not how groveling and licentious it is that it comes to show the stern, strict rule of morality—a law of right more absolute and potential than any that has yet been eliminated; that it comes to show that the glory of our intellectual achievements is nothing, so long as we stand baffled by the very power by which we investigate our own mind. This is the religion which Spiritualism has come to teach us, and as long as we can thus interpret it, I do believe it has come to us. In this day, as our Saviour, it has come to save us from the darkness of atheism and the grossness of materialism; to teach us to make every hour an hour of worship, and every act of our lives an act of prayer; to prove to us the presence of ministering angels, and the existence, nearness and care of a better world; to prove to us the divinity that is within us, and to give us a conclusive assurance that though clouds may rise, and stormy oceans roll, there is an ever-living and deathless tabernacle within us, upon which the law of life and eternity is interlaid; that there is an altar upon which the fires of inspiration shall never be quenched—and that in our own spirits, instructed by the spirit that have gone on before—the full revelation of which will preach to us the religion of the divine humanity!

To the God of all—the Grand Man of creation—be whose smile is in the golden sunbeam—whose beauty is in these lovely flowers, whose spirit is in their perfumed leaves, who reverently commend our service and our utterances!

Extracts from the Argument on "Constitutional Equality."

Delivered by Victoria C. Woodhull, at Lynn, Mass., Saturday Evening, Oct. 21, 1871.

Reported for the Banner of Light.

In commencing, the lecturer referred to her efforts to place the matter of woman suffrage before Congress:

"On the 10th of December, 1870, I memorialized Congress, setting forth what I believed to be the truth and right regarding equal suffrage for all citizens. This memorial was referred to the Judiciary Committee of Congress. On the 12th of January I appeared before the House Judiciary Committee and submitted to them the constitutional and legal points upon which I predicated such equality. January 24, Mr. Bingham, on behalf of the majority of said Committee, submitted his report to the House, in which, while he admitted all my basic propositions, Congress was recommended to take no action. February 1st, Messrs. Loughridge and Butler, of said Committee, submitted a report in their own behalf, which fully sustained the positions I assumed, and recommended that Congress should pass a Declaration Act, forever settling the mooted question of suffrage."

I came before you, to declare that my sex are entitled to the inalienable right to life, liberty, and the pursuit of happiness. The first two I cannot be deprived of, except for crime and by due process of law; but upon the last, a right is secured to place restrictions so general as to include the whole of my sex, and for which no reason of public safety can be assigned. I ask the right to pursue happiness by having a voice in that government to which I am accountable. I have not forgotten that right, still I am denied. Was my sex arbitrary authority ever more arbitrarily exercised?"

It was not a valid objection, to woman suffrage, that a majority of women were indifferent to its exercise; for when a right existed, though only one in a thousand chose to exercise it, government should not deny it to that one. When a government is fashioned for the people it cannot be republican, for that only is purely republican that is formed by the people. The condition of the people of this country to-day was this: herself and others of her sex found themselves controlled by a form of government, in which they had no voice, and did not participate in its administration, though they were a large part of the people of the country. If a free man pays no taxes without representation, why should a free woman be obliged to do so? According to Franklin, they who have no voice or vote in the election of representatives do not enjoy liberty, but are absolutely enslaved: for to be enslaved is to have government, whom others have set over us. Is the tyranny of George III's rule to be continued, and that principle of taxation without representation and consent, to be still enforced upon some ten millions of citizens, because they are women?

"I am subject to tyranny! I am taxed in every conceivable way. For publishing a paper I must pay for engaging in the banking and brokerage business I must pay taxes, and it is my fortune to acquire each year I must pay over a certain percent—I must pay high prices for tea, coffee and sugar; to all these must I submit, that men's government may be maintained, a government in the administration of which I am denied a voice, and from its edicts there is no appeal. I must submit to a heavy advance upon the first cost of nearly everything I wear, in order that industries in which I have no interest may exult at my expense. I am compelled to pay extravagant rates of interest on my money, because the franchise, extended to gigantic corporations, enable them to sap the vitality of the country, to make their managers money kings, by means of which they hoard of talent, to control not only legislators, but even a State Judiciary. To be compelled to pay a single cent more for a loaf, because the franchise, extended to gigantic corporations, enable them to sap the vitality of the country, to make their managers money kings, by means of which they hoard of talent, to control not only legislators, but even a State Judiciary. To be compelled to pay a single cent more for a loaf, because the franchise, extended to gigantic corporations, enable them to sap the vitality of the country, to make their managers money kings, by means of which they hoard of talent, to control not only legislators, but even a State Judiciary."

See, I, of the XIVth Amendment declares that "All persons, born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United States. Nor shall any State deprive any person of life, liberty and property without due process of law, nor deny any person within its jurisdiction the equal protection of the law."

The additional amendment (XVth) passed afterward, to secure the exercise of the right to vote to all who were declared citizens in the XIVth, reads as follows:

"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude. Nothing could be more explicit than this language, and nothing more comprehensive. 'But,' says the objector, 'over on the abut, it may be denied on account of sex.' It has been insisted, again and again, that the ideal may be made on account of sex; and that it was intended by those who framed this amendment to make such a broad application and such a sweeping enfranchisement as my interpretation embraces. This is not the first time, even in legislation, that people, having a single point to view, have been determined to gain, have overreached themselves; happily, however, this time it was in the cause of liberty, humanity and equal rights."

All have not not be the deductions of logic, but where law does not apply, fact and logic must. Here, however, law and fact do apply, while the deductions are very clear.

This amendment declares that the right to vote shall not be denied on account of race. The class of opposers who still wish to deny women the right to vote, state that it means the African race. Let us see how this would read. The right to vote shall not be denied on account of the African race. To whom shall it not be denied on account of the African race? This certainly does not inform us, for it simply declares that it shall not be denied on account of the African race. Therefore, if this amendment were even modified by saying the African race, it would still fail to leave any room for denial. But it does say *any African race*, and cannot, therefore, be interpreted to mean the African race, when there are so many other races represented in this country. Who would pretend that though the right to vote shall not be denied to the African race, it might be denied to the Teuton, the Celt or the Scandinavian? Under any other interpretation of this amendment than the broad one I make, the right to vote may be denied to any race or all other races except the African.

Does Congress desire that an interpretation shall stand upon the Constitution, that should the time come when the Anglo-Saxons would not be predominant, would permit other races to vote and deny the right to vote to the Anglo-Saxon race? No, the dilemma in which this matter is placed by persisting in denying women the right to vote, is clear.

There is but one construction of the language of this amendment is susceptible of, and this becomes apparent if the section is properly rendered. It simply means that the right to vote shall not be denied on account of race to any body. By the interpretation of this word the sense of this amendment is complete and unmistakable. From the simple negative it changes it to an all-powerful command, by which the sovereign people declare that the right to vote shall not be denied by the United States nor by any State to any person of any race.

The fifteenth amendment, when adopted, became just a much part of the Constitution as if it had always existed. Previous to its adoption, there were no citizens of the United States. Immediately it was adopted, persons became citizens, but had not voted as citizens of the United States under it. "A race is composed of two sexes. If you speak of a race, you include both sexes. If you speak of a part of a race, you must designate which part, in order to make yourselves intelligible." Therefore, women, not being designated specially, came under the provisions of the act, according to the lecturer's view, and were citizens in the fullest sense.

"If the right to vote shall not be denied to any person of any race, how shall it be denied to the female part of all races? Even if it could be denied on account of sex, I ask what warrant men have to presume that it is the female sex to whom such denial can be made instead of the male sex? Men, you are wrong; and you stand convicted before the world of denying man, a woman, the right to vote, not by any right of law, but simply because you have usurped the power to do so, just as all other tyrants in all ages have, to rule their subjects; the extent of the tyranny, in either case, being limited only by the power to enforce it."

And this brings us to the "qualification" argument, which, before entering upon, I must premise, by saying, I consider the most stupid of them all. If there is little of sound logic in the other objections, in this there is none at all. It is

Written for the Banner of Light.

AUTUMN.

BY MRS. M. A. TWITCHELL.

Oh, whither, sweet Autumn of beauty,
So softly art fleeing away?
Oh, wait until labor and duty
Be done for one bright holiday!

For my spirit is sad with longing,
My heart is oppressed with care;
And I sigh with homesick longing
For scenes of my youth so fair.

Then, oh for the joyous freedom
O'er wild and waters to roam,
Till I breathe the air of the mountains
That sheltered that happy home!

I would greet the friends of life's morning,
And our old, glad songs would sing;
Shade brown down from the tree-tops
That shadow the dear old spring.

Where I played with brothers and sisters,
And gathered the May-flowers sweet,
And sought in faith for the vessel
Of gold at the rainbow's feet.

I would fish from the rocky river,
As I did in childhood's days,
And rustle the leaves in the orchard,
For fruit from my favorite tree.

I would roam in the fields at sunset,
With one who loves the scene,
When mountain and vale and hamlet
Are bathed in a crimson sheen.

For the starry white clover and daisy
Would smile as I passed them by;
And the little frost-flowers, I fancy,
Would kiss me a kind good-bye.

Washington, D. C.

Banner Correspondence.

Ohio.

MIDDLEPORT.—Ellie E. Evans writes, Oct. 21st, thus: We in this beautiful region have been enjoying such a spiritual feast that I feel, in the fulness of my joy and gratitude, I must communicate it to all our friends, known or unknown. We are all united by kindred feelings and hopes, and I know that the good people who desire the spreading of our beloved faith will be glad to hear of our attempt at progress. You can hardly imagine how dark the place and people are here. Our town is several thousand strong in number of residents, but there is not a score of acknowledged Spiritualists for miles around. We have bravely fought the good fight among bigoted Orthodox and ignorant people, to whom our faith was a frightful lure of Satan; trying, in the meantime, not to lose that spirit of charity "which thinketh no evil."

Two years ago Mrs. Nellie Bronson gave a few lectures here, and although the hall was crowded, the audience attentive and interested, how many converts were made we cannot say. In the interval which has since elapsed, our friends predicted that "we would soon get over our Spiritualism."

We had to disappoint these prophets, for we could not "get over" a belief which appeals to all the tenderest memories of our hearts—memories of our cherished darling ones, loved and loved, which convert these memories into living, dear and daily realities. We are proud of our name, which some sneer at, others shun, or warn against, but we know it to be the outward symbol of the inner peace and patience which enters and abides in the heart of every true Spiritualist.

Miss Lizzie Kelzer has given us, during this week, two of her fine lectures. We obtained the Universalist Church, which, when full, holds some three hundred persons. The doors were opened at the hour named, and the people rushed in. Every seat, aisle and gallery, and even to the very foot of the desk, was overflowing with men, women and children. And still they came, carriage after carriage, and far out into the streets, on all sides.

The first evening was a complete success, and every spirit described was recognized. The second evening a fee of twenty cents, and closed doors when the house was full, secured the comfort and quiet desirable. A few out of the many spirit friends were not known at first, but have since been identified.

One, a George W. was not correct, the audience said, because George W. was alive and well. The next day we learned that the spirit, while on earth, had always been called Daniel, and that his name was George Daniel W.

Another, a foreign teacher of music, one Herr Wolf, was not known at first, but a lady in the audience remembered hearing a friend say her daughter had, in Switzerland, been the pupil of a man by that name.

Many beautiful and encouraging messages were given—one lady, to another: "They gave my poor mother cold comfort when I died; I did not belong to the church and they did not know where I had gone." A spirit to his brother, telling him to "persevere in his present course, even if people did not approve; some day we may have the privilege of turning the cold shoulder on their religion."

The people are awakening from their stupor of ignorance and prejudice. The town is alive with comment and argument. The great work is begun, and we intend it shall not drop for lack of help. Laborers shall be called from afar to assist in sowing the seeds, from which shall spring a golden harvest of kind deeds and enlightened thoughts. We shall be ever ready to make the bridge between the spirit-world and this place free from the stones and rubbish of superstition and fear. Then the stainless feet of those whom we love, and who love us, can draw near, and the veil of mortality be brushed aside in the twinkling of an eye, while we stand face to face in the visible presence of our spirit friends.

Our kindest wishes and loving recollections follow dear Lizzie in all her travels. She is a true and noble woman, an earnest minister in an earnest cause. We can wish her no greater joy than that she already possesses. May our good angels guide and prosper her in all her future career!

To the Memory of A. B. Whiting.

On the wind the wind comes the wall of human woe, and loving hearts are crushed in their sad bereavement. A fond mother mourns the early departure of a dear and only son; a kind and most noble sister grieves o'er the loss of one endeared to her by the strongest ties of kindred affection, while hosts of sympathizing friends, who have for years listened to the eloquence of that voice sorrow in their hearts that they can hear it no more.

Can you tell us, oh sighing breath of Nature, whither has that spirit fled? Through the portals of the grave our brother passed into the land of souls, in the morning of his life; borne by a shining hand, his beautiful spirit crossed the dark valley, made resplendent by the light of blessed faith. Why was his mission upon earth so suddenly ended? Through mental labor, the vital energies of his existence were exhausted. For years our brother was a noble worker in the great field of humanity, with heart and untiring zeal expounding spiritual truths. He awakened a lively interest among all classes who came within the sound of his voice. Those who once heard him desired to hear him again. Farwell, dear brother; long will it be ere we find another like unto thee, and though you have passed from among us, we know you will extend your aid in advancing the noble work which you so early in life commenced. Never can I forget your kindness. When I was among strangers, the shadows of death hovered o'er a beloved child. Oft did you come pure and unselfish, with your gentle sister, ministering kindly love and sympathy. And when the darkness of the grave shall have shrouded my earthly being, may I meet you in that beautiful land whither you have gone, again to hear the sweet melody of that voice, which so oft has charmed the listening ear, for now it is attuned in harmony with those seraphic lyres whose chords are swept by angel hands.

Detroit, Mich.

Mrs. R. L. Doty.

Miss E. Annie Hinman, and well and nobly has she done her work. Once more the banner of Spiritualism has been unfolded in old Hartford. For a long while the Macedonian call has been heard, and now it has been answered. The thanks of all Spiritualists are due Col. S. A. Conley, to whose unflinching energy is due the revival once of our spiritual meetings. Our meeting to-day, both afternoon and evening, was of the most encouraging kind, the hall being well filled with attentive listeners on both occasions. The subject (spiritual intercourse, ancient and modern) was handled in a masterly manner, and it has seldom been my lot to be present in an audience that listened so intently as on both occasions this day. Make up your mind, dear Bannet, to hear from us again; the fires have not smoldered for nothing; iron-clad bigotry is not to have everything its own way, even here. Spiritualism in this city after years of quiet rest has sprung to its feet stronger than ever, armed and equipped to do battle for the truth.

The State Spiritual Association of Connecticut may feel proud of their General Agent, Miss Hinman, a noble worker, let us give her the encouragement possible. It is a matter of congratulation to her that her voice was the first to sound the call to arms in this city. We have made a splendid beginning; let us push on the column.

Batan's kingdom's tumbling down, glory hallelujah.

New York.

POTSDAM.—S. C. Crane says: "St. Lawrence County, New York, is not dead, though she sleeps. There are a faithful few here, who have labored long and well to plant the fundamental truths of the Harmonical Philosophy in the community, and their labors have been crowned with success. We cannot boast of organizations and compacts of sufficient power to 'settle speakers,' yet in our management, we have succeeded in settling one or two who had an eye singly to the glory of self, and whose God is their belly—I should have said stomach. Those of our speakers and mediums who have visited and labored honestly with us, such as Warren Chase, E. V. Wilson, Mrs. Woolcott and Dr. Holden, will bear us witness that we deal justly with all, and have never sent one away without full compensation for services, and in some cases, more than was expected. And we now send herein our cordial invitation to all honest workers and speakers, that we shall be pleased to receive you at our homes, and extend to you the friendly hand and heart, with the hospitalities usually extended to those who have visited our country. We would especially invite you who are traveling West for money, or East for light, to call at this half way place and 'rest' a day or two, and speak to us once or twice; it will help us, and perhaps you. We are all very anxious to hear (and see) Moses Hull and Cephas B. Lynn, whom none of us have heard; therefore a special invitation is extended to them, and we would not be considered partial if we invited them."

Persons going from Boston West, via Vermont Central Railroad and Lake Shore and Grand Trunk, strike our county either at Ogdensburg or Prescott, Ont. At Potsdam Junction, six miles by rail from here, parties going east or west by those routes can 'stop off' and not be obliged to pay for extra tickets. We are sure they will not have cause for complaint, as we are anxious to have the New York Central Railroad. We will give good rooms at the best of hotels and 'warm meals' at all hours, without charge."

TROY.—Will you permit me, through the Banner of Light, to call the attention of the officers and members of the Children's Progressive Lyceum to one of the many sufferers by that awful fire at Chicago? I mean Mrs. Lou E. Kimball, of the Lyceum Banner.

In that fire she lost everything except the clothes she had on as she ran from the flames, and her noble courage and energy. Our Lyceum, and those who are laboring again to have the Lyceum to the breeze, has sent her one hundred dollars to assist her in this emergency. Will not the other Lyceums through the country do likewise, and do as their means will let them to re-establish the only truly liberal children's paper in our land? Our children must have papers to read. The Lyceum Banner, under Lou E. Kimball's management, was the best children's paper I ever read. A slang phrase, a vulgar sentence, or a story story was never seen in its columns. Our Lyceum, from its first publishing, has taken one hundred copies, and we are very anxious to again have it amongst us.

Believing it is only necessary at this time to call the attention of our Lyceums to this paper, and the noble woman who gave it birth, I am sending the best years of her life to place in our children's hands a paper in all respects unexceptional. I close with the hope that every Lyceum in the land will at once send material aid to Mrs. Lou E. Kimball, No. 54 Twenty-Eighth street, Chicago, Ill., and subscribe for at least one copy of the Lyceum Banner for each family connected with the Lyceum.

B. STARRUCK,
Conductor Children's Progressive Lyceum, Troy, N. Y.

Illinois.

CORINTH.—Wm. A. Thompson, recently writing, gives us an account of his experience as an investigator of Spiritualism. He gladly welcomes the weekly visits of the Banner of Light to his family. He investigated the offered teachings of Christian theology for some twenty years, and during that time he was a member of the Universalist Church; since then he has gradually broadened out into an examination of the facts of spirit communion, and the reading of the works of A. J. Davis and others upon the "Harmonical" and Spiritual Philosophy. He found great opposition to Spiritualism among the Universalists, but that could not deter him—although he was naturally adverse to the doctrine of that church—from investigating the new truth. He felt that his inquiries were giving him a comfort and assurance of life and its duties and the future state. He continued his examinations till the first of July last, when he attended a discussion between one of the Universalist clergy and a Camphillite advocate. During this discussion, the Universalist so denigrated Spiritualism as to disgust our correspondent, and he returned home determined not to speak publicly in the name of the Christian religion again. The Universalist Church in his vicinity has become discredited, and in his opinion, can never be reunited. He refers to the case of the curious manifestations to the presence of the Misses Williams, near Corinth—an account of which we published some time since—saying that he is cognizant of the circumstances, and also says that himself and family have been much persecuted on account of his liberal views.

Indiana.

CHESTERFIELD.—Mary Thomas Clark says: "The Association of Progressive Friends meeting on October 1st, 1871, at Chesterfield, held their annual gathering on the 13th and 14th of October. Among the speakers present were Daniel W. Hall, Mary Thomas Clark, Simon Brown, Dr. Whitehall and others. We had an especially good time. Such meetings as these ought to be noticed; we cannot estimate the good done by them. There, in the prairie, away from the busy world, a number of farmers have raised a meeting-house, organized a Lyceum, and within their own circle, under their own hand, they have the elements of spiritual and physical improvement. A splendid physical and test medium has her home there. They have good speakers among themselves, and the daughters and son of two of the farmers group around the organ, making music both vocal and instrumental, worth going far to hear. The neighborhood cannot help but feel the influence as the years roll on; and for the children, who can estimate the good? Brother and sister Spiritualists, here is a way to invest capital and make sure of the pay as time rolls on. Right out in the heart of Nature—just where the people are dependent on Orthodox churches for all their spiritual food, there is a free school of Spiritualism that does not fail to produce 'real gold.' For myself, I fully believe there is more real gold done by these self-sustaining organizations than by the grand gatherings of the cities. All are good in their place. The spirits prosper them all."

Michigan.

EAST SAGINAW.—A. F. Snow writes, Oct. 11th, thus: Readers of the Banner will be interested in something of the progress of our cause in this city. We are alive to the great work before us, and are striving to unite our forces for a vigorous campaign the coming year. We have neatly fitted up a commodious hall, and are united and determined in our efforts to carry on this grand labor of re-

form. Silently but steadily the work progresses. Assisted by the invisible hosts who have 'encamped around about us,' we have every reason to be encouraged. By many the glad tidings are being received and appreciated. Some hitherto creed-bound souls are rejoicing in the new light, while others are truly rejoicing in the living water. The cause has received some sturdy blows through the mediumship of W. F. Jamieson and Dr. E. O. Dunn, and others who have been with us during the year. The above named speakers have promised to return to us. J. M. Peebles is engaged for the month of June. We are corresponding with others, and have reason to hope that our cause will be secured. We have no need of good, reliable medium for physical manifestations, and such an one would be well sustained."

Missouri.

KANSAS CITY.—Dr. Perkins writes: "We wish to say to Spiritualists, mediums and speakers, that the new society of Spiritualists of Kansas City, Mo. was duly organized on the 28th of Sept., 1871, with the following officers duly elected and installed: J. L. Morton, Moderator; Dr. E. E. Perkins, Treasurer; T. B. Johnson, Secretary; and that we will hold regular meetings at the Good Templars Hall, corner of 8th and Main street, Kansas City, Mo. Mrs. L. H. Perkins, trance speaker, has, with labor and success, commenced on the last Sunday of September, and the two first Sundays of October, with pleasing effect to all, our hall being well filled each day. Bro. C. B. Wheelock, of Pleasant, Kansas, addressed us last Sunday, and verily he is a power in the spiritual ranks."

Speakers contemplating visiting Kansas City will please give us call as our room is free. On arriving to our city, they will address Mr. J. L. Morton, our Moderator, who will give all necessary information. We have resolved by our own endeavors and the assistance of the angel world to do all we can to promote the cause of Spiritualism in Kansas City."

Note from Mrs. Stearns.

VINELAND, N. J.—Allow me, Messrs. Editors, to thank you for the publication of my letter in your issue of Oct. 14th. I would now return thanks to the few kind friends who have responded to that appeal. It would not have been made had I not had three months' sickness before this, the past year, unfitting me for work. I have warm thanks for the dear friends in Camden, New Jersey, who have been so kind as to visit me, and I fully appreciate the kindness of the unknown friend in Philadelphia. The dollar received through a friend here, from Baltimore, we accept as remittance for per centage on subscription to paper, for which the sender will please accept our thanks. As yet we are confined to the house; we are slowly gaining strength; hope to be able this winter to resume our work in Pennsylvania. For the truth, H. T. STEARNS.

Colorado.

MOUNT VERNON.—P. Achey writes, Oct. 17th, 1871: "It may, perhaps, be interesting to many of your readers, dear Banner, outside of Colorado, to know that the Spiritualists of this Territory are working to the important business of the year."

We are to hold our third general meeting at Golden, on the 14th and 15th of October. The meeting was very harmonious, and full of the progressive spirit. After transacting the necessary business for the promotion of the cause, and electing the following officers, the meeting adjourned, to meet at Golden on the first Saturday and Sunday in July, 1872. The officers are: P. Achey, President; C. M. Johnson, of Golden, Vice President; Philip Achey, of Mount Vernon, Secretary; Mrs. Mackey, of Boulder, Treasurer."

Florida.

HOUSTON.—Julia A. B. Silver writes, Oct. 7th: "It may, perhaps, interest you to learn that the light is slowly breaking over the portion of Florida. Several of the leading minds are beginning to inquire into the truths of Spiritualism. Oh, that the little stream, whose murmur is yet so faint and indistinct, may deepen and grow into a mighty river, before whose cleansing waters error and superstition may flow away. Hoping that kind angels may ever guide you in your noble work, I am very truly yours for the truth."

Pennsylvania.

CLAREFIELD BRIDGE.—A correspondent writes: "If we had a good medium here we could have a large circle of Spiritualists and make the 'dry bones' of the Orthodox and Methodists tremble. As it now is, a man dare not subject his mind on religious or political subjects if he depends on the opposite side for his bread and butter."

The New Departure of the Old Catholics.

It is well known that a congress of those Catholics who make the views of Dr. Dollinger their basis of difference from the Church of Rome, was held at Munich toward the close of last month. The reports of what was done at the meeting have been very alarmingly combined, but we have length a reasonably full account of the speeches and votes. We propose at this time to confine ourselves to a narration of the proceedings, leaving to another occasion an estimate of their bearings and their probable results.

Before the congress there was little agreement among the dissentients, either in their views or in their mode of expression. The party was divided into three parties among those who met at Munich. First there was the party of professors, headed by Dr. Dollinger, who wished for a declaration against the dogmas of the council, against the syllabus, and against the Jesuits, but who did not like the idea of any separation from the great Catholic body even in name. They wished to have the laymen and even to a share in church government, but could propose no definite plan to bring that reform about. In brief, they desired a stand made against the new dogmas and the ecclesiastical pressure brought to bear upon the laity and clergy in securing assent to them, leaving all other questions to work themselves out in the future. The Stuttgart party went much further. A reform was demanded in many things. Not only were the new dogmas to be opposed with vigor, but the election of all grades of the hierarchy by the community was to be a part of the programme, with abandonment of the laws against marriage of priests, abolition of auricular confession and of adoration of relics, images, etc. The church was to be completely disestablished, civil marriage to be everywhere introduced, religious education abolished in public schools, and the bishops and clergy made amenable to all civil laws. The third party was made up of liberals who had no definite programme, who were attached to the church and desired its reform, but despair of that reform taking place until a more religious age.

The congress was composed of three or four hundred gentlemen, mostly German, but including also Father Hyacinthe, the Spanish ambassador, a few Hungarians, a delegation from the church of Utrecht, and a few Englishmen. The programme drawn up by Dr. Dollinger was finally adopted with some minor and, with one exception, unimportant amendments. The spirit of the meetings was the best of all. There were no disagreements, no heated discussions, but the presence of all the delegates was the same, and they came to their conclusions with substantial unanimity. The spirit that prevailed was one of wise conservatism. The members found themselves cut off from religious privileges, because they would not and could not conscientiously accept a new doctrine which their spiritual superiors attempted to impose upon them. Among the more important points of difference between them and the Church of Rome that were not, therefore, pressed their views upon the conservative, but the programme was so drawn up that all who were not content to assent to the new Catholic dogma could unite upon it.

The declaration consists of eight articles, seven of which were the work of Dr. Dollinger. The first declares that the adherents clinging to the Catholic faith, that they will not be expelled from the Catholic church nor renounce their rights in it. The penultimate declares that the church of Rome is being agitated; and, for this reason, the best season was entirely devoted to the subject of education. Mrs. Harriet K. Eves spoke first. She objected to the present system because of its material culture, and its materialism to that all-important department, physiology, and also the large proportion of time devoted to the study of ancient languages; claiming that the young should be taught such things as would fit them for practical life—that they should

be trained for husbands and wives, for fathers and mothers of healthy and beautiful children, for farmers, mechanics and housewives, for all the avocations of life which are so much more important than the learned professions. She was followed by Prof. Chaney, who spoke at length on the same subject.

The committee appointed at the June meeting presented the following report: "We, your committee on school reform, recommend that a sufficient number of persons interested in the movement incorporate themselves under the laws of the State, for the purpose of instituting a reform school, to be free as possible from all sectarian influences; that such incorporated body receive propositions from different parties for the location of said school, and also receive propositions from different teachers as to plans for conducting such a school; that said incorporated body look for admission to the State stock, and do all business calculated to advance the cause of education."

The following resolutions were adopted by the Convention: Resolved, That it is the duty of all Spiritualists to stand by the faith they profess, to use all the pecuniary means they can spare for the encouragement of free thought and the promulgation of truth. Resolved, That Spiritualism tends to purity of thought and holiness of life, and that all who indulge in profanity, sensuality, licentiousness, dishonesty, or any form of immorality, violate its fundamental principles, and misrepresent its legitimate tendencies and claim to truth. Though the time was shortened and numbers decreased by the inclement weather, all seemed to feel that our meeting was a success.

H. K. Eves, Secy.
Salem, Oct. 18, 1871.

"THE HOLLOW GLOBE"—M. E. P. Amer, Indian Valley, Plumas County, Cal., writes as follows: "I have read, with much pleasure and interest, the work entitled 'The Hollow Globe,' and consider it most marvelous production, eminently attractive in style, being bold, fearless and independent in the promulgation of truth. It is a work that should be highly prized and appreciated by all progressive minds. It deals with questions that must widely and deeply engage the attention of both thinking men and women. Indeed, the ideas expressed throughout the entire work seem to be those of an honest, earnest thinking mind. No worshiper of antiquated customs is expected to admire this truly wonderful work; for it arranges and convicts, before the bar of reason, many prevalent false ideas of the day. Where there is so much to admire, it is difficult to particularize; but the chapters on 'Inherent Powers,' 'Fogues,' 'The World Builders,' and 'Vision,' are replete with interest, and contain many gems of thought which cannot fail to please even the most fastidious of progressive minds."

Passed to Spirit-Life.

From Langrove, Va., Oct. 14, Lydia Ann, wife of Page Warner, in the 31st year of her age.

She leaves a kind companion, a fair daughter of nine summers, a father and mother, sister and brothers, to mourn her loss. She was a most devoted wife, mother and sister. She was a true friend, and a true neighbor. She was a true Christian, and a true Spiritualist. She was a true woman, and a true friend. She was a true mother, and a true sister. She was a true daughter, and a true friend. She was a true wife, and a true mother. She was a true sister, and a true friend. She was a true Christian, and a true Spiritualist. She was a true woman, and a true friend. She was a true mother, and a true sister. She was a true daughter, and a true friend. She was a true wife, and a true mother. She was a true sister, and a true friend. She was a true Christian, and a true Spiritualist. She was a true woman, and a true friend. She was a true mother, and a true sister. She was a true daughter, and a true friend. She was a true wife, and a true mother. She was a true sister, and a true friend. 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THE SPIRITUAL PILGRIM.

A Biography of James M. Peabody, by his intimate friend, J. O. Barrett—just issued from the press of William White & Co. is a book of extraordinary interest, indeed, portions of it are thrilling, while others excite the liveliest merriment. It is a history of the life of so prominent a worker in the ranks of Spiritualism, much of it Philosophy necessarily had to be introduced, and it is highly instructive. Mrs. Emma Hurd wrote, in her characteristic style, the "Preface." A fine steel engraving of Mr. Peabody embellishes the book. Price \$1.50, postage 30 cents. Send your orders to WM. WHITE & CO., 138 Washington street, Boston, Mass.

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

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

Banner of Light.

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The Hawkins Case in Utah.

We have read the charge of Judge Mc Kean, to the packed jury in the Hawkins case in Salt Lake City, and a more impudent dodging of the question than it exhibits we have rarely seen, even in the pleading of a third-rate pit-fighter. It appears that the Mormons of Utah, in their Territorial laws, have the following, among other provisions, in the Act relating to crimes and punishments: "Every person who commits the crime of adultery shall be punished by imprisonment not exceeding twenty years, and not less than three years, or by fine not exceeding one thousand dollars, and not less than three hundred dollars, or by both fine and imprisonment at the discretion of the court."

The laws, be it remembered, of which this is a part, are the laws of a polygamic community, intended to be in harmony with their peculiar beliefs and institutions.

We are aware that an apologetic attempt has been made by Judge Mc Kean and his advocates to blunt the force of this fact by pleading that the Territorial Act against adultery was approved March 5th, 1852, while the revelation of the polygamy of the Mormons was not made till August 26th, 1852. This feeble attempt to palliate the injustice of the present persecution amounts to nothing, except as showing the straits to which the persecutors are driven in defence of their tyrannical and high-handed course. Everybody knew that polygamy was practiced and defended by the Mormons long before 1852.

The first part of Judge Mc Kean's charge is a quibbling attempt to show that the fact that the men who framed the law were polygamists, makes no difference as to the intent of the provision, inasmuch as it has often been the case that law-makers have violated their own statutes. Suppose, says this modern Dogberry, that King Henry the Eighth, who was a licentious adulterer, had signed an act of Parliament against adultery, would it be said he meant no such thing, because of his own character? Or suppose a Legislature, five-sevenths of whom were gamblers, should pass a law against gambling, would they be exempt from its penalties because their practice might indicate a different intent?

In all this pettifoggery and puerile sophistry, and throughout his charge, the Judge does not once refer to the one pertinent and notorious fact, that in all Christian teaching, and in all the legislation by the provisions of which he was judicially bound, polygamy is in no instance set down as involving adultery.

Here was the only essential point; and, silly as the Judge has shown himself, not only in this charge, but in his insolent address to Hawkins, and in his remarks on the bailing of Mayor Wells, he must have known that throughout his charge he was evading the one great question which was the pivot on which the whole prosecution ought to turn, the question, namely, whether polygamy, in a polygamic community, and practiced openly and with religious rites, could be branded by any honest Judge as adultery?

Will any intelligent Christian venture to say that polygamy is adultery? First, let him read his Bible and learn that Abraham, Jacob and David, men after God's own heart, were polygamists, and separated distinctly from the "shame-mongers and adulterers whom God will judge." Did Christ condemn polygamy? Far from it. He accepted the institution. He never stigmatized it as adultery, though, at the time of his advent, it was practiced throughout Judea and Galilee, and in all the other countries of Asia and Africa. He boldly condemned hypocrisy, adultery, and covetousness; made free with the ancient notions in regard to divorce and the returning of evil for evil; and fearlessly denounced the Pharisees; but he never told the people to whom he preached that their polygamy was a sin.

If any one is in doubt as to whether Christianity sanctions polygamy, let him turn to that passage, 1 Tim. iii. 2, and Tit. i. 6, where it is said that bishops and elders should have but one wife—thus plainly conceding and proving that polygamy was not forbidden to the rest, and that it was common in the church at that time.

Now we are not prepared to say that Christ was not censurable in failing to denounce polygamy, but we would ask, what right have an American Judge and jury to assume that polygamy necessarily involves adultery? or that because the polygamists of Utah made a law against adultery they therefore stultified themselves, and set a trap for their own legs, whenever some awful dodger, like Judge Mc Kean, should come along with his packed jury to catch them? The law-makers of Utah knew well what polygamy meant, and what adultery meant.

There is surely nothing in the definition of the word adultery to justify Judge Mc Kean in his assumption. Adultery is an offence wholly outside of marriage, and in violation of it. The Judge was probably aware that he could not deny that polygamy is marriage; inasmuch as in such a denial he would have to set aside the very meaning of the word; and so he dodges the whole question—ignores the testimony of all the great Christian scholars and interpreters, ignores all history, as-

cred and profane, and coolly tells Mr. Hawkins that he is very sorry for him, very sorry indeed, but that he shall have to sentence him to a fine of three hundred dollars, and to imprisonment for three years, because, under Mormon laws, he, Hawkins, is guilty of adultery! The Judge might with just as much reason call it burglary.

Will such a mockery of all law and common sense be allowed to go unpunished? Will our eminent lawyers—such men as Curtis, Evarts, Whiting, O'Connor—allow such a decision to pass without their protest?

In relating this flagrant violation of law the Mormons may rest assured that they will have the sympathy of all true friends of republican liberty. It is no longer a question of polygamy versus monogamy, but a question of high-handed oppression against popular rights. The last reports from Utah are that polygamy will probably be abolished if our government will consent to admit Utah as a State. We have no desire to retard the abolition of polygamy; but probably any such concession on the part of the Mormons at this time would be merely the surrender of a name while the material fact would remain. Their extra wives would be nominally concubines or mistresses, though, under the provisions of the church, a matrimonial sanctity could be given to the relation. For it is one of the beauties of our present social system, that Hawkins might have a dozen mistresses, and no packed jury or illiterate Judge would ever disturb him; but let Hawkins take two of his mistresses, and provide for them, and be true to them, as wives, and call them wives, and immediately the bounds would be after him, and the virtue of the public would be up in arms.

Much of this immediate persecution of the Mormons no doubt arises from the vague hope of certain land-thieves that the Mormons will quit Utah, and leave their pleasant homes to those gentlemen who may first walk into the vacated houses and hang up their hats. But probably the present raid is still more largely prompted by that same old spirit of bigotry which lighted the fires of the inquisition—which arrayed, and still arrays, Catholics against Protestants, and Protestants against Catholics—and which says to the disenter, "Think as I do, or disappear from the face of the earth."

Such is the brutal, intolerant spirit which now, under the inspiration of Judge Mc Kean and his packed jury, is rampant in the minds of a contemptible minority of the people of Utah toward the large majority who have done the great work of settling and peopling the country and making the wilderness blossom. "Think as we do, or prepare for another bloody exodus like that from Nauvoo." Such is the temper of much of the exultation elicited both among the "Gentiles" of Utah and of the rest of the Union. Such is the spirit that could approve a verdict and a sentence like those of Judge Mc Kean and his jury—so flagrantly in violation of all law.

Unless we would repeat over and over again in this free and grand America—in this stupendous arena of liberty, of individualism, and of right—the same "dull, dismal, damnable old story" of persecution for opinion's sake, which stains the annals of the old world, let us cry *Hold to the land-thieves, the packed juries, and imbecile judges, who would strain the laws of Utah in the service of bigotry, uncharitableness, and wrong.* The cause of the Mormons is now the cause of freedom and of justice.

We may be sure that the poisoned chalice will be some day returned to our own lips if we stand tamely by and see our Mormon brethren persecuted and crushed out in violation of law and of liberty. Under the constitution of the United States there is no power to prevent any State from establishing or abolishing such marriage laws as it may please, so long as they do not violate the principles of republican freedom and civilized society. However we may deplore the existence of polygamy we have no right to say that it shall not exist in a State where a majority of the men and women desire it. The general government has just as much right to persecute the people of Illinois and Indiana because of their liberal divorce laws as to persecute the people of Utah because of their religious and social notions on the subject of marriage.

Of all people, Spiritualists are the last who can afford to favor these persecutions for opinion's sake; for within the churches, and perhaps without, among the Huxleys and the Tyndalls, there are plenty of men who would tread out Spiritualism with the iron heel if they only dared to do it. Let us then cherish a broad and Catholic policy toward all men, however much they may differ from us in opinion and in practice.

The "Wright" Indian Frauds.

The frauds perpetrated on the Indians by Judge Wright, now undergoing ventilation at the hands of government officials, were partially examined, it seems, some two years since, by Secretary Browning, but were not carried to a full investigation by reason of the latter's office deciding that he had no jurisdiction in the matter. The facts, as stated in the daily press, are these: Judge Wright earned his judicial honors in Indiana many years since, and held an Indian agency under President Buchanan. He owns a large amount of real estate in the district, and has lately been building extensively in his son's name. He has been for a long time intimately associated with the Indian tribes of the South-west, one of his sons owning a trading-post near Fort Gibson, and another having married a full-blooded Cherokee squaw. He disbursed to the Creeks, Cherokees and Seminoles who performed military service during the recent war nearly \$500,000, pay and bounty, retaining a commission of thirty dollars from each of the 200 claimants. He claims to hold the receipt in full from each of the Indians except for about \$90,000, for which he could find no legal claimants. He is accused of having, in many instances, been instrumental in the cashing of checks upon the endorsement of dead persons—made by interested parties. He is also accused of having made assignments of land to parties not entitled thereto, in consideration of a certain per centage for his services.

Another case of fraud directly upon the Indians is contained in the statements of Indian Agent Gibson, who reports that there are eight hundred white trespassers on the new Oanga reservation. The surveyors have a fixed line of forty-six degrees, four miles west of the previous official report, which will deprive the Oanges of the choicest lands in the valley of Cana River.

In connection with this account we are informed that it is the intention of the Administration to defend this tribe in their original rights—which we hope will be the case—but while education in the laws is on the side of the trespasser, and ignorance is the fate of the Indian, we fear that in some way the benevolent intentions of the Government will be frustrated.

Dr. Mead has taken rooms No. 6 and 7 at No. 4 Hamilton Place, opposite Park-street Church, Boston, and may be consulted in diseases of the brain and nervous system.

Huxley on Spiritualism.

There is something in the subtle and evasive phenomena of Spiritualism, which seems to be provocative of the deadly animosity of those men of science, whose investigations, instead of inspiring the humility of a Newton, have merely conducted their minds to that stage where arrogance comes in. We all remember the contemptuous conduct of Faraday toward Mr. Home and his proffered experiments. Mr. Tyndall expressed his entire approval of Faraday's bigoted intolerance; and now Mr. Huxley comes forward with his petty fling at the great phenomena which are doing more to revolutionize the opinions of mankind on the subject of man's spiritual nature than all the philosophers and all the scientists past and present.

There are many noble exceptions to this tendency of the positive sciences to seal up those faculties which open the mind to the reception of the facts of spiritual science. We need only mention the names of Hare, Loomis, Elliotson, Ashburner, Varley, Wallace, Crookes, Gunning, Denton, and others to show that it is not always that a scientific training has the effect of so isolating a man with a notion of the indispensable importance of his own narrow processes of investigation as to blind him to truths of the most vital moment.

Few attempts, more illiberal and more melancholy than that of Mr. Huxley, have been made to throw discredit on phenomena the witnesses to which may now be numbered by millions. In a recent letter Mr. Huxley, after saying that he has no time to investigate, the subject of Spiritualism, and that he is not interested in it, adds:

"The only case of Spiritualism I have had the opportunity of examining into for myself, was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine—they do not interest me. If anybody would allow me with the facility of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folks in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category. The only good that I can see in a demonstration of the truth of 'Spiritualism' is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to twiddle by a medium hand at a guinea a séance."

And such are the patience and the courtesy of one who assumes to be a man of science! Truth, according to his notions, is not a divinity to be waited on, courted, sought in all her moods, reverently studied and a crucified in spite of many rebuffs and failures, but she is a prostitute who ought at once to be unveiled before an august scientist like Huxley; she ought not to be so coy as to shun his first unmanly approach; but ought to fall naked into his arms the moment he condescends to say, "I am Professor Huxley—so now show yourself if you are not a humbug."

"I have no time to investigate," says this pretentious seeker after truth; and then, on the strength of having once examined a case of Spiritualism which was an imposture, he dismisses the whole subject as unworthy of his attention. But supposing that it was not a case of Spiritualism, this one case that you saw, Mr. Huxley—shall there be no genuine coin because you have detected one counterfeit? But the phenomena, "even if genuine," do not interest you! How do you know what they are if you have seen only one case, and that a spurious one?

It is quite true, as Mr. Huxley intimates, that many of the professed communications from the spirit-world are poor, foolish, commonplace and twaddling; oftentimes as silly and impertinent as his own letter on the subject. This part of the phenomena is well known to every intelligent Spiritualist. It was well known, centuries ago, to Plutarch, who, in his Dialogues, speculates on the subject and wonders why the mediums of his day who professed to be inspired by Apollo did not say something more worthy of such an inspiration. But Plutarch was none the less a Spiritualist because of these belittling and puzzling inconsistencies. There were larger phenomena which absorbed and superseded these; phenomena embracing the inexplicable marvels of clairvoyance, precognition, levitation, movements of objects, insensibility to fire, and actual reappearances of the faces and forms of the departed.

For all such phenomena, attested not only by trustworthy witnesses in all ages of the world, but by many thousands and intelligent persons among his contemporaries, Mr. Huxley has only expressions of derision and contempt.

Well, it is not the first time that men of science have stultified themselves by their opposition to new truths, or to new manifestations of old truths. Your arrogant man of science finds it intolerable to think that the babes and the simpletons are far in advance of him in the knowledge of a grand and elevating truth. Hence he has no weapon but a sneer with which to discredit the testimony which if true would diminish his own importance as an infallibility.

The best of it is, that even Huxley with his blow-pipes, his microscopes, and his chemical tests, is not likely to annihilate the spirit-world. It will go on as it has gone on since the creation, and perhaps Huxley will himself by-and-by join the innumerable caravan, and see future Huxleys turning up on this little globe in space, and exercising their small wits in ridiculing the idea that there should be such a thing as an emancipated and a humbled Huxley among the spirits who were once mortals like themselves.

Free Rum vs. Woman Suffrage.

In his harangue, or stump speech, last Sunday, at Tremont Temple, Mr. J. D. Fulton had the presumption to indulge in a fresh sensation before his audience. It must be understood that Fulton is nothing if not sensational. His observation was this: that, for himself, there was nothing to choose between free rum and woman suffrage. What the former is, in itself and its effects, no one needs to be told; what the latter is, every one supposed he understood, until Mr. Fulton volunteered his new explanation, and he declares woman suffrage to mean only "free love and infidelity." Those are certainly hideous monsters, but the gentleman at Tremont Temple has put them in the wrong category. What has the exercise of the right to vote to do with "free love"? Has Mr. Fulton so low an opinion of the sex that he believes woman will straightway vote up a free-love social system as soon as she is invested with the ballot? Even those women who refuse to go with the new movement should indignantly reject so gross and unjust an interpretation. It is a base imputation upon the sex everywhere. What can have been Mr. Fulton's associations, that he confounds the emancipation and enfranchisement of woman with her immediate prostitution of the power that alone can make and keep her free?

Marriage of Mr. Home.

Mr. D. D. Home, the celebrated physical medium, has been married to the youngest daughter of his Excellency, the late Hon. Basil de Gloumeline, counselor of State to the Emperor of Russia.

The Methodists on the War Path.

The present movement against Mormonism appears to have been instigated mainly by the Methodists, and they do not seem to be at all backward in claiming credit for it. "Zion's Herald," a leading Methodist organ, has the following confirmatory remarks on the subject:

"We find Brigham Young was not so far out of the way in declaring that the present judicial movement of the government against his system, and even against his own immaculate person, is due to the Methodists. Dr. Newman's argument in the Temple began the war. Our missionaries organized it by fortifying themselves on the field, and the camp-meeting brethren gave it the last stroke before the arm of the State was raised to carry out its just decrees. We have seen letters from members of the Committee, and from Judge McKean, the brave man who is doing this work, contradictory of these facts. One of the ministers writes that, during the delivery of the Rev. W. H. Boole's powerful sermon on 'Polygamy,' in the presence of Brigham Young, Orson Pratt, George L. Cannon and three thousand Mormons, the entire assembly literally and bodily shook and quaked under the mighty power of God."

President Grant, it is well known, is a Methodist, and largely under the influence of Bishop Simpson and other leading members of the church; and we are now told that government will strenuously back up the action of Judge McKean and his packed jury.

We trust that this report may prove to be unfounded, and that we shall be spared the mortifying spectacle of a government crusade against the Mormons because of their adoption of a social system not forbidden by the constitution of the United States nor by the territorial laws of Utah.

But it cannot be disguised that the Methodists, aided by government, have taken this matter earnestly in hand and have shown a disposition to prosecute it to the bitter end. Many of the officers sent out by government to lord it over the Mormons are ardent Methodists, inspired undoubtedly by sectarian hate, and by a determination to root out polygamy if persecution can do it. We have elsewhere exposed the high-handed attempt of Judge McKean and his packed jury to turn the laws of the territory against the framers of the laws, and to twist a simple provision against adultery into a provision against polygamy.

The prejudices of the public against the polygamic system—prejudices, be it understood, which we fully partake—are so great that there is danger of our being blinded to the enormity of this outrageous injustice, begun under Methodist auspices, after an utter inaction of more than twenty years on the part of the United States government toward the people now branded as criminals by a Methodist Judge and a jury from which all persons friendly to the Mormons were excluded.

But if we shut our eyes to the wrongs of the Mormons, simply because we disapprove of their polygamy, then is the charter of our liberties not worth the paper on which it is written. Having crushed out the Mormons, without any warrant from the constitution and the laws, why should not the Methodists turn their attention to the Spiritualists and enlist the action of government against them?

The danger is imminent that a monstrous wrong will be inflicted, and that the people of the United States, through religious and social prejudices, or through inattention to the illegal features of the case, will be made partakers in this violation of law and right.

There is not even the color of law for the attempt to punish, under their own laws, the law-makers of Utah for their marriage system. The whole argument of Judge McKean is a miserable shift and quibble—a piece of lying sophistry on the face of it—and he utterly ignores the fact that there is no authority whatever for his arbitrary ruling that polygamy is adultery. Show us the Methodist parson who will dare to call Abraham and Isaac, and the rest of the Old Testament patriarchs, adulterers. He cannot do it without first repudiating Christianity; and he could not do it then without repudiating all the laws by which the real meaning of words is established.

Unless we would deliver over this great country to the narrow rule of bigoted sectarians, let us see to it that the present attempt on the part of the Methodists to put an end to nonconformity among the Mormons is resisted by an aroused and impartial public opinion. Remember that this country is America, and that we live in the nineteenth century.

The Chicago Spiritual Press.

No. 7, Vol. XI, of Bro. Jones's paper is received, containing an editorial article on "Chicago and her Destiny." The editor states that he has purchased an entire new outfit of material for his publishing house, but not a box has yet come to hand, owing to the crowded state of transportation. He says in his miniature issue:

"We shall continue to look for them until they arrive, and then we shall make all possible haste to arrange our Publishing House and issue the Journal in regular size. We cannot, of course, nevertheless, our philosophy tells us to bide our time, and not to look for mechanical impossibilities. It will be but a few days at farthest before we shall be fully under way in publishing our regular weekly editions of the Religious-Philosophical Journal. To those who have already so kindly responded to our urgent calls for relief, we tender our heartfelt and unfeigned thanks."

Dr. Henry T. Child, in the Philadelphia Department, discourses on the Chicago disaster, and informs the reader that "Cophas B. Lyun has just closed a very successful course of lectures in the new hall of the First Association of Spiritualists of Philadelphia, at the corner of Broad and Spring Garden streets."

The Present Age, No. 23, Vol. V, comes to us in the small size which the few necessities, containing editorial matter and communicated articles by Ed. S. Wheeler, Dr. F. L. H. Willis, and others. It makes an urgent appeal for help, saying that as "We can have the use of the material we are now using but one week longer, immediate action is necessary." It cites the case of the Standard (Baptist), which is in a fair way to receive \$25,000 as a gift to start it again after its loss, and points Spiritualists to the earnest determination evinced by the sects in the support of their journals:

"One-half the sum asked by the organ of the Baptist church would guarantee the publication of the Present Age. The more we have reflected upon the subject, and realize that our all has been swept away in the great fire storm, the better we are satisfied that our claim upon the friends of our common cause and of humanity is legitimate. Our readers and subscribers who have their homes left untouched, many of them in the enjoyment of an abundance of this world's goods—all these we call upon to assist us in this our time of trouble. We leave the subject in the hands of those who are alike with ourselves interested."

The Lyceum Banner, so ably edited and published in times past by Mrs. H. F. M. Brown and Lou H. Kimball, is soon to reappear among the children who miss it so much. Great efforts are being made by its managers to bring it up to its former standard of usefulness. Every Lyceum organization in the United States, and all individuals who have the good of the children at heart, should feel an incumbent duty upon them to aid our Sisters Brown and Kimball to refit their journal, and add to its usefulness. The seed thus planted cannot fail of showing by the future harvest that it was not sown on sterile ground. All contributions may be sent to Mrs. Lou H. Kimball, 64 Twenty-eighth street, Chicago, Ill.

Military Rule.

A timely criticism on Gen. Sheridan's rough rule by the sword in Chicago, appeared recently in a city paper, which in its general features is just and proper. While giving him full credit for his efficiency in suppressing crime by the military occupancy of the city, it protests with earnestness against his employing the bayonet above the civil law instead of its adjunct and supporter. And it charges him by his military rule in Chicago, with being responsible for the death of Col. Grosvener. He "picked the city with raw troops of boys with guns in their hands," and this murder of a citizen is what came of it. That others were not killed in the same passion is ascribed to their good fortune rather than the rule itself. It does seem ominous that on every possible occasion and pretext the bayonet is ordered up to take the law out of the hands of the proper authorities. The raids on the Indians are ordered in the same military spirit. The bloody massacres that have been recorded to shock the sense of civilization and humanity are due to its relentless temper. It is high time the nation turned about and faced this dangerous tendency to military usurpation. No matter what party sustains it, or whether any does, it is in open conflict with Republicanism, and will inevitably trample it under unless itself suppressed. We should send men to Congress who are pledged to bridle so dangerous a power.

Williamsburg, N. Y.

Henry Witt, 179 South 4th street, has replenished his stock of books, preparatory to meeting the demands of the holidays. Among other desirable works he will have Miss Doten's "Poems of Progress," and "Inner Life," Prof. Denton's new book of "Radical Rhymes," Robert Dale Owen's "Debatable Land," "Biography of J. M. Peabody," the new work on "Vital Magnetism," and others of recent issue; in fact, he has a much larger assortment of valuable books in relation to the Spiritual Philosophy than ever before offered in that city. Quite a large catalogue can also be supplied to the general reader upon the circulating library plan. This store is quite an accommodation to friends in that city and vicinity. The Banner of Light can always be found on his counter.

The Wednesday evening lectures on Spiritualism are well attended. Moses Hull has just closed an engagement there. He will be succeeded by Mrs. Emma Jay Bullene, Elder Fred W. Evans is to deliver the lecture Nov. 15th. Cora L. V. Tappan will lecture once or twice.

"Looking Beyond."

Those whose intuitions are ever pointing them to another and brighter sphere of existence, undimmed by the clouds and storms of earthly conditions, will greet this book with unfeigned pleasure. It is from the pen of J. O. Barrett, whose writings are too well known to the spiritualistic public to require any eulogium at present at our hands. The author treats of "Life," "Soul," "Spirit," "Celestial Body," and kindred themes. He also furnishes the testimony of those departed respecting the new existence, as they experience it. The true significance of funeral services, and a higher and brighter view of the transition of death, are inculcated. The book is just issued by Wm. White & Co., 138 Washington street, Boston; those desiring it should send in their orders at once. See advertisement for terms.

Col. S. F. Tappan, the Indian's Friend.

Col. Tappan, formerly of Colorado, is spoken of at Washington in connection with the commission of Indian affairs. He was a member of the first Indian Peace Commission appointed in 1866, of which Gen. Sherman, Terry and Harney were also members. He has had considerable experience with the Indians, having, in addition to his services as a member of the Peace Commission, held an important military command among the Navajos. For several years past, Col. Tappan has been prominently identified with the various efforts made to inaugurate a new policy of dealing with the tribes of the Northwest. If appointed, says the National Standard, we doubt not the government will secure an experienced, humane and faithful commissioner.

"The Temple."

The subject of the vast increase of diseased conditions in the human brain and nerves at our day, is attracting general attention, and many theories are advanced concerning the matter, some with and some without foundation in fact. Those who would examine, and profit by the teachings of a standard work on these mental disorders, should address William White & Co., publishers, 138 Washington street, Boston, for a copy of "The Temple," written by that world-known author, Andrew Jackson Davis. Here the origin and philosophy of mania, insanity and crime, and plain and scientific treatment from a spiritual and psychological standpoint, and rules for the cure of these difficulties are laid down with unerring exactitude. The book is issued in uniform style with Mr. Davis's other works, and will supply a want now undeniably felt in the community.

Woman's Rights in Russia.

The Czar has lately ordered that women shall be permitted to become druggists and chemists, and shall be eligible to fill the positions of clerks and accountants. More than this, in view of the efficiency of the Sisters of Mercy as nurses in hospitals, women are henceforth to be permitted to practice as surgeons—a permission which of course carries with it the right to qualify themselves by the preliminary studies. This is decidedly a greater victory than the females of this country as physiotherapists have gained. Women are admitted to medical classes in certain institutions, but in no hospitals, except private ones designed exclusively for women, are they allowed to practice.

Mr. Owen's New Work.

We have already published what Judge Edmonds had to say of the "Debatable Land." Our readers will be pleased to have the opinion also of another veteran in the cause; therefore we here give them, with the writer's permission, an extract from a private letter addressed to Mr. Owen by Dr. John F. Gray of New York; than whom few persons, if any, have had a larger experience in studying the phenomena and the philosophy of spiritual science. He says:

"Give yourself no uneasiness about any part of the work; it is all well done. The charitable temper and earnest mood in which you have compiled and written your good book will ensure its usefulness and acceptance among all classes of reading people."

"Moreover, my friend, you will be very glad of this performance all the remaining days of your life on earth, and I doubt not during many stadia of that which is beyond."

Dr. Bascom has invented a very convenient way of reversing the slats in blinds without being obliged to raise the window. See his advertisement in another column, "agents wanted."

Vital Magnetic Cure.

This valuable addition to the library of medical knowledge, as viewed from the spiritual and progressive standpoint, is now before the public, and for sale by its publishers, William White & Co., 158 Washington street, Boston. This treatise is intended to give information as well to the patient as to the magnetizer, for both parties must understand, at least to some extent, the law governing in the case, in order to insure its successful application. The work is written by a magnetic physician of wide practice, and cannot fail of producing much good in the community. Chapters headed, "The Gift of Healing;" "Moral Integrity of Healers;" "Healing Practiced in all Ages;" "Diseases Remedied by Magnetism;" "Nature the Source of Cure;" "Contrast Between Medicine and Magnetism;" "Biblical Account of Vital Magnetism;" "Hygienic Suggestions;" and several other topics, will give some idea of the scope of the book. Peruse it, reader, and judge for yourself as to its merits.

Funeral Services.

Those Spiritualist lecturers residing in Boston or vicinity who are willing to attend funerals, are requested to forward their names to this office. As we have frequent calls from parties desiring to secure the presence of a Spiritualist speaker on these occasions, so full of meaning to those whose inner vision is opened, we hope the friends above designated will respond generally.

Robert Dale Owen's New Work.

"The Debatable Land," owing to unavoidable circumstances, will not be issued until the 30th of November. In the mean time, the public will anxiously wait for it.

Music Hall Spiritual Meetings.

Over three thousand people assembled in Music Hall last Sunday afternoon to hear Prof. Denton's lecture. Next Sunday his theme will be "What was Jesus?"

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page: Poem—"Shut the Door Softly," by J. William Van Name; "The Religion of the Divine Humanity," a lecture by Mrs. Emma Harding; "Extracts from the Argument on 'Constitutional Equality,'" by Victoria C. Woodhull. Second: Poem—"My Lamb," by Prof. Wm. Denton; "Monuments to the Departed," by Laura Cuddy Smith; "The Double," by W. H. Mumler; "Preexistence;" "Spirit Communion;" "Spirit-Writing a Reality," by Moses A. Dow. Third: Poem—"Autumn," by Mrs. M. A. Twitchell; Banner Correspondence from various localities; "The New Departure of the Old Catholics;" Poem—"A Welcome to 'Poems of Progress' and 'Radical Rhymes,'" by Wm. Brunton; "Oregon State Association Convention;" Obituaries; Conventional Notices. Fourth and Fifth: Usual editorial matters, etc. Sixth: Message Department; List of Spiritualist Meetings. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase, etc.

We had the pleasure, a few days since, of greeting Mr. Geo. S. Bowen, of the firm of Bowen, Hunt & Winslow, Chicago. The firm was burned out in the late conflagration, but immediately proceeded to make arrangements to resume business, and a substantial building is already nearly finished for its use. Mr. Bowen says much real estate in Chicago will necessarily have to change hands, and offers a good opportunity for investment, which eastern capitalists should take advantage of. Money is all that Chicago now needs to place it, within a year, in the position it was before the fire.

S. B. Brittan, M. D., has removed from Bruen Place to No. 166 Clinton avenue, Newark, N. J. He is one of the best physicians of the age. The New York Times says: "Dr. Brittan has for many years been an attentive student of psychological phenomena, and his views have great curiosity and value as evidences of the influence of mind on matter, and the preponderance of spiritual over bodily power."

The Journal bulletin board gravely announced, a few days since, the following startling information: "The Disaster to the Whaling Fleet! Excitement in the Oil Market! Rumored Resignation of Secretary Fish!" Let us hope no joke was intended, as such levity upon a solemn subject is eminently reprehensible.

The Springfield Republican of Nov. 2d speaks of Prof. Denton's lectures in that city as follows: "The popular interest in the 'make-up' of the terrestrial orb was shown, last evening, by the large and attentive audience that gathered at the Opera House to listen to Prof. Denton's lecture on geology. The Professor spoke learnedly and interestingly of the glacial period, in its two divisions, and excited the wonder of his hearers by his statements of the work performed by glaciers in past ages, and of the constant changes which are now being made by the action of water and the sinking and upheaval of land. The next lecture will be delivered at Franklin Hall, next Wednesday evening, upon 'The future of our globe and the future of man upon it as geologically determined.'"

We are deeply grieved to learn," says the Baltimore Cruible, "that Adelle L. Ballou has been sadly bereaved by the Wisconsin fire. A letter to a friend in this city says: 'I have lost a sister and two children in the flames.' We know she will have the warmest sympathies of all her large circle of friends in the Western States."

The Earl of Dunraven died at Malvern, Worcestershire, England, Oct. 6th. The deceased Earl was a well-known Spiritualist, and in concert with his son, Lord Adair, printed a very valuable diary of phenomena through the mediumship of Mr. Home. This work was not published, but circulated amongst the Earl's friends, extracts from which have appeared in this paper.

POLITICAL.—The State election in Massachusetts took place Nov. 7th. The Republican ticket was elected. The same results are reported in New York, Maryland and Wisconsin. New Jersey elected the Democratic candidate for Governor.

Among the most trusty lighthouse keepers on the Atlantic coast are seven women.

REV. ROBERT COLLYER.—This gentleman has set a noble example to the close calculating priests of the country, in a manly card sent to the New York Tribune, in which, after stating that he had received a great many letters from the East, inviting him to come and lecture on "The Chicago Fire," he says in effect that he does not intend to make capital out of other people's misfortunes, but will remain in Chicago and work for the benefit of humanity.

WOMAN SUFFRAGE.—Judge Underwood, United States District Judge for Virginia, has written a letter in which he says he feels very confident that the fourteenth and fifteenth amendments of

the United States constitution, together with the Enforcement Act of May 31st, 1871, have secured the right to vote to the female citizens of Virginia as fully as it is now exercised and enjoyed by male citizens.

"POEMS OF PROGRESS."—The Milford Journal says: "Miss Lizzie Doten has established her claims as a poet by the production of many a gem of poetry, and in the volume before us we find that she has laid the world under still further obligations by the contributions of many poems of great excellence and beauty. Miss Doten is a noble woman, alive to the nobler impulses and wants and demands of the times—true to womanhood and yet a most eloquent teacher of good things. We trust that her mission will claim the full exercise of her powers for many years, and that she may continue to do good unto others as she certainly has unto us."

Theodore Parker was the object of all the church hatred of his time, but to-day the church could not spare the result of his work, though it has not taken his theology. His representation, not faultless, was yet invaluable.—LULIA WARD HOWE, at the "Church of the Disciples."

"The book is a picture of minds limited by time, who cease to learn when they cease to live. This is true of all, but not least of the Bible, which loses by being received as entire and absolute truth. God is revealing himself every day and moment."—Lillie.

SCIENCES.—The Quincy Patriot says, "The second of the course of lectures given by I. S. Richards, Esq., on Sciences, was very largely attended on Monday evening last. We are pleased to say that Mr. Richards did exceedingly well on this occasion—improving in many respects on his first lecture. The task is arduous, and requires considerable study and practice, and we are gratified to find him so well versed in his subject."

THE FEDERATION OF ITALY, a Romance of Caucasian Captivity, is the rather promising title of a story by G. L. Ditson, M. D., a member of the American Oriental Society, of the New York Historical Society, and the author of several very clever and interesting books. Wm. White & Co., Boston.—Home Journal, N. Y.

A BAD RECORD FOR GLOUCESTER.—There have been ten fishing vessels and eighty seven lives lost on the Georges the present year. Five engaged in other branches of the fisheries have also been lost, making a total of fifteen vessels, and one hundred and thirty-six lives sacrificed, thus far this season.

Amherst College has a beneficiary fund of \$70,000, not a cent of which can be received by any student who uses tobacco or intoxicating liquor of any sort. This is laying the axe at the root of the tree in advance.

The capitol-mover, L. U. Reavis, announces his intention of stumping New England to convert it to his scheme. He will begin in this city.—Boston Advertiser, Nov. 7th.

Eleven persons were trampled to death by a panic-stricken crowd in the African Baptist Church at Louisville, Ky., on Sunday evening, Nov. 5th. The cause of the excitement was the falling of a gallery while the congregation were at worship.

PRACTICAL SPIRITUALISM.—The overabundance of the spiritual heavens and the inter-communication between the two worlds must result in outcomes of practical import, or essentially fall in its distinctive purpose—the amelioration of the masses, the uplifting of all human kind.—Geo. A. Bacon.

Movements of Lecturers and Mediums.

Mrs. Abby N. Burham lectures in Plymouth, Mass., the two first Sundays in January. She spoke in Manchester, N. H., Sept. 10th, to a full audience, and in Salem, Mass., the last two Sundays in October to largely increased audiences, having previously spoken there with good effect.

N. Frank White will lecture during January in Vineland, N. J.; February, March and April, in Saginaw, Mich. Applications in advance for week evenings in the vicinity of the above places will be attended to.

A. T. Foss, the "great expounder," will occupy the platform of the Portland Spiritual Association on Sunday, 18th. Mrs. M. S. Hoadley lectures in Salem, this month, and in Lynn during December.

Dr. H. P. Fairfield speaks in Clyde, Ohio, during November. Address accordingly, or Ancona, N. J. He is meeting with great success in the West.

Dean Clark spoke in Providence, Oct. 29th, to good audiences and to excellent acceptance. He is to speak in Woonsocket, Nov. 12th, and if his services are immediately applied for, will remain in New England awhile longer. Address care of Banner of Light office.

Miss Jennie Lays lectures in Springfield, Mass., this month. In a private note she says: "I closed a month's pleasant engagement in Worcester, Sunday, Oct. 29th, and was gladdened and encouraged by the increase of interest and attendance. So the good work rolls on; and the world grows brighter and better under the faithful ministrations of unseen intelligences, and the cooperation of such true, brave souls as work in the visible world for the spiritualization of humanity."

Wm. Denton will lecture in Social Hall, Harwichport, Mass., on Sunday, Nov. 20th, at the usual hours. In the morning, his subject will be "Jesus a Fanatic;" and in the afternoon, "Heaven."

I. P. Greenleaf will speak in New Bedford, Mass., Nov. 12. Emily Donaborn Ewer lectured in Cooper Inst. ult. Nov. York, Monday evening, Nov. 6th, on "Society—morally, socially and politically considered."

Dr. J. K. Bailey attended the Minnesota State Spiritualists' Convention, at Fairbault, the 27th, 28th and 29th ult. He delivered a course of lectures at Pyota, Minn., the week following. He is making his way into and across Wisconsin, homeward. Those desiring his services will address him, box 394, La Porte, Ind.

Mrs. Emma Harding is lecturing in Apollo Hall, New York, this month.

Miss Lizzie Doten is expected to speak in Music Hall, Boston, Sunday afternoon, Nov. 26th, to be followed by Dr. F. L. H. Willis.

Miss Lottie Fowler, the test medium and clairvoyant, so favorably known in this country for her mediumistic gifts, is holding sittings in London, and, according to the Medium and Daybreak, is giving general satisfaction.

Miss Nellie L. Davis says: "Owing to a change in my engagements for the winter, I shall lecture in Maine through December. Appointments as follows: Bingham, Dec. 3d and 11th; Kendall's Mills, Dec. 10th and 17th; Norridgewock, Dec. 24th. My address for that month will be Kendall's Mills, care of E. W. McFadden. Parties in that vicinity desiring lectures upon any of the reformatory questions of the day can apply to Mr. McFadden."

NEW MUSIC.

Oliver Ditson & Co. have published "The Dying Child; or, Only a Little Brook"—song or duet, by H. T. French, words by Adelle Pottee, suggested by the charming engraving, "Only a Little Brook." The words and melody touch the sympathetic chords of the heart.

The Debatable Land.

EDITORS BANNER OF LIGHT—Dear Sirs: In reply to numerous inquiries, which I am unable, for lack of leisure, to answer in detail, will you allow me to state, through your columns, that in consequence of an arrangement under which my forthcoming work is to be published on the same day in London and New York, it will not be issued until the twenty eighth of this month?

ROBERT DALE OWEN.
New York, Nov. 6, 1871.

Fall River, Mass.

The Spiritualists of Fall River, under the leadership of the well-known clairvoyant, physician and courteous gentleman, E. R. Wilbur, commenced their meetings Sunday, Nov. 5th, with a fair audience, intending to continue the meetings through the season.

NELLIE L. DAVIS.

Matters in this Country and Europe.

The whole oil business of America has now received what seems to be its death blow. While our commerce has been gradually driven from the seas by foreign competition, and our fishermen are being seized at will by little Canada, the hand of the winter king has closed with a firm grip upon the whaling fleet, and the New Bedford and other papers bring us long accounts of the destruction ensuing. The business has been steadily declining on account of the lowering of the price of oil and whalebone in the country.

Last year the Northern fleet numbered fifty-eight vessels, including those from the Sandwich Islands, and one from Melbourne. Three of these were lost. The whole number of vessels in the fleet this season was about forty, New Bedford owning the majority of them; others sailing from Edgartown and New London. Of these it is now reported that thirty-three were abandoned, with their entire catch for the season. In addition to the pecuniary loss, which will fall heavily upon the crews, and the loss of the fish, the sufferings of the officers and sailors must have been very great. The reported destruction of whale oil and whalebone, amounting to nearly one-half the entire home consumption of these products last year, will of course seriously affect the market. In addition to this the loss in shipping will also amount to one and a half millions of dollars.

On the 1st of June, the ice opened and allowed the fleet to pass to within about thirty miles of the shore, where they preyed northward past Cape Behring and Flower Bay into the Arctic Ocean. Fair success was met with until about the 1st of September, when ice-floes and bergs to a great extent commenced to close in, and the fleet, which had been driven down from the north, was forced to retreat. The ice drove down from the north-west, forcing the fleet on the mud banks in the ice, grounding in fourteen feet of water.

The vessels lost are the Awashonks, Concordia, Contest, Penn, Planchette, Spencer's Positive and Negative, George, Howard, Henry, Taber, John, Wells, Massachusetts, Minerva, Navy, Oliver Crocker, Orville, Reindeer, Roman, Seneca and Thomas Dickason—twenty-one in all—of New Bedford; Champion and Mary, of Edgartown; J. D. Thompson and Monticola, of New London; Florida and Gay-lotta, San Francisco; Julian, Victoria, Kohola, William, Roach, Comet and Porla, of Honolulu. This is a truly great disaster, and the East seems now competing with the West in the race of misfortune.

The usual revolutions are now going on in Mexico and Venezuela. In France Thiers refuses to pardon Rochefort. The parties charged with shooting General Compey and Thomas are undergoing examination. Minister Washburn has been presented with a set of silver, by the Americans who were there during the siege.

An undertone of excitement is visible in England, Austria and Russia. Turkey refuses any guarantee for the status of Catholics in that country.

The Austin Kent Fund.

The recent appeal in our paper for contributions to help sustain our destitute and helpless brother, Austin Kent, of Stockholm, N. Y., during the winter, has reached the hearts of quite a number, who have responded.

Milton Harvey, Colebrook, N. Y.	\$3.00
Maria Lathrop, Melrose, Mass.	5.00
Wm. H. Lathrop, Melrose, Mass.	5.00
Mr. Pierce, Boston	2.00
Best wishes of a few friends in Melrose	2.50
A. F. Smith, Boston	1.00
R. Chesbro, Victoria, B. C.	1.00
Amos Hatching, Milford, Mass.	1.00
Wm. H. Lathrop, Melrose, Mass.	1.00
J. C. P.	1.00
John Wilcox	1.00
Wm. H. Lathrop, Melrose, Mass.	1.00
Benj. P. Froggatt, Buffalo, N. Y.	1.00
Miss Lucia Hill	1.00
Wm. H. Lathrop, Melrose, Mass.	1.00
Mr. Proctor, editor Advertiser, Gloucester, Mass.	1.00
A. C. Boston	1.00
Mrs. J. A. Hayes, Boston	1.00
Wm. Lynde, Melrose, Ind.	1.00
Wm. H. Lathrop, Melrose, Mass.	1.00
Mr. M. H. Clapp, Rochester	50
P. Thompson, Saratoga, N. Y.	50
A friend, money subscription	50
G. L. D.	50
G. L. D.	50
"One of the two thousand called for in your paper."	50
Total	\$37.00

Aid for the Chicago Spiritual Papers.

Since our last issue the following sums have been added to our subscription paper in aid of the burnt-out Spiritualist papers of Chicago, namely, the Religio-Philosophical Journal, Present Age, and Lyceum Banner, to enable them to resume publication:

Previously recorded	\$118.25
W. J. Torrey, Haverport, Mass.	2.00
P. F. Froggatt, Buffalo, N. Y.	1.00
A friend, "Neponset," N. H.	1.00
Wm. H. Lathrop, Melrose, Mass.	1.00
T. B. N. Charleston, N. H.	1.00
Henry Later, Houston, Tex.	1.00
Wm. H. Lathrop, Melrose, Mass.	1.00
John Tebb, Patterson, N. J.	1.00
P. Field, Sunderland, Mass.	1.00
Total	\$142.25

Donations for Mrs. L. H. Kimball.

Proprietor of the Lyceum Banner.

W. J. Torrey, Haverport, Mass.	\$2.00
Benj. P. Froggatt, Buffalo, N. Y.	1.00
A friend, "Neponset," N. H.	1.00
Wm. H. Lathrop, Melrose, Mass.	1.00
T. B. N. Charleston, N. H.	1.00
Henry Later, Houston, Tex.	1.00
Wm. H. Lathrop, Melrose, Mass.	1.00
John Tebb, Patterson, N. J.	1.00
P. Field, Sunderland, Mass.	1.00
Total	\$10.00

Donations for S. S. Jones.

Proprietor of the Religio-Philosophical Journal.

Plymouth	\$5.00
Benj. P. Froggatt, Buffalo, N. Y.	1.00
Mary A. Hill, Avilla, Ind.	1.00
Total	\$7.00

Joseph Baker Fund.

The following sums have been received for the benefit of our brother, Joseph Baker, of Janesville, Wis., formerly an editor and lecturer on Spiritualism, now entirely disabled by paralysis, and in a destitute condition:

Mrs. Pierce, Boston	\$2.00
J. C. P.	1.00
Total	\$3.00

To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guarantee of good faith. We cannot undertake to return or preserve communications that are not used.

F. K. "PHILADELPHIA"—Your essay is accepted, and will be published as soon as the crowded state of our columns will permit.

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE SPIRITUAL BANNER. Price \$3.00 per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents. THE CHURCHMAN. Published in Baltimore. Price 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

J. H. SLADE, Clairvoyant, is now located at 210 West 43d street, New York.

SEALED LETTERS ANSWERED BY R. W. Flint, 31 Clinton place, one block west of Broadway, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

CLAIRVOYANT—MADAME CLARA A. ALMA DE PARIS, (Clara Antonia, late of San Francisco), Business and Medical Clairvoyant, and Independent France Medium. Consultation in English, French or German. 1239 Broadway, between 30th and 31st streets, opposite Grand Hotel, New York. N.Y. 2c.

\$1,000 REWARD.—The great Arctic Salvo, Patented to cure acute and chronic Rheumatism, Chills, Frozen Feet of long standing, Neuralgia, Salt Rheum, Tetter, Ringworm, Outward Piles, etc. Boxes \$2, \$3, and \$5 each. It cures a cure, and makes a cure. Being a "Test Medium" and Medical Clairvoyant, the compound was imparted to me by the spirit of Sir John Franklin. One thousand dollars is offered for any case it will not cure. Dr. N. LUMSDEN, Proprietor, answers sealed letters at Central House, Sacramento, Cal. Terms \$2 and one three-cent stamp. To stamp required from Circles for circulars. Druggists supplied at a liberal per cent. Salvo sent free of receipt of money. Sufferers in Chicago supplied free of charge. State rights for sale. No. 12, 647.

SPRIT COMMUNICATIONS.—A SCALED LETTER. Price \$1.00 and four stamps. Medical examination by letter, \$1.00. Address, M. K. CASHIN, 185 Bank street, Newark, N. J.

Mrs. GADSDEN, 509 Broadway, New York—offices 18 and 19—Clairvoyant, and other Phenomena of Spiritualism; Medical Examinations and Treatment. 4w.N.Y.

Mrs. GADSDEN, 509 Broadway, New York—offices 18 and 19—Clairvoyant, and other Phenomena of Spiritualism; Medical Examinations and Treatment. 4w.N.Y.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. 07.

C. H. FOSTER, "Test Medium," No. 16 Twelfth street, between University place and Fifth avenue, New York. 021.

SPECIAL NOTICES.

BE SURE YOU ARE RIGHT!
"Be sure you're right—then go ahead."
Long years ago a wise man said:
"Be sure you're right, though you go slow."
And peace you'll have where'er you go;
"Be sure you're right—then go ahead."
And heaven will give you "daily bread."
"Be sure you're right—then go ahead."
You'll conquer every foe;
You'll be right, when you need "Clothing."
If you buy them at "The Banner of Light,"
Cord, Pants, Vest, Hat and Shoes complete,
Corner of Beach and Washington street
Nov. 18—1w

HERMAN SNOW.

319 KEARNEY ST. (Up Stairs.) SAN FRANCISCO, CAL.
Keeps for sale the
BANNER OF LIGHT.
And a general variety of
Spiritualist and Reform Books,
At Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spencer's Positive and Negative Powders, Dr. Storer's Nutritive Compound, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

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GOLDEN PENS AND PARLOR GAMES,
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CONGRESS RECORD INK, Stationery, &c.
WALTON C. BENTLEY & CO.,
No. 614 North Fifth street, St. Louis, Mo.

FREE PROGRESSIVE BOOKSTORE.

D. S. CADWALLADER,
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Keeps constantly for sale the
BANNER OF LIGHT,
And a general assortment of
LIBERAL AND REFORM BOOKS,
Papers and Pamphlets, Spencer's Positive and Negative Powders, and Dr. Storer's Nutritive Compound. Also, Librarian for The Connecting Link Library, a Circulating Library of Spiritual Books.

GEORGE ELLIS,

BOOKSELLER,
No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.
Keeps constantly for sale the
BANNER OF LIGHT,
And a full supply of the
LIBERAL AND REFORM WORKS
Published by William White & Co.

J. BURNS.

PROGRESSIVE LIBRARY,
15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.
KEEPS FOR SALE THE BANNER OF LIGHT
AND OTHER SPIRITUAL PUBLICATIONS.

ADVERTISEMENTS.

Each line in Agent type, twenty cents for the first, and fifteen cents for every subsequent line. SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions. BUSINESS NOTICES.—Thirty cents per line, each insertion, set in Milton, measured in Payment in all cases in advance.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements will be Renewed at Con- siderable Rates unless left at our Office before 10 A. M. on Monday.

GEORGE P. ROWELL & CO., 40 PARK ROW, AND S. M. PATTENBELL & CO., 37 PARK ROW, Are our authorized Advertising Agents in New York.

LOOKING BEYOND.**A New Book.**

BY J. O. BARRETT.

LIFE, SOUL, SPIRIT, CELESTIAL BODY.

A most beautiful book, written in the author's usual finish- ed style, ably with spiritual illuminations and revelations. It contains the testimony of the departed respecting what they see and hear of the "better land;" the philosophy of life, the moral range of worlds, the brighter views of the transition called death, the true uses of funerals on a more attractive scale, and visions of the "Beyond." It is a book of sweet immortality, and a Bethlehem star in every heretic's home.

Price 75 cents, postage 12 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass., and by their New York Agents, THE AMERICAN NEWS COMPANY, 119 Nassau street; also by the Author, at Glen Heath, Wis.

Agents Wanted.

To those wishing to make money I will say I can furnish licenses to sell, by holding a new article to window blinds, by which the slats can be turned without raising the sash.

I can furnish all that is required for a few pennies a blind. Forward fifty cents, and I will send by express what is required for two blinds, with two tools, which will enable the applicant to get one dollar for putting them on.

We, as carpenters, can say that Dr. Bason has invented the cheapest and best article for revolving the slats of window blinds that is now in market.

C. H. BARNES, Brooklyn, N. Y. CHAS. A. YERES.

FREE TO BOOK AGENTS.

WE will send a handsome Prospectus of our New Illustrated Family Bible, containing over 200 fine Scripture Illustr

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at the Spiritual Reform and Liberal Bookstore, 414 North Fifth Street, St. Louis, Mo.

Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

WHY DO SPIRITUALISTS FAIL TO ORGANIZE?

We are constantly asked this question, and knowing, as we do, the necessity of organization for efficient action and use of the power we possess, we have diligently sought for the reason why we are not organized, with more power than the Methodist's possess, since we are admitted on all hands to exceed them in numbers, intelligence and wealth. There are many reasons to be given, and each, no doubt, has a share in the answer, but we only propose to notice one important reason, which to us seems to be sufficient to divide and disperse most of the efforts thus far toward a general organization. It is well known that our social institutions are as faulty, oppressive and unadapted to the needs of the age as our religious are, and everywhere, since this movement began, the unseemly intelligences have been as determined to change and reform them as they have been to correct the religious errors. They are as emphatically for women's rights as they are for rational religion, but the phenomena have convinced thousands of the interference of spirits who were not ready for the changes required for a new and higher order of society, but were tenaciously wedded to the old order of social life which to them was sacred. When these persons met in conventions or societies they insisted on the passage of resolutions endorsing marriage as it is, and strongly condemning all tendencies toward what they call "free love," which some construe to include divorce, polygamy, communism, and almost every phase of social life that differs from the one they are trained in and bound to.

Spirits and many mortals know that the evils and corruptions in our social system, especially in the large cities, have become so great that a remedy must soon be applied, or a social revolution will overturn the whole system, and bury our marriage laws in the general ruin from which they cannot be rescued. Those of us who have advocated the changes, such as woman's suffrage, equal wages and equal civil and political rights, that marriage might be saved and purified, have met only the grossest abuse, misrepresentation and the lowest kind of scandal, while the conservatives have tried to organize and carry on the great work of spreading Spiritualism without any social changes to adapt society to the new religion, but they have been most effectually distracted and defeated, and hence we are not organized, neither can we be until the spirits work with us in the effort, which they will not do while we ignore the social reform, and attempt to bolster up by our resolutions the old and edifice institutions that are crushing out the bodies of their victims more effectually than our orthodox religion does the souls of its subjects.

Social and religious reform must and will go together, securing to woman and the working classes the equal rights and justice which have been so long denied them. In religion it is no longer God and Man, but God in Man; and in marriage, not the man and his wife, but the husband and wife voluntarily making one in equal action and equal partnership, and no ownership. Marriage must be rescued and slavery abolished from our social system, and woman educated for all the responsible duties of social, civil and political life. Temperance and the protection of laborers from the oppressions and tyranny of monopolizing capital, must also be incorporated in the new movement, and instead of resolving ourselves into harmony with the old and outgrown institutions for the sake of a popularity which we never gain and never can by such tawdry resolutions, we must boldly and openly advocate the reforms which human nature and the angels demand of us, and then we, with the spirit aid, can and shall organize and become a mighty power for good in the world.

MORE EVIDENCE AGAINST ALCOHOL.

At the National Police Convention, recently held in St. Louis, Col. Doherty, warden of Missouri Penitentiary, furnished the following items, after stating that he was not an advocate of prohibition, which he certainly ought to be, if his statements are true. He says: "It is well known that out of the war has grown an immense increase of crime over that of other countries where peace has reigned. It is also a well-known fact that the manumission of slaves has added many to the catalogue of crime. They were an ignorant class, cast loose upon society, without education, property, food or clothing." Of course, he allows the ignorance and poverty, for which they were not responsible, to account for this latter increase, and the remedy is in education and the comforts of life. But of war as a cause, we would say, as Henry C. Wright used to say of the Bible, when men defended slavery from it: "Hang the Bible!" so we say, suspend the war as a cause of crime, in addition to the other evils, which are legion. "Let us have peace."

After fully apologizing for the negro, he says there are now in the State Penitentiary of Missouri one negro for each five hundred and ninety in the State, while there are but one for each two thousand whites, according to the last census. But much of this discrepancy is chargeable to the great fiery monster, alcohol, that is back of most of the crimes as the cause, and which has far more power over the ignorant than over the enlightened. He says: "A gentleman of high renown, a citizen of New York, has collected the returns from all the States of the Union, and finds that seventy per cent of the criminals are and have been intemperate in their habits." In the Albany, N. Y., reports for the last twenty-two years, seventy-five per cent. are said to have been of intemperate habits. It is also stated that over forty-four per cent of all the convicts of the State of New York admit themselves to be drunkards, while two-thirds of those in New York City admit that they are drunkards. In Oneida County, N. Y., over ninety-two per cent. are reported drunkards; and he adds: "In all places, intemperance and crime grow side by side, and at even speed." And yet he is not a prohibitionist! This alone would be sufficient to make us one.

The reports from other States, though less perfect, are, as far as they go, similar to those of New York, and drunkenness everywhere is the channel through which most crimes are committed, and the cause of a large share of the poverty and other suffering. And yet we suffer it to go on, while we could easily stop every distillery in the country—buy them out, and burn them up, with what we pay for punishing crimes one year, and never again have half as much crime or poverty in the country.

Strange, after all this statistical matter, and a

great deal more we have not noticed, that this statement should say in his speech: "There I must leave it, hoping that the great Ruler of all things will, in his own good time, furnish the solution," (meaning the solution of what must be done, since he is not a prohibitionist.) He would wait for God to destroy alcohol. He has not yet learned that "God helps those who help themselves," and that if we would stop crime, we must stop the flowing cause of crime, by cutting off the tap at the distillery. The remainder of his long speech was too far behind the times to require any notice from us.

DR. VON VLECK.

This distinguished individual has paid our city of St. Louis a professional visit. In company with another man, and under the popular title of "medium detectives," he procured the Temple, one of our best halls, three evenings, for one hundred dollars, (which, by the way, is more than the ten or twenty thousand Spiritualists in the city can afford for the ablest lecturer in the country), and proceeded to show how easily slip-knots could be made, from which the hands could be pulled out and returned, and also, how persons could snuff the joints of the ankle and wrist, &c.; how the writing could be put on a slate, and letters brought out on the arm, &c. Only a few persons collected to witness, and those mostly Spiritualists, who would pay readily fifty cents to see the exposure, even if too poor to contribute to the other side. This, however, shows that they are desirous of knowing if they can, and how they could, be deceived. The parties were sharp and shrewd and well skilled, but it was a failure here, as there was evidently no spirit-aid, and without it there would be no use in the effort in this city, as there are not probably twenty persons in the city who, if convinced by phenomena at all, could have been even interested in the genuine manifestations of the spirit, if they had not exceeded all that are exhibited by these parties. We do not see anything attractive or interesting in them, and see no reason why the Doctor should not be let alone by our friends, and left to keep our credulous Christian brethren out of the danger of being deceived by the spurious efforts of charlatans, and such as never trouble nor deceive us. We say let the rogues be exposed; the honest are in no danger. Truth never suffers from criticism. Errors and truths should be left free to grapple. Only the advocates of error have cause to fear, and they are usually the first to get mad in controversy. We anticipate more places where these exhibitions will not pay in the West, where Spiritualism is well understood, but where it is not they will pay better—whichever is profit.

APOTHEOSIS.

The following letter from Bro. Fishback tells us frankly as we can of the glorious transition of his beloved mother to her new home among the angels. Such births are the greatest blessing bestowed on our race, instead of being, as our Christian theology teaches, a punishment for sin:

BRO. WARREN CHASE—My mother, Mrs. Mary Fishback, aged seventy-four years, has gone to her home in the heavenly world. She was an unassuming, faithful Spiritualist, having been convinced through the mediumship of Mrs. N. O. Archer, of St. Louis, about six years ago. Her departure was calm, sweet and beautiful. I preached her funeral discourse in the Methodist Church at Independence, Mo., to a large and appreciative audience. My mother was a noble woman, as all can testify who knew her; and she died as she lived, at peace with herself and all mankind.

A. J. FISHBACK.

At Independence, Mo., Oct. 22, 1871.

NOTICE OF LECTURES.

Last winter we lectured every Sunday for six months in St. Louis, and could not go out of the city a single Sunday; but this winter we are completing arrangements, which we trust will soon be consummated, to secure other speakers for the city, so we can get acquainted with the friends in other localities near the city, where we can conveniently reach them on Saturday and return to our store on Monday, and where churches or halls can be procured for little or no expense. Other expenses can be readily arranged with us by early application, as we are anxious to extend our personal acquaintance in the towns near our place of business, and spread more generally our books and papers.

WARREN CHASE.

Mrs. Lucia H. Cowles, an excellent, able and faithful lecturer, residing now at Clyde, O., and formerly of Chardon, O., is now ready to make engagements for lectures during the winter; and those who engage her will be well paid and satisfied with her services, as they ever have been during the many years she has labored in the cause in Ohio. We hope the friends will keep her busy, as there is surely need enough of all the able speakers we have in the field, who are willing to go from their homes, and lecture for the small compensation usually paid.

NOTICE.

Any books kept for sale in St. Louis will be forwarded by us by mail or express, as ordered, on receipt of advertised prices, as well as any of the liberal or spiritual literature, of which we keep a complete assortment at 414 North Fifth Street, St. Louis, Mo. WARREN CHASE & CO.

Saved by Spirit Interposition.

We clip the following important statement from the Wakefield (Mass.) Banner of Oct. 28th, 1871:

MR. EDITOR—Permit me to lay before your readers a true statement of "the dream or premonition, or whatever it was," that warned us of the fire which occurred at the Eaton place. About three o'clock that morning I was awakened by my spirit friends, as I often am. I arose, lighted my lamp, walked about my room, and went back to bed. I was wide awake. I put out the lamp. A voice spoke to me and said, "Mark now an entirely new influence that comes to you." Soon I saw, or rather experienced a vision. I was in the midst of a fire, in which one man seemed to be prominent. All the accompaniments were there—the noise, confusion, smoke, &c. When I came to a normal state, I at once distinctly recognized the vision as given by my spirit friends, but thought it was to show me their power in displaying the scenes at Chicago. I lay there thinking about it, when I heard the word "futile" spoken. I did not then know its purport; but soon another vision opened before me. I caught the words "famine" and "shelter," and knew that an effort was being made to improve me with the consolation of the people of Chicago. This vision faded away without producing any of the effects of a reality. The voice spoke again: "This vision falls to you; it is the only way we can teach you." After awhile I fell partly asleep, and was awakened by an unpleasant dream. Immediately I thought it was to show me their power in displaying the scenes at Chicago. I lay there thinking about it, when I heard the word "futile" spoken. I did not then know its purport; but soon another vision opened before me. I caught the words "famine" and "shelter," and knew that an effort was being made to improve me with the consolation of the people of Chicago. This vision faded away without producing any of the effects of a reality. The voice spoke again: "This vision falls to you; it is the only way we can teach you." After awhile I fell partly asleep, and was awakened by an unpleasant dream. 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