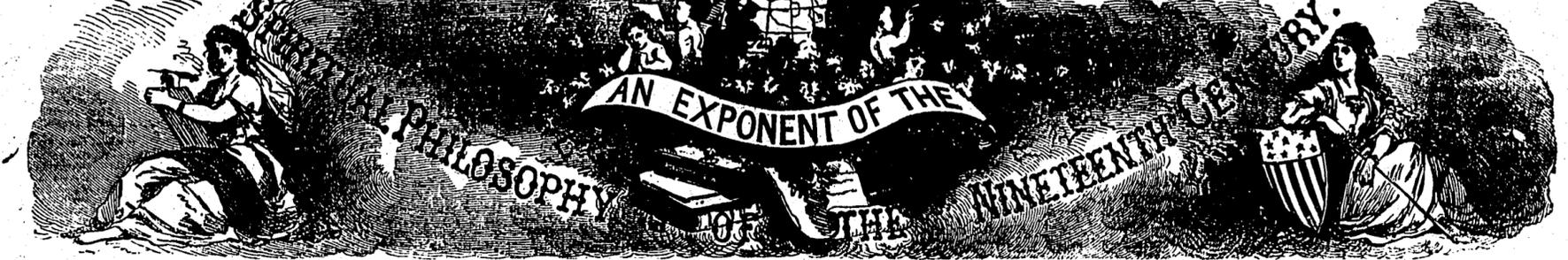


BANNER OF LIGHT.



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Spiritualism.

Written for the Banner of Light.

MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD.

"Thou shalt not suffer a witch to live."

The above "thou shalt the Lord" is said to have been spoken from the mouth of Moses of the "Pentateuch."

The following, of like import, is from the "Northwestern Department, W. F. Jamieson, editor," of the paper published by Moses of the "Crucible": "MEDIUMS VS. IMPOSTORS.—One of the best physical mediums in the United States told me he knew that a certain dark circle medium (so called) was an impostor, for he saw him clairvoyantly perform the tricks which he palmed off on the public as spiritual. I asked him why he did not advertise him as a humbug, inasmuch as every impostor must suspect of true mediums. I trust the self-styled 'defenders of mediums' will make a note of his answer. He said, 'Should I do so, the Spiritualists would denounce me and charge me with trying to build myself up by pulling another medium down.'

He was correct about the result, for it has been verified in dozens of cases. In order to escape the storm of indignation which some of us have encountered, he bowed his head in silence while fraud was perpetrated in his presence."

And this, in like vein, is from the pen of the editor of the Golden Age, in reply to an invitation from John Gage to attend the late convention of Spiritualists at Vineland:

"MY FRIEND—I thank you for asking me to attend your convention. Many labors keep me at my office desk. The phenomena of Spiritualism have interested me greatly. But I have had bad luck with mediums. Sooner or later, nearly all of them (in sitting with me), have exhibited traces of impostors and cheats. Thus I have known a medium who, after the manifestation of genuine marvels such as would impress and satisfy the most skeptical inquirer, has condescended to the petty trickery of producing raps with his hand, and of moving a table with his foot. There is so much that is genuine, cheering and magnificent in the better and higher phenomena of Spiritualism, that my blood grows hot with indignation at the insincerity of mediums who will use the most sacred of facts as the warp and woof of the meanest of deceptions. You ask me to send a sentiment. I would like to send it in the form of a scourge to drive out the pretenses of the same. I hope you will pass a resolution whipping the rogues who steal the livery of Spiritualism to serve their devilish selves therewith. By as much as I love truth, by so much do I hate fraud. My experience with Spiritualism teaches me that, as it is ordinarily seen in the performances of mediums, it is about one half truth and the other half humbug. I am yours frankly, THOMAS R. HAZARD."

And this ditto upon witches comprises the comments of the editor of the "Present Age" on his of the "Golden Age" letter:

"We like these plain, honest words, and we think there are few indeed, after such an experience, would form a more favorable opinion of the genuineness of manifestations than he here expressed by Mr. Tilton. His experience has been like that of thousands of others, but we are glad to record the fact, in his own words, that he has not, like many investigators, upon the first discovery of fraud, pronounced all mediumship a humbug. Notwithstanding his discouraging experience, he believes, if we do not misapprehend him, that one-half of the intelligence coming through spirit mediums is as it purports to be, from the spirit-world. No one conversant with the writings of Mr. Tilton, for the last year at least, can doubt his position with reference to this great spiritual movement, and will rejoice to hear him, after careful investigation, proclaim to the world, through the columns of the 'Golden Age,' that SPIRITUALISM IS GENUINE, CHEERING, AND MAGNIFICENT IN ITS BETTER AND HIGHER PHENOMENA."

At the risk of being classed as one of the "self-styled," I should like to make a few remarks in connection with the above extracts, even should they trespass on some that have before appeared in the "Banner of Light."

Some men err through design, some through ignorance or want of discretion, some through lack of thought or experience, and some through the possession of too much of the fancied "knowledge that puffeth up." I suppose that the dogma of "Moses of the Pentateuch" was inspired by design, and from a determination on his part that no witch or wizard or prophet (for they are all the same) should be permitted to encroach upon his assumed prerogative of divination. This has been the ecclesiastical idea, that has always been enforced by the Orthodox priests, so far as they had or now have the power to persecute the mediumistic successors of the prophets of old, although they cannot at present put them to death, as they did Joan of Arc and thousands of others, a few scores of years ago. The will, however, doubtless remains the same; and should the present clerical conspirators succeed in establishing their proposed theocracy in the United States, it is not only possible but probable that the attempt will be again made to enforce the law of Moses against "spirit mediums," as in the days of "Salem witchcraft." These conspirators err not so much from ignorance or want of experience as through design (coupled, perhaps, with a great lack of discretion); and it would be a mere waste of words to seek to restrain them by arguments or appeals addressed to their reason or consciences. Such as they have ever depended for support upon the power that wields the sword, and can only be kept down when it is held in opposing hands between them and their coveted victims. So with men of science (falsely so called). These are most always too full of themselves and their fancied superiority and knowledge to learn anything outside of their own schools. As a class, they are spitefully opposed to all spirit phenomena, and would doubtless, should the priests succeed in establishing their Mosiac theocracy, willingly stand by and consent to the imprisonment, or death at their hands, of every medium in the land, as Saul of Tarsus did to that of Stephen, but a short time before the "knowledge that puffeth up" was so effectually knocked out of him by a spirit manifestation too unmistakable to be resisted, through which he was made physically blind, that he might be enabled spiritually to see—a fact that some of

our learned savans should "make a note of." These belong to the orders of scribes and Pharisees, that Jesus of Nazareth never sought, either by word or spirit manifestation, to convince, well knowing that any attempt to reform or enlighten them would be but waste of time, and like "casting pearls before swine," that would be sure to "trample them under their feet," and probably "to turn and rend" the giver.

But, much as our mediums may have to apprehend from the rancor of their theological and over-learned enemies, they have, in my judgment, quite as much to fear from the indiscretion and ignorance, or lack of thought and experience of their friends, such as, I apprehend, is indicated in some of the quotations I have prefixed to these remarks.

Probably I may say with truth that there are but few who have had longer or more varied experiences in relation to the phenomena that occur through "spirit mediums"—however little my ability may be to appreciate them—than myself; having been favored, for the last fifteen years and more, not only with leisure, opportunity and pecuniary means sufficient to enable me to prosecute my investigations, but also an earnest inclination toward the subject, and a desire to arrive at the truth in all that relates to spirit mediumship and the "spirit-world" alike, whether of good or evil import.

For several years after I commenced my inquiries I was constantly experiencing what he of the "Golden Age" might call "bad luck with mediums," and thought, like him, that about one-half of the manifestations I witnessed might be clear "humbug," and (unlike him) that a good part of the remainder was closely allied to it. I persevered, however, under great discouragement, until at last (as I suppose) began to learn something more of the delicate laws and conditions that govern in the intercourse between the two worlds than lie on the surface, and at last was forced to acknowledge—through evidence furnished by hundreds of most unmistakable experiences—that a very great majority of instances of failure or supposed deception that I had hitherto charged upon the poor instruments, was, in fact, justly chargeable to myself and to my ignorance of the inspirational laws and nice conditions that it is absolutely necessary to observe and obey in our intercourse with the denizens of the "spirit-world." I found at last that the exquisite harmony that should exist in all spirit circles in order to insure truthful communications, may be likened to a deep well, wherein truth lies at the bottom in the likeness of a nobly engraved medal of gold. So long as we look upon it reflected through the clear still water, it appears to the eye in all its perfection of shape, color and inscription; but drop the minutest pebble into the well, and thus disturb or agitate the medium through which we behold it, ever so little, and instead of the fully-developed and clearly-discerned coin, we see a fantastic exhibition of something, it is true, but a something that we can liken to nothing beside in heaven above or in earth beneath, and which, if not previously notified of the fact, we could take our oath, no more resembled a beautiful embossed medal, than Hamlet's cloud resembled a weazel, a camel, a whale, all at the same moment! And yet the real coin—that emblem of truth—remains precisely the same, with all its beautiful, distinct embossment and supercription. Nor does the apparent "humbug" belong to the shimmering water alone, but more to the hand that, through ignorance, inadvertence or design, dropped the pebble, and thus disturbed the equilibrium or harmony of the medium through which it is reflected to the eye, just as a rude or even trifling shock given to that most sensitive of all existences—the mind of a spirit medium—may, quick as a flash of lightning, change the whole character of a communication from the other world, and convert what was but a moment before a truthful vision of indescribable beauty, into a fantastic mockery or an apparent "humbug" or "cheat." Or that it may again be likened to the action of the mind in sleep; during which, when all the organs are in harmony and the body is in a state of perfect repose, a vision of surpassing beauty may present itself to the interior sight, which, had it been previously obscured or distorted by the presence of a piece of indigestible cheese in the stomach (of the sleeping medium), or a glass of bad whiskey, might have been changed into a fantastic Merry Andrew show or a "goblin damned." Or as Sydney Smith so much better (though unwittingly) both illustrates and expresses it:

"A person may, in some cases, sleep so soundly that the firing of a pistol close to his ear will not rouse him. At other times the slightest sensation of light or noise will awaken him. A sort of intermediate state between these two is that where the sensation comes to the mind in so imperfect a state that it produces some effect upon the currents of conception without rousing them. If there is a window left open and the cold air blows in, the sufferer may think himself on the top of Mount Caucasus, buried in the snow; or the growling and noise of cats may transport him in imagination to the opera!"

Similar psychological phenomena to these, most investigators must have witnessed in divers instances in the presence of "spirit" or clairvoyant mediums under the multiplied and varied phases of their wonderful gifts, especially if we substitute spiritual for material causes of disturbance. So remarkably sensitive was a medium whom I used to sit a good deal with, that on an occasion when he was conversing with me in his normal condition with his back to a window, by which, a good many persons were passing, I could not help noticing the changes of countenance that were rapidly succeeding each other as one after another passed by, and that too when in a position he could not see them. As one went by, a placid smile might rest on his features, which would quickly vanish as another approached, to give place, may be, to a savage scowl, or spasmodic shudder, or sinister cast of features, whilst the next moment his whole countenance might be

lit up with an angelic expression resembling very much that which artists endeavor to affix to their pictures of aviators and saints. Of all this, the medium seemed to be perfectly unconscious until I queried with him about the cause, when he said that all these changes of countenance denoted the peculiar spirit sphere which the different individuals who passed by the window dwelt in or belonged to, and that whatever external appearance any person might put on or exhibit before the world, it counted nothing when the spirit's test became tried upon him, for then the real character would be infallibly penetrated and exposed in spite of all attempts to disguise it. He further stated that when his attention was directed that way, he could sense or feel the peculiar spirit influence that accompanied each individual that came into or near his presence, as plainly as he could feel any material thing with his hand. So sensitive was this medium to mesmeric or magnetic influence, that with one pass of my hands I could put him into a profound sleep, and that, too, without touching his person. As I passed my hands downwards before his face, he would bow his head and become instantly unconscious—or whilst sitting several yards from me, I could cause him to dodge by striking my finger in a direction toward him—the same as if I had struck him a blow with a stick—which he said would not be more real than was that he felt from my distant finger.

To obtain reliable spirit communications, it is absolutely essential that the mind of the medium should not only be kept undisturbed by any outside influence, but remain entirely negative. All that is positive should approach it from the spirit condition of life; and so long as it can be preserved in this quiescent state, all other conditions being right, truth may reflect itself through the mind of the medium as clearly as it does from the coin at the bottom of the placid well. But whilst in this negative state the mind of the medium is more sensitive to the presence of any disturbing influence than even the water in the well—with this difference: that while it requires a material substance to agitate the one, it takes a spiritual or mental substance to disturb the other. A circle of kindly disposed persons convened at a séance may engage in moribund uproarious enough to jar the surface of the water in the well, yet so long as perfect concord prevails, the good-humored hilarity, by promoting harmony of spirit, may rather assist than hinder the even flow of spirit communication; but a bit of ruffled brow, or enter the circle and indulge in spiteful, or even suspicious feelings, his thought (disguise it externally as he may) will embody itself in a spirit element adapted to itself, and penetrate the sensitive mind of the helpless negative medium with a chilling blast as fatally disturbing or distorting to his or her mediumship as that instanced by Sydney Smith, or as the descent of a rock would be to that of the water in the well. I have myself witnessed many scores if not hundreds of instances of this kind. In the early stages of my sittings with the medium I have just alluded to, I used to occasionally take others with me, sometimes to gratify them, and at other times from motives of curiosity. On one occasion I took a clerical friend, whom I considered (except that he was rather narrow and bigoted in his religious beliefs) a good man. The séance was very unsatisfactory, there being little if any spirit power exhibited. After my friend had left, the medium was entranced, and feeling somewhat vexed I querulously asked how it was that I could pick up almost any Tom, Dick or Harry, from the street and bring him into the presence of the medium, and obtain satisfactory spirit utterances, whilst in such an instance as the one I have named the spirits seemed all to become dumb? I trust that some of the self-styled accusers of mediums (in Moses' Northwestern Department) will make a note of the answer I received from the spirit-guide of this medium, for therein may perhaps be found a key to unlock the mystery that attaches to some of the unlucky failures that occur.

"How," said he, "would you feel in the presence of a rattlesnake that was all the time spitting poison at you?" The fact is, that however desirous a spirit may be to communicate, the presence of such a person throws a poisonous atmosphere around a medium's mind that unfits it to reflect truthful spirit impressions; unless, perhaps, it so happen that such a person has strong psychical powers, in which case, as it is a law in spirit-life as well as in earth-life, that "like begets like," the medium's mind may become so impregnated with that which is reflected from the malign influences of a spiteful or suspicious person present, as to utter or act out a counterpart of the very thought that is uppermost and most positive in the visitor's mind. I have been assured by a friend of mine (not a medium), whose word I am sure no man who knows him would doubt, that he was once impelled, while sitting at a table in a dark circle, to kick with his foot against the leg of a man present in spite of his strenuous effort to resist the strange power that controlled it. This was probably caused by a strong psychological influence that was present, either in the person of one or more in the circle, or from a mischievous spirit out of the flesh, that in accordance with the aphorism I have quoted, was attracted to it. Whether the person that was thus fraudulently kicked "bowed his head in silence," or whether he ever "advertised the medium (that was present) as a humbug," I have never learned.

Those who have witnessed the astonishing control that an expert physiologist (such, for instance, as Professor Cutwell) obtains over his subjects simply through the exercise of his will-power, may readily conceive what have the presence of a person possessing but a moderate share of his power may thus make with the phenomena that occur with spirit media, without even himself being aware of the serious disturbance his own will may unconsciously create. As we cannot expect to "gather grapes from thorns nor figs from thistles," so no doubt our

spirit-friends, in making their selections of mediums, are governed in a degree by their natural abilities and proclivities. If Daniel Webster speaks as tersely and powerfully as he did when he stood in the United States Senate Chamber, he must communicate his ideas to a medium of equal powerful brain structure as he possessed, to have them "syllabled" with equal force and effect, and perhaps the audience who is listening should be as capable of appreciating the full force of the words as were his fellow senators to give the medium even then full inspiration. As it is, spirits cannot get control of many such brain structures as Webster possessed, and therefore have to impress their ideas on inferior organisms, that are often only able to give them forth indistinctly embodied amidst a mass of their own redundant verbiage and platitudes. In the good time coming when "Spiritualism" becomes more popular, the defect may possibly be in a degree remedied, unless, as has almost always hitherto been the case, these more talented mediums turn traitors to the higher intelligences, and become of the order of "rogues" (denounced by him of the Golden Age), who steal the livery of Spiritualism to serve their devilish selves therewith, not only in the pulpit, but on the rostrum or wherever else such doves and popinjays can strut and show themselves decked in their stolen mediocrity plumes. So, too, with mediums for physical manifestations; it may be that such organizations that are best adapted to execute tricks of jugglery when in the normal state, possess qualities or proclivities that render them better adapted instruments in the hands of spirits of a certain class, to perform similar feats when in an abnormal state.

The more I have investigated the phenomena of "modern Spiritualism," and the wonderful, complex character of spirit mediumship, the more clearly I have been enabled to comprehend how exactly its character and phenomena correspond to those which occurred through the ministrations of Jesus of Nazareth and his mediumistic disciples. With a little modification or explanation of the terms used in the New Testament, the parallel seems complete. Addressing his discourse to the chief priests of that day, Jesus said to them, "The publicans and harlots go into the kingdom of God before you." Now, what did Jesus mean by "the kingdom of God?" Certainly not a place, but a condition, a gospel or a dispensation of some kind—such, in fact, as he first brought to light and preached in Judea; which gospel the publicans (receivers of the public revenue) and harlots were more ready to accept than were the priests of that day, just as they are the gospel of modern Spiritualism now. What chance, let me ask, would spirit mediums have to announce the "glad tidings" that Jesus did, and do his works, in any synod of ministers or priests that could be convened out of all there are in New York? Not a thousandth part, I take it upon myself to say, (even if allowed to speak at all,) that they would have in Tammany Hall, though surrounded by every harlot and publican in the city, Tweed, Connelly, Hall, and all their thievish clan included. How characteristic, too, of the learned and ruling orders in Church and State as they were in that day and as they are in our day! "Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." How exactly does this attitude of the scribes and Pharisees toward the gospel of Jesus tally with the relation the same classes of society hold toward the gospel of Spiritualism in our day! The parallel is too self-evident to need illustration. Where is there a church, a university of learning, a legislature, or a convocation of learned or scientific men, in all our land, that would not "shut up" the mouth of any inspired preacher of the gospel of modern Spiritualism, (ay, and of ancient, too), should it be opened in their presence (or, in fact, anywhere else, if they could)? or the conductor of either the secular or religious press that will permit its beautiful truths to be alluded to in his columns, otherwise than to sneer at them? How exactly, too, do the leading texts and traits of the gospel preached by Jesus and his disciples accord with those of "modern Spiritualism"? "He," says Jesus, "that believeth on me, the works that I do shall he do also; and greater works than these shall he do." And what are these works? "And," again says Jesus, "these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; and they shall lay hands on the sick, and they shall recover." Now, who are those that speak with "new tongues" in our day? Hundreds of inspired spirit mediums do so, but not one church minister or priest, so far as I have heard! Who "lay hands on the sick, and they recover"? But few ministers and priests, but thousands of healing mediums, through the whole length and breadth of the land! And what did the chief priests and scribes and Pharisees say of these works of Jesus and his disciples in their day? Why, precisely what the same orders of men say of the spiritual mediums who do like things in our day. In the one case, they are "filled with new wine" (or drunk); and in the other, they cure through the "power of the devil." And how were the disciples of Jesus ordained to preach the gospel? Why, not until they received the Holy Spirit from "on high," as the spirit mediums and ministers do, of our day, and as the priests and ministers of the churches do not, and ridicule the others for pretending to.

Who is there that, having attended developing circles, has not seen a well developed medium (a spiritual bishop) lay his hands on the heads of younger disciples in the faith, or make magnetic passes over them, and thereupon "a power descend from on high," through the vessel fitted for the purpose, and the newly ordained ministers begin, unconsciously to themselves, to speak the words that in that selfsame hour are "given them to speak," sometimes in their native, and at other

times in strange tongues? But who is there that has ever known these Christian tests of Jesus' discipleship to visibly follow the mocking ceremonies of the sepulchral-voiced bishop of the churches as he lays his hands on the head of his newly-ordained minister, and pronounces the useless words, ("having the form of Godliness without the power;") "Receive ye the Holy Ghost." I have myself seen Dr. Newton so filled with this "power from on high," by virtue of which he ministers and heals, that, after he got through a successful day's work of healing, by "laying on of hands," there was so great a surplussage of the magnetic power still left in his system, that, upon his resting on one knee, so that I could raise my hand several feet above his head, I felt a current ascending as perceptibly as if it had been blown from a small bellows. On another occasion, when I went to hear the late Achaes Sprague speak whilst entranced, a clairvoyant medium who was present told me (and I believe she spoke the truth) that she could see that the medium, while speaking, was protected from outside influences, and inspired by a vast number of glorious-looking angels or spirits, all clothed in resplendent white, who were arranged in a spiral column, commencing around her head and ascending high above, and that she distinctly saw the inspiration emanate from these angels and descend, through the centre of the column, in sun-like rays, on the head of the prophetic or medium. I know that such things as these excite nothing but the sentiment of ridicule in the minds of the "scribes and Pharisees" of our day, but I take comfort from the fact that their fathers, those "serpents and vipers," felt the same contempt for the divinely inspired gospel of Jesus in their day. I might draw from the New Testament matter to extend those similitudes between modern Spiritualism and the gospel preached by the great medium, Jesus of Nazareth, to an almost unlimited extent, but forbear for the present, and go back a little upon my subject, to the point where I was saying that the presence of some persons seems to throw a pernicious atmosphere around the mind of a medium that totally unfits it to reflect truthful spirit impressions. There were times when Jesus of Nazareth (no doubt from somewhat similar causes) could perform no miracles, (as manifestations of spirit-power were called in his day,) and it is a suggestive fact that in some of his most remarkable exhibitions of spirit-power, such as the transfiguration and the reviving of the (apparently) dead, he seems (while excluding most others) to have provided, on several occasions, that his three most mediumistic and impressive disciples should be with him. I remember hearing, some years ago, of a clergyman in Philadelphia going to a spirit-circle and defying (accompanying his bravado with a whack of his cane on the table at which the medium was sitting) "all the spirits in hell" to manifest themselves in his presence. And well he might, for it is doubtful, to my mind, whether there is any resurrected spirit, in heaven or hell, that could, even if astraddle of Balaam's tighthead, which abiding, mediumistic, manage to breathe, for a moment only, the poisonous atmosphere that must necessarily emanate from the venomous spirit of such a pharisaical specimen (I will not say of humanity, but) of the persecuting priest, as was represented in that man.

So, too, with the séance that was some years ago inaugurated at Cambridge, and conducted under the auspices of Harvard's learned faculty. Had there been fifty of the best spirit mediums present, the mere circumstance of the distinguished Ichaboo Professor refusing to be seated at the circle, and in the meantime pompously tramping to and fro, and declaring, in contemptuous tone, that he could not condescend to take part in the investigation of so foolish a subject as "modern Spiritualism," was of itself sufficient to render all that transpired entirely abortive, or an apparent "humbug." The casting of a hoghead of ink and another of night soil into the well at the same time could not more fatally unfit the water to reflect on its surface the true image of the medal that lay in its bosom, than would the spiritual stench and darkness that must necessarily have emanated from the malignant sphere of the arrogant, self-conceited professor, falling on the sensitive nerves of the medium present, have unfitted them for all truthful intercourse with the spirit-world. That there are such elements as spiritual fragrance and spiritual stench, as well as spiritual light and spiritual darkness, most good mediums are not only aware, but have suffered at times in consequence of the presence of the last-named elements, as it is highly probable those mediums did who were with the professors of Harvard. It was no proof of its absence because none of the learned faculty "nose" it. A colony of pole-cats may not be aware of the peculiar odor that emanates from one or more of their own number, but it does not require an over-sensitive medium of a more refined species to detect the unsavory smell even at a considerable distance, just as this highly sensitive "spirit mediums," who were present with the professors of Harvard, may have had their olfactory nerves greatly offended by the stench that exuded from the spiritual secreting organs of their learned brother, without either he or they perceiving its presence at all. Besides, spiritual things can only be spiritually discerned, which is a profound truth that but few of our learned savans seem yet to have comprehended, nor is it probable that they ever will, until they have discarded their pride of intellect and learning, and become willing to seek after truth in the spirit of little children; in which humble state Jesus Christ said we only can "enter into the Kingdom of Heaven;" and which Lord Bacon said is alike applicable and necessary in the successful search after all truth.

I have not infrequently known spirit mediums made sick, (even at times to vomiting,) through the presence of this spiritual stench, without any other persons present being seriously incommoded by it. Some years ago I used to sit pretty often in a circle with a highly sensitive medium

at a house that was occasionally visited by a very good man after the pharisaical order, who nevertheless used to bring with him such an unpleasant spiritual aroma that all manifestations ceased the moment he entered the house, even though he was unperceived by the medium or any one else present. I remember, on one occasion, when, as I suppose, the wind might be favorable or the spiritual elements were in a corresponding condition, we were sitting at a table and receiving communications in remarkably easy flow, when, without any apparent warning, the hand of the medium flew upward with a sudden jerk, and our spirit friends vanished. Whilst wondering for a cause we heard a distant gate open, and then the outside door of the house, and lastly, the one that led to where we were sitting, to give entrance to the person in question. The street was unperceived, and it was utterly impossible, from our location, that either the medium or the others present could have seen this person approach, and yet, had there been a Chinese junk not suddenly dropped on the table before us, we could not have made half so quick an exit as our spirit friends accomplished under a like pressure thrown upon their spiritual senses by an object yet distant.

[To be continued in our next.]

Spiritual Phenomena.

TEXAS—PHYSICAL MANIFESTATIONS, &c.

MESSES. EDITORS—In these ghost-roving and inexplicable light-seeing days, our hitherto quiet city of Austin is putting forward its claim to some small share of the notoriety such mystical affairs, real or supposed, are calculated to invest any place with, when once an item of this character becomes the property of the thousand-tongued reporter—Dante Ramer.

This much by way of preface to the quota of mysticisms our city is furnishing to the general fund. Upon the recent completion of the two-story stone building in this place, a boat and stove firm and a book and stationery firm rented it fully and opened out. Very soon unusual noises, proceeding from no visible agency, began to be heard, and promiscuous articles to be thrown around the house without any visible propelling force, and all this alike under the full glare of day light or lamp light; and so these things continued until the occupants, despairing of unearthing these day-prowling and nocturnal disturbers, and being unable to arrive at any satisfactory explanation of this occult power, the matter assuming the form of an annoyance, by displacing and breaking articles of merchandise, they made the facts known to their inter-cadate friends; the wisecracks were in turn invoked for a solution, and soon all the circumstances became public property.

The scene of these occurrences has been visited by hundreds of our citizens, the major portion of whom, previous to their visit to the place, entertained and expressed the belief that the whole matter was "an advertising dodge"; but somehow those who expressed these opinions seem not to really have been fully satisfied with their conclusions, and so, like their "more credulous brother mortals" (as they sneeringly regard believers,) they affirm their own credulity by winding up with a knock for admittance to the spirit-rendezvous; and, having been satisfied with the fact of the phenomena, they go away, admitting the facts, but vainly endeavoring to reconcile them with some known law or scientific principle, preferring to enshroud the matter with a still profounder mystery, and cover it with an impenetrable veil of mysticism, than to account for it on the logical and well-attested hypothesis of spirit-power.

The Southern people of whom I am one, but unlike them in some things, I hope, are a people alike of deep prejudices and affections. The former had manifestation in any allusion to, or any reminiscence of the "Lost Cause." So deep is their sense of withered hopes, and so irremediable their feelings to the authors of their supposed grievances, that it seems to partake of all the manifestations of their nature; and somehow I think that our philosophy would not be so obnoxious to our people if the name designating it did not end with an "ism." Everything ending with an "ism" seems to them synonymous with radicalism. Religious, like political, growth, is slow, yet sure, however; and, with their political regeneration (which is only a question of time,) they will doubtless swallow the spiritual pill, also, and the sugar coating that time and its sequences will impart will make them wonder why they did not sooner recognize it as a sovereign panacea for constitutional bigotry and intolerance.

This progressively, W. N. BIVANT.

AN HOUR WITH A TEST MEDIUM.

MESSES. EDITORS—On Thursday evening, Oct. 5th, I was fortunate enough to be present at a séance given by Mrs. Mand Lord, at the residence of a wealthy gentleman of Chicago; and, having seen but little in the Banner in relation to the remarkable manifestations that occur in the presence of this lady, I will give you a brief sketch of the séance.

About thirty ladies and gentlemen were present, the greater portion of whom were, like myself, strangers in the city, and had never attended a séance given by this remarkable medium. The number being so large, two sittings were given, in order that all might have an opportunity of witnessing the manifestations.

The first circle, composed of some fifteen ladies and gentlemen, was arranged in the following manner. The chairs were placed in a complete circle, touching each other, and the members joining hands, the medium occupying a chair in the centre of the circle. After forming the circle, Mrs. Lord placed a guitar across the laps of two of the circle, and a small bell in that of your correspondent. The gas was then turned off, and in a few moments a spirit-hand touched that of the writer, and seized the small bell, and started around the circle, ringing it loud and strong. The guitar at the same time was thrummed, and immediately commenced floating and playing a beautiful air, at times resting upon the head of some member of the circle, and again circling far above the reach of any one present, and flying, as it were, with the rapidity of a bird, around the room. Immediately after the music commenced, spirit voices could be heard all around the circle, giving their names, and even hugging and kissing their friends. Spirit-hands clasped ours, and all felt that "it was good to be there." A Methodist "revival" was nothing in comparison to the joy manifested on that occasion by the meeting and recognition of friends and relatives in and out of the form. It was truly a "love-feast," and one that will long be remembered by all present. A lady met her husband; a father and mother, two little children; a young man, his father; an old man, his son and daughter. Others met, pressed the hands and heard the loved voices of many friends and relatives; and not one present but touched the hands, heard the voice and recognized one or more of their spirit-friends.

To prevent the possibility of deception—no conditions being imposed—the medium kept clapping her hands constantly, not ceasing for a moment, and, the greater portion of the time, in conversation with different members of the circle, seeing and describing spirit-friends.

The second circle was formed, and the same character of manifestations occurred as in the previous sitting—every one present feeling the touch, clasping the hands and recognizing spirit-friends. The same conditions were observed as in the first sitting.

By request, Mrs. Lord also gave a light or cabinet séance. An *impromptu* cabinet was arranged out of a closet. A door was fitted with a square hole opening in the upper part, over which a black cloth was hung. After the "cabinet" was arranged, Mrs. Lord requested that some skeptic would come forward and tie her. A gentleman stepped forward and tied her hands behind, plugging her wrists and arms together, and ending by a peculiar tie in front, that, if disturbed, would easily be noticed by those present. She then entered the closet, and in a few moments spirit-hands were thrust out at the opening—various sizes and kinds of hands being shown. The crowning point, though, was the presentation of a spirit-face at the opening—that of a young lady—which was seen by all present. The door was then opened, and Mrs. Lord was found to be tied precisely as she was when she entered the cabinet. Again entering the closet, more hands were shown, and a glass of water called for by the medium. A goblet of water was passed in the opening by a gentleman, which was taken by spirit-hands, and a portion of it spilled upon the head and bosom of Mrs. Lord. The door was again opened and the ropes were found undisturbed. She again entered the closet, when more hands were shown, and still another face—that of a middle-aged lady. The door was again opened and the medium found tied, as at first. At this stage of the séance the medium being exceedingly fatigued, all present agreed that she had been bound and tested sufficiently, and that she should be released. She again entered the closet, when her spirit friends untied the ropes, threw them out to the audience, and the medium stepped out free.

The narrow limits of a communication, or even words themselves, could but faintly describe this scene. Mrs. Lord is a young married lady, possessing in appearance, and exceedingly polite and affable, and is the idol of a large circle of friends and acquaintances in Chicago. Her honesty as a medium, and purity as a lady, cannot be questioned. Every one present retired, fully satisfied that they had been richly rewarded for their visit, not believing in spiritual manifestations, but knowing that our friends who have gone before can and do and did, on that occasion, manifest their presence and give us kind words of greeting. Did Mrs. Lord's circumstances permit, she could, through her mediumship, bring thousands to light in the happy knowledge of immortality. May the angels protect her, and may she long live to be a willing instrument in their hands to accomplish good.

MANIFESTATIONS THROUGH DR. SLADE.

MESSES. EDITORS—As I have been informed, you are anxious to obtain information from all sources which will contribute to elucidate or sustain the philosophy of Spiritualism. With the desire of giving my mite, I address to you these few lines. I have been passing through the various phases of skepticism, and only lately have admitted to myself that I stood upon the threshold of the promised land of truth. I owe a debt of gratitude, in this connection, to Dr. Henry Slade, No. 210 West 43d street; for this gentleman, without using one argument to persuade, or one effort to control my judgment, has from time to time permitted me to witness manifestations of such startling impressiveness that conviction was a necessary consequence. Several persons of my own acquaintance have had a slate in their hands, without Dr. Slade touching it, and the slate was covered with intelligible writing. This phenomenon was of itself sufficiently marvelous; but it has been my pleasure to have observed a manifestation still more remarkable; and, as I was informed by the intelligence that it was entirely novel, I feel bound to communicate it. While having a séance with the Doctor, both having our hands on the table, where a slate was lying, our attention was excited by hearing the sound which is produced by the process of writing on the slate. Not for a moment supposing but that our senses deceived us, I raised the slate, and was surprised to find that there was a written communication. Upon examining, we found that a small splinter of slate pencil, so small as almost to elude observation, was on the table, in a position so as to have been in contact with the slate. But, in order to convince ourselves that there was really no mistake, we replaced the slate in its position, and joined hands on the table, at a point perhaps two feet distant from it. Immediately the fragment of pencil was in motion, as was evidenced by the peculiar sound alluded to; and presently a tick was given, which has always been a signal that the writing was finished. On raising the slate, we found the words, "God bless your souls."

This is a novel manifestation, as I was afterwards informed by Dr. Slade, and I also received the same information through the intelligence present. I have been the witness of many remarkable performances at Dr. Slade's, but this certainly is superior to anything which I have heard of or seen before. I shall endeavor to communicate, through the columns of your journal, anything of this character which, in my opinion, is of value.

H. H. G.

New York, Oct. 25, 1871.

"THE VALUE OF A DREAM."

Under this head we find a story going the rounds of papers which would not, under any circumstances, publish it if it were called "A valuable case of spirit direction," which it really was to the gentleman concerned. We give the narrative just as we find it, prefacing it with only this statement, that any one conversant at all with modern spirit phenomena will recognize the fact of such invisible power in this case, for, we are told, "do what he would, he could not dismiss the dream from his mind." The account, published in the Hartford Times of a recent date, runs as follows: "One of our most prominent and wealthy citizens had purchased a slightly piece of land outside the city, but within the town limits, and the purchaser was troubled somewhat because he had been told that he could not get water, owing to the elevated position of his land, without digging further Chinawards than any one would be likely to undertake. As we said, this troubled him. He wanted a well on his place, and, although a man of great energy—one who never allowed any obstacle, no matter how great, to turn him from his path—he hesitated long before undertaking his task. The thought of excavating for a well through half a mile, more or less, of solid rock was enough to deter the stoutest heart. At this juncture, before he had resolved upon anything definite, he dreamed that he had set a gang of men to digging for a well on a certain (in his mind) well-defined spot, and that after digging a few feet, before the rock was reached, water flowed in abundance. The gentleman, though not a bit superstitious, and holding dreams as lightly as any body was, more impressed with his sleeping vision than he would have cared to acknowledge. At first he would have scouted the idea of digging for a well, but he would not dismiss the dream from his mind, and finally resolved to test it, but without any real belief that his dream would be verified. He set his men to work, and, abundantly flowed, and thus the dream fully came to pass. We have seen the well with our own eyes, and the dreamer, who is a gentleman of undoubted veracity, assures us that our story is true."

[From the Louisville Courier Journal, Oct. 31.]

CURIOUS OCCURRENCE—A MAN STEPS OUT OF HIS BODY.

Mr. B.—a resident of this city, who is noted for the acuteness of his perceptive powers, his intelligence and scrupulous veracity, reports the following incident, which he states to be true, and the genuineness of those who seek to know more of the nature of man, especially since Mr. B.—is not a Spiritualist nor an Orthodox Christian, who might be suspected of credulity, but a materialist, who believes that the soul is the result of physical life, and that it ceases to exist as an individuality when physical life ceases.

Mr. B.—says: "Some years ago I lived in St. Louis. My residence was on Olive street, and I occupied two stories of the house. We did our cooking in the first story, and our sitting room was in the second story, from which there was an outside and inside stairway by which we could go down to reach the street.

"One evening, returning home about midnight, I sat down in a rocking chair in our sitting room, while my wife went down stairs to prepare supper. From the kitchen she could have seen me if in a semi-transparent state, but she did not see me. The stairs, however, were so dark that I did not go down stairs. I must have been but a few minutes sitting in the rocking chair when I had an impulse to go down town. I had no special business, but felt that I must go, and I seemed to go down stairs by the outside stairway. I was not conscious of my mind or senses at all, but I felt as if I was out. I noticed that the street lamps were lit. Coming to an alley crossing that was muddy, I considered that it was necessary to make a little effort to spring across it, and was not at all that I was much further than I had anticipated. Walking in the mud, I thought I would spring up and see how high I could jump, and, making the experiment, I was astonished to find that I had jumped so high that I looked into the second story windows, and it seemed to require something of an effort to reach the street level. Passing on down the street I met many persons returning from work, and it struck me as singular that none of them gave way to me. I had to get out of their way or they would have run against me. I came opposite a bank and noticed that there was a light inside. This did not astonish me, but I knew that it was a bank, and I was suddenly seized with the dread lest the man should look up, and supposing I had come in with some felonious intent, do me some harm, as by shooting me before I could explain how I got in after the door was locked; in considerable trepidation, I for this reason stepped forward, and I did not remember that I could go out where I had gone in. Wishing to have the man see me without being started, and thinking that the best way to excuse my presence, was for him to see me between him and the door, I went round to his side to attract his attention, but he did not seem to see me even when I stepped forward. I attempted to put my hand on his shoulder to insure his attention; somehow I could not touch him. I spoke to him, but he did not seem to hear a word that I said. Recollecting that now I had no way out, I went out through the door, and went straight home, as on being only a few minutes away, as on being down town, that I did not give any way to me. I had still to step aside, or they would have run against me. On getting back to my sitting-room I settled myself in the rocking chair, and the next thing I knew my wife was shaking me to have me wake up for tea. 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Free Thought.

SPIRITUALISM—THE NATIONAL CONVENTION AND BOARD OF TRUSTEES CRITICISED.

Messrs. Editors—A copy of your interesting and valuable paper, Nov. 11th, is before me. I read the "Introductory Address by the Controlling Spirit" with very great interest.

What a great and good work has been accomplished in a very few years, and what a hope have we for the future. How happy should we be that live in this age when the angels descend from the higher spheres, and dwell with us, giving us counsel, consolation and peace.

To me, Spiritualism is a science—the science of religion. It comes with its objective facts, and through reason demonstrates that our life is continued beyond this mortal; that there is a spirit-world; and having demonstrated this—

which is the most important fact that the mind can conceive—it then demonstrates, at least to a considerable degree, the relationship of that world to this, and to that, and hence our duties to each other. As such it came to me, when I had passed out of the myths of the old theologies, as a morning sun, replacing trembling hope with confident assurance.

If Spiritualism be a science, it is plain that great things may be expected of it; that it will ever grow and remain; and among its effects will be this, that all religions will be reduced to one, and that one will be natural, reasonable, consistent in all its parts, and permanent. If it be not a science, then it does not differ from other phases of delusion and superstition only in this, that it may be upon a higher plane of freedom and intelligence, and may be also more injurious, as it is more brilliant and fascinating; and even its freedom may give more of license, and its intelligence more of diabolism.

But Spiritualism, as it seems to me, has now its scientific side, where facts and reason—a true philosophy—prevail, and a side not scientific, wherein are all the unproved and unprovable suggestions of wild fancies and untried imaginations—the chief stock in trade of other religions. And to the extent the latter prevail over the former, to that extent does Spiritualism lose its true, distinctive and valuable characteristics, and disappear among the credulities, the absurd errors and superstitions of those forms of belief that have no foundation in scientific demonstration.

That there should be qualities of Spiritualism, evolved and exhibited, corresponding to these different phases of Spiritualism, might eventually be expected, and I would not like to deny that it is so. Thus, as it has always been, and is now, with those that depart from the scientific basis, the more paradoxical the dogma, the more extravagant the claims, the more impossible the asserted doctrine or principles, the more divine, the more sacred and imperative it is supposed to be.

I find in this paper now before me the address of Victoria C. Woodhull, President of the American Association of Spiritualists, to the Association, on taking the office, published and adopted, as it is said, by the Board of Trustees, as an expression of their views and the voice of the Association, pledging themselves to the support of the plans therein proposed, &c.

As this document, according to my view, contains many startling innovations, doctrines, assertions and phantasies, greatly at variance with the views of those Spiritualists that are still attached to the landmarks of knowledge, and to the same reason and judgment that they would exercise in other affairs, I propose to call the attention of the public to them, by your kind leave, through your valuable paper.

The foremost prominent error that I wish to notice, is the assertion that the spiritual organization is a "Political Organization," "virtually," or otherwise. Allow me to say, Messrs. Editors, that I am very greatly surprised, not perhaps that the *distingue* aspirant for high honors should have asserted, but that the Trustees should have adopted the statement! What! so soon, and in this country, a religious association has become a political one! Did these Trustees reflect on what they were doing? Have they reflected on what they have done? One of the greatest reforms of modern times, and one effected by hard, long and continuous struggles, is the separation of Church and State, of religion and politics, and the Spiritualists have hitherto universally approved, and even now are battling—perhaps I had better say lately have battled—the dogmatists of the dogmatical test that God and Christ shall be recognized in the Constitution; and now shall this religious association, in its early childhood, so full of promise of something better than other religious denominations that it would avoid sectarianism and proselytism, all force and inquisitorialness and interference in matters of religious faith, now abandon all its high pretensions, follow in the wake of all other religions, that, on the acquisition of strength, have cursed mankind by a diversion from the religious field to the political? Then, indeed, would these others exclaim, "Oh, Lucifer! son of the morning, how hast thou fallen, and become like one of us!"

And, having concluded to make or regard this organization as a political one, what do they propose to do with it? The one elected president seems, before that time, to have been the president of the "Woman's National Suffrage Association," and, as soon as elected—by what right I know not—she immediately converts the Woman's Suffrage Association into simply an adjunct of the Spiritist Association, and the trustees submit, and are even delighted to be tied to the tail of that kite, or if I must, from my humble position, be more dignified, say, to the tail of that comet.

And what next? The address made to that Association is the chief element of the address made to this, and such an address, such principles as are set forth, and such action as is proposed! Do the Trustees think they are truly representing the great mass of American Spiritualists when they pledge them to "plotting revolution," to "overthrowing this bogus republic," to "spontaneity in government," and many other things of no better character, not omitting "the great fear that she is to enact under the higher powers in this great change," &c.,—all, as it seems to me, more Utopian and fanciful than practical and real, and "can but make the judicious grove."

I will grant you that Spiritualism is considerable of a "departure" from the general landmarks of knowledge heretofore accepted, and much may be rationally expected from it; but I do not hence infer that one can indulge in high-wrought fantasies and call them truths. I have been often compelled to notice a disposition among Spiritualists to indulge in the wonderful, and to pronounce as "chief among them" him or her who is grandiloquent with the adjectives and most unmeaning rhapsodies! And it seems but a natural process, that the ones that become idolized for idiosyncrasies and monstrosities should come to think that these are the true stock in trade, and should strive to increase the stock.

Now let me ask, Are the victims of such wonderment, and the heroes of such self-aggrandizement, above all others, the friends, par excellence, of truth, of humanity and progress? Spiritualism, as a new entity, before it becomes a bright and solid body, may have to pass through a caustic state of existence, giving but an uncertain light, gaseous, wandering, and with a tremendous sweep of tail, making thousands of stars. But those who prolong this elementary state, do but retard the advance of the better time we all desire to see. It need not be believed that extravagances add to the truth, or that because some truths are wonderful, all wonders are true; or that imaginations are true in proportion as they are wonderful. There were many good truths uttered by Jesus and his disciples, and there were proofs of power given, wonderful to the populace; but it seems, also, that they taught that the world would soon come to an end—be burned up; that there would be a general resurrection of the dead, and some would come in clouds and great glory, sit on thrones and judge mankind, and there should be a new heavens and a new earth! What came of it? Falling in that, they fancied they would and could convert the world, and some, "not ambitious," but "swelling with an overmastering desire for an immense usefulness to their suffering fellow-beings," changed their religious into a political organization, and, feeling that they were the agents of "an all-conquering destiny," filled with the "ambition of uses in the supreme sense," they called it "inspiration and impulsion," entered "into revolution" against existing governments, and proposed to plant "governments of righteousness in their stead."

What came of it? The better governments and institutions sank beneath a worse. The dark ages succeeded. The "governments founded in righteousness" never came, nor anything of the happy millennium they had in view, and, as they thought, revealed from heaven; and the only salvation that has been found from the self-destructive process of the political church has been a return to "fixed facts and solid truths." It seems to me that here is a lesson worthy of great consideration at the present time.

I have understood that the Troy National Convention of Spiritualists nominated the same Victoria C. Woodhull for President of the United States. By what right, I would like to know? Were they sent there for that purpose?

What right has a religious delegate and representative convention to go outside their sphere of action, and into politics, and nominate a candidate for the presidency? And if, without instructions, they can nominate one person, and for one purpose, they can for another purpose and for another person. They might have resolved for Jefferson Davis and for rebellion, or for Brigham Young and for polygamy.

Spiritualism is hobbled almost to death. Because it is strong, every other thing, because itself is weak, comes in to be carried; and now, therefore, the conventions, once strong and fully attended, have dwindled almost to nothing. From my humble position, I call for conventions for Spiritualism proper, that one may know what he goes for, and what he will receive when he gets there; and I believe the thousands who hold their spirit in the foreground are with me. I do not think that Spiritualism will succumb beneath the burdens; but if they are removed, there will be the more speed and power; and as long as the Convention, in such a nomination, and the trustees, in such an adoption of such principles and mode of action, have done such a master-work in the line indicated, that no further honors can be gained in that direction, it is a good time to take a "new departure," and come to the enjoyment of the ministry of angels and the advocacy of the Harmonical Philosophy, without any troublesome alliances with any foreign elements of discord, and without any further depreciation of ourselves or our cause, in morals, order, consistency and true wisdom.

EMANUEL S. HOLBROOK. Chicago, Ill., No. 12, 1871.

RE-INCARNATION.

What did Jesus mean by the new birth, in his conversation with Nicodemus? As he was prominently learned and inspired, it cannot reasonably be inferred that he meant the baptismal regeneration preached by the followers of Alexander Campbell; much less, the psychological impression made upon converts at revival meetings. What, then, did he mean? Simply that Nicodemus, together with all others who are not sufficiently elevated above the plane of materiality to be in no further need of earth and its disciplinary influences, would necessarily have to be re-incarnated. He claimed that he had lived upon this planet before the days of Abraham. Why did not Nicodemus, after the manner of some of our astute cavillers at this sublime doctrine, ask Jesus to give him a succinct history of all that had occurred in this and the spirit-world during all those centuries? But Nicodemus, being of a more materialistic turn of mind, asked a yet more silly question. It is well known that, at that time, there were considered but four primary elements, viz., earth, fire, air, and water; and often, in representing material things, one only was used. So when Jesus said that a man must be born of water and of the spirit, he evidently meant that he must have a material birth into this world, and a spiritual birth, through the process falsely called death, into the spirit-world.

The doctrine of re-incarnation does not imply an obliteration of consciousness or memory; but simply that our memory is not infinite in its scope. We do not remember when we were infants; yet we were conscious of existence then, and, although we do not remember that fact, still there has been no gap in our conscious existence, no link missing in the chain of our identity. But Jesus claimed that he remembered living in a glorified state before this world was formed. After making due allowance for the boldness of Oriental imagery, I am willing to admit the truthfulness of this statement; for he stands not alone as a claimant of this extraordinary experience. Empedocles says: "I fled from Dæty and from light to some mad discord in the realms of night." Also, Pythagoras claimed it; in fact, nearly all the religious chieftains of the past, whose prominent learning and inspiration lifted them so far above the common masses as to hand down their names through the centuries to us, have claimed the same thing. The question, why we have to be re-incarnated? (aside from the fact that we become disciplined thereby,) I cannot answer any better than the question why we exist at all? why nothing short of Infinite Wisdom can answer. As to the hint that it is for punishment, I suppose the there are few outside of Orthodox churches who believe that God has instituted a system of punishment, for any of his children, in this or any other state of being. He has given us an infinite variety of aids and helps to overcome inharmonious and imperfect conditions; but nowhere in the whole book of Nature do we find that he has enacted any other penal laws, or any other agencies that naturally flow from our conduct. What, then, is the purpose of re-incarnation? We have shown that it is not for punishment, because (if for no other reason,) those who undergo this ordeal are often the most exalted spirits in the universe. Did they forsake the seraphic spheres that environ the very throne of God for no purpose? If for a purpose, what was it? Why, evidently self-immolation—for the salvation of others. Now I am impressed that as those exalted souls ascend into the celestial spheres, they of course increase in love, as well as wisdom, and, learning the internal order and harmony of the universe, when they have progressed to the climacteric point of love, will and wisdom, all the trine forces of the universe being concentrated in them, they at once perceive the necessity of descending into sensuous spheres, to take upon themselves a human form, to die as other men die, and then ascend, through etheric spheres, back to their native heaven. These are the demigods, saviours, that ever and anon light upon this planet, and set it ablaze with new and diviner thought; that keep the world from lapsing into savagery.

Not being possible to crush out the universe, it follows, of necessity, that eternal fixedness for all (which is the worst hell I can imagine,) would be the result; or, yet worse, the old Orthodox idea of a separation, to be permanent in duration, into two distinct classes, the one supremely happy, the other unutterably miserable—an absurdity too absurd to be even mentioned; or, we have got to have an eternal life—whether we like it or not—intermixed with light and shadow. I cannot have all the pleasures of existence, and my neighbor all the pain. I was a hell-deserving tyrant if I could enjoy existence under such circumstances. Since, therefore, the universe cannot possibly exist without light and shadow, pleasure and pain, happiness and misery—these all existing now—it follows, in the nature of things, that they always have and eternally will exist; we must, in order to keep up the equilibrium, bear our part of the evil, to be entitled to our share of the good. Hence, one of two propositions is true: either that we are all Gods, and of choice bear our portion of the evils of existence, or the universe is divided into two or more orders of "souls eternal," the more exalted and godlike commanding and compelling obedience to this law, and the part of the lower orders; meanwhile, out of the plenitude of their divine benevolence, obeying it themselves. D. E. HUGHES, M. D. Pleasant Hill, Mo.

RELIGIOUS PERSECUTION IN UTAH. I detest the religious practices of the Mormons, in respect to the plurality of wives, as much, perhaps, as most others; but still, I would not willingly see those oppressed for their strict conformity to any of the many infamous laws and practices we find ordained or countenanced in the Old Testament of the Jews. It would seem, from what I gather, that one Judge McKean, "God save the mark!" incited probably by bigoted and malignant sectarians, has fined and sentenced a Mr. Hawkins to three years imprisonment on the charge of adultery, the main charge against him being that he was married to more than one wife. Whether the real "act" of adultery was proved does not appear, so far as I have seen. But suppose it was; how, in the name of all that is true in Holy or unholly writ, or in constitutional law, could it be construed into adultery, unless the connection took place between him and another man's wife, or, at least, with a woman not his own wife? How, let me ask, does a woman become a man's wife? First, let us suppose it be by scriptural law—that "Word of God" that it is proposed to make the constitutional law of the land by the very bigots who have been most active in procuring the condemnation of Hawkins! That "divine law" permitted Abraham, the "father of the faithful," to have a plurality of wives; David, the "man after God's own heart," the same, even to the making an adulterous his honest wife, through the murdering of her husband. Solomon, too, the wisest of the wise, was permitted to indulge himself in the possession of some three hundred lawful wives, besides that of twice as many semi-ones or concubines. Neither Jesus nor his apostles condemned the established practice, except in the case of bishops and elders, who were simply advised to be content with one wife—doubtless from motives of expediency. It is plain, then, that Hawkins could not have been adjudged guilty of adultery by scripture law. How, let me again ask, with the law of the State? The constitution of the United States does not prohibit polygamy, and it especially reserves to the States and Territories the right to make any laws that do not conflict with the provisions of the national constitution.

In Utah there is no law against polygamy, whilst that form

and procedure of matrimony is unquestionably sanctioned and sustained by its civil code. Whether the practice is morally right or not, is not the question that was before the court. It all should have turned on the point whether the woman with whom Hawkins held sexual intercourse was his legal wife, and could be the mother of his legitimate children in accordance with the territorial laws of Utah? Now unless the law punishing adultery in Utah expressly defined what constituted that crime—in a way that presented a bar to the possession of a plurality of wives—Hawkins could not have been legally condemned, however abhorrent in our view may be his practices. It strikes me that this decision is but one of the many signs that are occurring, all pointing to an era of persecution that is preparing for the liberal classes in this country, by a conglomerate body of malignant clergy and priests, with in whose ranks I in my soul believe there are more real *bona fide* cases of adultery daily and nightly transpiring, through their hell-inspired, selfish casuistry and unbounded opportunity, than have been committed in all Mormondom since the day that Jos Smith by special revelation sought to revive and reestablish the laws of the Jewish Jehovah in their original purity. Nor do I believe that all heterodox men, be they Mormons, Unitarians, Quakers, Seventh-day Baptists, Spiritualists or Infidels, can be a day too soon in organizing themselves for mutual defence against the day of trial that is hastening its march upon us, and resolve, with one mind, that come what will, the sacred rights of individual conscience in all that relates to religious belief and worship shall be preserved, even though in its maintenance every persecuting priest and clergyman in the land shall be swept out of existence, or that the whole body of liberalists shall perish in the attempt. A LIBERAL MONOGAMIST.

SUGGESTIONS WORTH CONSIDERING. Messrs. Editors—I have read with much interest the essay of Isaac Lehn, in a recent issue of the Banner. From his long experience and connection with the Spiritualist movement, truly he must be well qualified to suggest any change or improvement which may prove beneficial, not only for the continuous intellectual development, but also by its good effect upon the social affections. Let such meetings be properly conducted, giving each one an opportunity to speak freely and familiarly on the subject, thereby making it pleasant and agreeable, and by singing appropriate tunes and sentiments which are calculated to harmonize the affections and give delight to not only those who are here in the body, but also to our spirit-friends who may be near.

While reading your brother's suggestion, I thought he had hit the key-note to which all Spiritualists could respond. Harmony and concord are the very things which our spirit-friends who come forward to pay lecturers, who come from a distance at considerable expense. The reason for not doing so is not altogether for the want of means, but that they feel that they cannot give their spirit-friends who are here in the body, but also to our spirit-friends who may be near. Now I really believe that if Spiritualists who are honest and sincere will meet in circles, with kind and friendly feelings so that the conditions are favorable for harmony and concord, that the conditions are favorable for spirit-friends will delight to come and be in our midst; and, as our brother has said, we shall not only have an intellectual feast, but our affections will be warmed and we will be cheered and comforted, and we will be made a medium, for a time at least, and may become in time a well developed one, perhaps, for public speaking; or, if not so, as useful it may be, or even more so, as the kind friends may be in the place for good and beneficial purposes. For one I heartily second the suggestion of our brother. ELLIOT WYMAN. East Westmoreland, Nov. 7th, 1871.

Foreign Correspondence.

Kate Fox—Steamer "Baltic" Ashore—The Accident Foretold by Miss Fox. Great Western Royal Hotel, London Terminal, Eng., Oct. 20, 1871. To the Editors of the Banner of Light: My friends on your side of the Atlantic will be glad to hear of the safe arrival in England of Miss Kate Fox and her friend, Miss Ogden, on the 17th inst. in the "Baltic," the last new steamship of the White Star Line—New York to Liverpool.

Previously to their leaving New York for Liverpool, the spirits told Miss Fox that, on the voyage, "there would be an accident, but no life lost or hurt beoken." This is on record at New York, and satisfactory evidence, I trust, will be published in your paper.

The voyage from New York to Queenstown was rough, but without material incident beyond this: that the captain, together with several of the passengers, from being sneerers and jeerers at Spiritualism, after seeing some striking manifestations on board, became earnest inquirers, and ceased to sneer or jeer.

The voyage was one of the quickest on record—second only, I believe, to the run made by the "City of Paris" or "City of Brussels"—in the same time—eight days, seventeen hours and a few minutes.

On crossing the sand-bar at the mouth of the river Mersey, the "Baltic" struck at 2 A. M., on the 17th inst. The night was cold and rainy. The passengers—men, women and children—were summoned on deck thrice at short intervals, each time more imperatively than the last. The thumping of the ship on the sand-bar was terrible. The cabin floor was raised nearly a foot, crushing into debris the partitions of the staterooms, etc. The conduct and coolness of the captain, officers and crew were the subject of admiration by all the passengers, who were shivering and frightened on deck. The captain gave his orders as coolly as if he had been presiding at the dinner-table in calm weather; and the officers and crew, inspired by his example, acted promptly, vigorously, and without confusion. All the passengers speak in the highest terms of the ship, the captain, the officers and the crew during a heavy gale in the Atlantic, and when the ship struck the sand-bar.

This is the statement of Miss Fox and Miss Ogden, which they say was concurred in by all their fellow-passengers. Miss Fox and Miss Ogden were much frightened, and their nervous systems shaken by the rough passage and the accident referred to; but another week of rest and quiet will restore them to usual health and strength. They do not propose to give any professional sances, but to promote the good cause by private sances, without any fee or remuneration.

In a letter by me to the Medium—a spiritual English weekly journal—I stated erroneously that Mr. Livermore had provided Miss Fox and Miss Ogden with the funds to visit England. This is correct only as regards Miss Fox. Miss Ogden travels as the friend of Miss Fox, and quite independent of her, and on her own expense. I have had most striking manifestations whilst Miss Fox and Miss Ogden were my guests at Birkenhead. My departed wife came to us, and referred to domestic matters of which Miss Fox and Miss Ogden could have no knowledge. At one dark séance she said, "I saw a woman, which was so luminous that it made distinctly visible a pencil on the table, which this hand took up, and wrote a message to me on the paper on the table before my eyes. We distinctly saw both end and pencil, and the writing of the pencil on the paper. The hand was a delicate female hand, very like the hand of my wife whilst in the flesh." Bellevue, my sincerely yours, J. WARREN, 20 Hamilton street, Birkenhead, Eng.

SIR MARMADUKE'S MUSINGS.

BY THEODORE TILTON. I won a noble fame; But, with a sudden frown, The people smothered my crown, And in the mire trod down My lofty name. I wore a bouyant purse, And beggars by the way; Then blessed me day by day; But I grew poor as they; I have now their curse.

I gained what men call friends; But now their love is cold; And I have learned too late How hated mild misdeeds, And friendship ends. I clasped a woman's breast, As if her heart I knew; Of fancied love she was true; Who proved—alas, too true! False, like the rest. I knew an all here!—As when some lover doth fall, With lamentation, and wail, And angelic words, and all—And nothing left.

But I account it worth All pangs of fair hopes crossed, All loves and honors lost, To gain the heavens at cost Of losing earth. So, lest I be inclined To fancy, would I were true; Henceforth in me install, Oh God, a sweet good-will To all mankind.

Sleepy Hollow, Nov. 1, 1871. —Golden Age.

Banner Correspondence.

MASON CITY—Shortland Harris, M. D., writes Nov. 31, as follows: Permit me to call your attention to the spiritual condition of this far West. We have among us many minds of cultivation and liberal sentiments, but few avowed Spiritualists; there are, however, three or four well developed mediums, and we have had some remarkable tests at our occasional sittings. At Clear Lake, Judge Rosecrans, a relation of the General, has left Unorthodoxy for Spiritualism, through the direct mediumship of his own family, occurring spontaneously. Many of his friends are convinced and converted. Clear Lake is ten miles from this, the county town.

We have had visits from Mrs. Nell Chamberlain, one of the best trances of progress that have been heard to be appreciated. Bro. Samuel Smith, of Rockford, has also given us some very surprising and satisfactory tests in public and in private. He is too modest to push himself into notoriety.

The clergyman is reached when we tell you that Charles H. Read has been here, and, by his wonderful tests, convinced the most skeptical; he has had overcrowded houses and most enthusiastic approbation, and people say, "How can these things be, unless they be the work of spirit agency?" Mr. Read has gone triumphantly to Nebraska and to Texas; he is most truly a wonderful man.

We are looking for the resurrection of our Religious-Philosophical Journal, and hope the ordeal of fire will add to its excellence. WINTERSET.—Our correspondent "W." writes: "The light goes bravely on in this Orthodox region. We have got them on the defensive, and hope to keep them there. We hope the time will soon come when lecturers will come this way, and help us in the good work of enlightening the people. As it is, we are making some headway against old-fogyism."

AUBURN.—G. Amos Pierce writes Nov. 14th, as follows: There is not the least doubt but the angels are at work here, for the cause of truth in Lowell and Auburn—slowly, it may be, but surely—is onward and glorious. This desert is to be rejuvenated. Oil, superstition and error having reigned their time and a half, are to be changed for the true light of progress, that man here may partake of the heavenly effluvia of celestial glory, it is hoped. Rays of the true sunlight of heaven are breaking in here and there, in spots the least suspected—the very places where old prospectors for the pure gold of life and truth know where to look for it.

The clergyman's net-work and the spirit-world seems to be posts all along, and many wires attached thereto, notwithstanding the ground they stand on is creedal and churchish. The wires and machinery work well, and that is all that is required. Mediums are the posts for the wires of communication; Nature the worker that makes them, hence, whether Methodist or Baptist, Unitarian or of any other sect, they are all to be made to communicate. But enough of this. Mr. Rogers's speaking here has been well reported, so it will need no notice from my pen.

No doubt there is a great amount of the crude article called spiritual religion or philosophy here. Do you suppose it possible that some persons' hearts are in their pockets and money safes, and their brains and government honours are? You know the priests say, "Everything is possible with God," and may be not have made them to fit such a place, rather than in the breasts of flesh and blood? How do we know, judging from appearances? Let us all be as true to our cause as the prophets of old were to theirs, and as faithful and impartial and charitable as was the man of Galilee.

MORAVIA WONDERS. "There's a light on the hills of the evergreen shore, That's shining on mortals as never before."

So think hundreds that have lately witnessed the startling manifestations through the mediumship of a girl, named Mrs. E. J. Bullens, by clairvoyant correspondents, including that of the New York Sun, which occupied several columns Sept. 29th. This report was copied in the Banner of Light, Oct. 21st. We think the Sun's reporter aimed to give a correct account of "matters and things in general," but was undoubtedly villainously misinformed as to the facts, and, in consequence, reflected upon the moral character of Mrs. Bullens. She has lived in Mr. Keeler's family the past fifteen years, until last December, and was married to Mr. Andrews eight years ago, who has also lived there from early boyhood. Between eleven and twelve months after their marriage, a daughter was born, who lives in Mr. Keeler's family. Two other children have since increased their home circle. The people of Moravia, both they that favor and those that oppose Spiritualism, are surprised at the error, and are at a loss to know who should thus maliciously give currency to such a groundless slander.

None but the most stupid can view the wonders on this hillside, and see that they are all "humbly and lowly" in the majority of intelligent Orthodox people, including the clergy, are now attributing the "mysterious" works to his renowned Satanic Majesty. If the beautiful and sublime teachings spoken in eloquent voices here every day can be traced to the fertile brain of the devil, he must, of late, have made rapid progress in moral reform. Mrs. D. B. BRIGGS.

NEW YORK. BROOKLYN.—J. A. Wilson, Conductor of the Lyceum, writes Nov. 13th as follows: Will you please announce that we have removed from Sawyer's Hall to the commodious and elegant hall of the Brooklyn Institute, corner of Washington and Concord streets? Since our removal, the Lyceum has increased in numbers at least one-third, and the audiences at our lectures have tripled. Mrs. E. J. Bullens commenced her winter course of lectures Oct. 1st, and when I say she ministered to us seven months last year, you may judge how acceptably and how highly we esteem her as a lecturer and a lady. We do not strive to create any excitement, but by a steady course of calm, earnest, spiritual appeals to the enlightened judgment of our audiences, we are slowly but surely gaining converts to the Harmonical Philosophy, and of that class, too, who will prove earnest workers in the cause of progress. Mrs. E. Harding-Britton will speak for us on the 17th, at 3 P. M., and Mrs. Bullens will address us in reply to the "Unpardonable Sin," in a paper to be published not to any number, but in plain remarks on that subject by T. De Witt Talmage, as published in the Evangelist of last week.

Our first sance of the season was held at our old place on the evening of Oct. 21, and was well attended, well conducted and remunerative. Our second will be held in our present hall on the evening of the 20th of November. Speaking and singing by Lyceum from 8 to 9 P. M., then dancing at 10.

NEBRASKA. MENDOTA.—M. B. Simpson writes, Oct. 29th, as follows:—"Feeling for the good of humanity, and advancement of the cause, I write you upon the subject of securing a volume of spiritual truth through the mediumship of Dr. Simpson. The Doctor has been with us a few weeks, healing the sick—in which he has given, at family sittings, nearly thirty of the most remarkable communications, I do not hesitate to say, ever delivered from the spirit world.

Although I had supposed myself familiar with our literature, and have heard most of our ablest lecturers and mediums, yet I never heard utterances of any comparison to his. For depth of thought, height of soaring force, and form of blending grandeur of conception, sublimity of the ideal, I feel the like was never uttered. What I ask is, that you or some one engage him to sit with a reporter, that he may give a consecutive course for the press, that the world may not lose the invaluable truth he might give. I would give fifty dollars to see his last communication in print, if I could not get it without.

The Doctor's post office is Brownville, Neb.; but, as he is traveling, if a letter is directed to my care, it will be forwarded to him. Identical Incident. G. H. P., Gloucester, Mass., Nov. 4th, says: "At the conclusion of the services over the remains of the late Theron J. Dale, (brother to Surgeon-General Dale, of your city,) a white dove suddenly made its appearance, and, after slowly making a circuit of the apartment, alighted upon

the head of the rector of the St. John's Episcopal Church, Rev. Mr. Hall, who had conducted the exercises. There it quietly remained until removed and placed in a cage. The dove did not belong to the family, but to a neighbor; and it has ever been considered an emblem of peace, its appearance at such a time and under such peculiar circumstances awakened pleasant emotions in the hearts of all present. The incident caused much comment, and is considered most singular and remarkable."

A Patron Wanted. MESSRS. EDITORS.—In all ages of the world we find that it takes two classes of men to successfully present to mankind any new invention or discovery: the one that projects, and the one with money to place it before the people. The success of all advance steps in science or art, dates from the time a patron was found. The same was felt to day in many departments of modernship. I, for one, am being controlled to produce drawings of various scenes, portraits, groups, &c., of spirit-life, that, if placed in a gallery in some large city, would interest thousands of people, and from which it could be learned a certain kind of knowledge that can never be taught by any other kind of instruction concerning our life. No artist ever succeeded until he had the assistance of some liberal patron, who would pay the prices for the *beau ideals* of his soul; and until we spirit artists are permitted to receive the designs that our guides are prepared to give, (let them be what they may) and societies or others take them and make us through the expenses of life, and place such in the galleries of modernship, we will never be above a laughing-stock for the artists around us. I hope to see this in the old Banner, and to receive a response from some liberal man or woman who wishes to advance this beautiful art phase of spirit power. M. MILLERSON.

GENEVA.—A. H. Cowdery sends the following preamble and resolution for insertion in the Banner: "Whereas, The sentiment is abroad in this Christian community that God, in order to chastise his disobedient children, has sent a destructive fire and burned a large portion of the business part of Chicago and devastated many towns and villages in Michigan and Wisconsin, we the Spiritualists of Geneva, do hereby Resolve, That such calamities are opposed to the progressive spirit of the age, and are prejudicial to the intellectual and moral state of society, whether they come from theologians or the Chief Magistrate of these United States.

SPRINGFIELD.—J. H. Fisher says: The cause of Spiritualism is progressing here. Mrs. Dr. Mary L. Strong is lecturing to the Spiritualists during this month. Kentucky. NEWPORT.—Joseph Sanderson writes: "Keep the prison doors open, and let the poor, deluded sectarian captives free. And you, sectarian mothers, who have already shed an ocean of needless tears, cease to weep any more, for you will again have the extreme pleasure of embracing your beloved sons and daughters, though they may have passed the border without a sectarian passport; in a bright and happy elime, where sectarian nonsense can no more invade your happy homes."

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Banner of Light.

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LEWIS B. WILSON, Editor.

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The Soul of the Law.

The law of the nineteenth century is progressing, whether the point of examination be located in the fields of science, theology or labor. All things are concentrating, throwing off crude atoms, and assimilating those fitted by analogy to become incorporated therein, and great strides for the benefit of future humanity are being achieved. But a certain apostle to the Gentiles informed the Corinthians that "the letter killeth, but the spirit giveth life," and it seems to us that in our day, to too great an extent, as yet, the letter of the law is being followed, while wise men and wiseacres alike seem oblivious as to the logical sequence and termination of their efforts.

Our mind, the transcendence, the prima moving power—the very soul of progress—is contained in the freedom of individual conscience in matters of religion which our age has given us; and in no system can we trace the action of this freedom to such an extent as in the workings of the new dispensation of Spiritualism which this age has given to our land and the world. Therefore it would seem to be the duty of every Spiritualist to endeavor to spread, by all means in his power, the comforting knowledge he has acquired, instead of settling down contentedly "on a flowery bed of ease," leaving his less fortunate brethren still to "fight to win the prize," and for its attainment to "sall through bloody seas" of Orthodox opposition and discouragement.

Victoria C. Woodhull, President of the National Association, addresses an official letter to the Spiritualists of the United States, in a recent number of Woodhull & Claflin's Weekly, setting forth in a broad and comprehensive manner her idea of the work to be accomplished, and the means best fitted for the end in view, in speeding on the movement for the greater liberalizing of the public mind of the present day.

As regards the old time question: "If a man die shall he live again?" she says:

"There are millions of people in this country, and millions more in other countries, who now either openly or privately acknowledge that they have found a new and a more certain proof of the immortality of the soul—a doctrine which theologians have taught dogmatically, but which Spiritualists have proved scientifically; and the other as mischievous and unpalatable to the sorrow-stricken hearts of those who, in this world, yearn unutterably toward the sacred objects of their love and friendship escaped into the other. Modern Spiritualism has thus been the greatest blessing which the world has ever known during the present century. . . . During the last twenty years, thousands of men and women have gone Sunday after Sunday to church, and have sat and listened earnestly, and have returned home unacquainted with a doctrine which they have striven with all their might to believe, but could not until at last, turning away from the church and its record of God's miracles in past ages, and consulting the ever-living oracles of the same Divine Father, who still sends interesting spirits to all his children, they have been able, through this latest and most blessed of all divine revelations, to 'bring life and immortality to light.'"

Those who never doubted the soul's immortality even upon the meagre evidence furnished by the churches, are, to her mind, given a new revelation of life, bringing to it a greater blessing and dignity from the consciousness of the "near and antiating presence of the spirits of departed parents, children, husbands, wives, lovers and friends gathered about us daily and hourly, eager to serve, comfort and inspire us—commissioned to 'keep guard concerning us lest at any time we dash our feet against a stone.'"

Spiritualism being, by reason of its palpable proof of the soul's immortality and the daily presence of the angels, the "chief and best religion in the world," she would have its believers cultivate that "religious and devotional spirit by which alone this mysterious bond can be so strengthened as to bind both worlds in one." Her opinion of what this spirit is, is evinced by quotations from the utterances of the man of Galilee and the apostles, urging purity as that condition whereby spiritual things could be best discerned.

This religion of Spiritualism she would like to see "reduced to practical work-day beneficence." The church, and society in general, sanction a system of slavery, in the "subjection and disfranchisement of women," which she hopes, under the genial influence of Spiritualism, which teaches the enfranchisement and equality of souls, will pass away through peace; she would therefore have Spiritualists organize this doctrine into the equality of citizens:

"With an earnestness whose full measure I can neither restrain nor express, I beg you to unite your efforts—equipped with the good intelligences that may inspire and empower you from above—to urge upon the Congress of the United States, at its approaching session, an act enforcing on the several States the right of women, as of other citizens, to the elective franchise as now guaranteed to all citizens by the Fourteenth and Fifteenth amendments of the National Constitution."

She next makes a strong point for the Children's Lyceum:

"In the third place, I point you to the little children. What are you doing for their souls' training? Do you give them a happy or a gloomy Sunday? Have you yet organized in your town or neighborhood a Lyceum for their Sabbath instruction? The children of to-day are the army of the future, who must fight the battles of the world to be valiant for the truth? A child's soul is like a rose-tree; it needs perpetual water to develop its bloom and sweetness. I consider that your Sunday meetings for children are of equal importance with similar meetings for yourselves. Above all things, have the young minds gathered together once a week, and instructed in a religion which does not fill them, (as the churches do, with visions of eternal fire, or make them afraid of God, whom they should approach lovingly as their Heavenly Father; or chill them with their selfish ideas of death, since death (to a child's mind) should be but the opening of a garden-gate into a summer-land."

She concludes, in conclusion, moderation linked with firmness, in the annunciation of our ideas: "We are called upon, in the midst of 'a wicked

and adulterous generation," to endure obloquy on account of our late death; that it is our duty to bring obloquy upon it ourselves by returning bitterness for bitterness and scorn for scorn. . . . Let us conquer our slanderers with good will. A rude blow in the face of the accused may shut a single clamorous mouth for a time, but it will never way to demonstrate the excellence of our faith in its own lives. Let us out-shine our critics in all that makes the superior lustre of God-illumined souls. . . . The house of our worship is not an cathedral like St. Peter's, nor any church like St. Paul's, but in our every-day lives. The altar of our religion is within our hearts, and its consecrating fires burn brightest and best when most of truth and purity are gathered in heavenly accord. . . . It is to Spiritualism as a religious faith, and to benevolent reforms which are in the various doctrines of the equality of souls, that I look for that influence which is to secure spiritual perfection in the earthly family. The popular notion that Spiritualism is a foe to and a disorganizer of society, is true only in the sense that it seeks to burn, as with fire, the gross materiality which now rules the family, and substitute for it the domination of spiritualized and intellectual affection; and, finally, it teaches that the perfect earthly family is never dissolved.

In conclusion, I will add that it is in the spirit of these views, and not of any claim to sectarianism or partisan narrowness, that I shall endeavor to administer the high office to which I was lately chosen, as President of the National Association of Spiritualists; and, on behalf of this body, now in the ninth year of its prosperity, I hereby extend an invitation to all the Spiritualists of the United States, to meet in convention, and to cooperate zealously in its good work."

The Dialectical Report.

The London Medium and Daybreak says, "The report on Spiritualism, by the committee of the Dialectical Society, has at last been published. As might have been expected, its experiments and conclusions have been violently assailed by the newspaper press. This indicates the tendency of the report, and the genuine manner in which the committee have investigated the phenomena under consideration. Had they merely given the subject a partial glance, suppressing testimony in favor of Spiritualism, and manufacturing all kinds of unfair expressions adverse thereto, they would have gained the encomiums of the newspaper writers. On the other hand, the committee freely opened its tribunal to the testimony of both sides, all of which they have freely and fully given to the world. They were not, however, content with this step, but instituted sub-committees for the purpose of investigating the subject by practical experiments. So far as these committees or circles were enabled to present their investigations, they substantiated the testimony of the Spiritualists in the most indisputable manner. Indeed, a great number of the committee have identified themselves openly and heartily with the movement called Spiritualism; and we may look upon their labor, and the report which has resulted therefrom, as a genuine acquisition to the literature of Spiritualism. This at once explains the adverse attitude of the Press. It is a question whether, in recent times, any work has appeared which has called forth such universal criticism as this report. We cannot quote the arguments used by its critics, as they are seldom to be found, their columns being occupied by the usual invective and misrepresentation which assail everything of a spiritual tendency. We shall have great pleasure in bringing the more salient points of this book before the notice of our readers. It is not exactly a work for Spiritualists, as they are already in possession of the greater portion of the matter it contains. It is eminently adapted, however, to those outside the movement, and Spiritualists should see that it is brought before the public as prominently as possible."

The Spirit-World.

The Rev. Mr. W. H. Murray, pastor of the Park-street Church, Boston, Mass., finds it difficult to check the promptings of truth within him, at the beck of his creed. Read this extract, regarding the spirit-world, from one of his sermons: "To me the spirit-world is tangible. It is not peopled with ghosts and spectres, shadows and outlines of being, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its companionship real, its loves distinct, its activities energetic, its life intelligent, its glory discernible; its union is not that of sameness, but of variety brought into moral harmony by the great law of love, like notes, which, in themselves distinct and different, make, when combined, sweet music. Death will not level and annihilate those countless differences of mind and heart which make us individual here. Heaven, in all the mode and manner of expression, will abound with personality. There will be choice and preference and degrees of affinity there. Each intellect will keep its natural bliss, each heart its elections. Groups there will be and circles, faces known and unknown will pass us; acquaintances will thrive on intercourse, and love deepen with knowledge; and the great, underlying laws of mind and heart prevail and dominate as they do here, save in this—that sin, and all the repellence and antagonism that it breeds, will be unknown, and holiness supply in perfect measure the opportunity and bond of brotherhood."

Judge Underwood (Va.) on Woman Suffrage.

In a recent issue of the Banner of Light we published the substance of the decision of the Supreme Court of the District of Columbia, as given by Judge Carter and his coadjutors, on the subject of woman suffrage. It now appears that this astute document has had the effect to draw the following question from Judge Underwood, of Virginia, to the aforesaid Court, which Judge Carter & Co. will find it exceedingly hard to dispose of: "If the people of the United States, by amendment of their Constitution, could expunge, without any explanatory or assisting legislation, an adjective of five letters from all State and local constitutions, and thereby raise millions of our most ignorant fellow-citizens to all of the rights and privileges of electors, why could not the same people, by the same amendment, expunge an adjective of four letters from the same State and local constitutions, and thereby raise other millions of more educated and better informed citizens to equal rights and privileges, without explanatory or assisting legislation?"

Woman Suffrage Convention.

Fourteen States were represented at the annual convention of the Women's Suffrage Association, at Philadelphia, Nov. 21st and 22d. Lucy Stone read the annual report; and letters from Garrison, Whittier and others. Resolutions of the usual character were adopted. Col. Higginson, Robert Dale Owen and Mrs. Howe were among the speakers.

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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.

New Music.

G. D. Russell & Co., 125 Tremont street, have just published a beautiful song and chorus—"Dreams of the Sea"—poetry and music by the renowned musical medium, Mrs. Laura Hastings Hatch. The melody is very fine, and will become a favorite. Price thirty cents.

PETERS' MUSICAL MONTHLY for December contains nineteen pieces of choice vocal and instrumental music for thirty cents. Could one ask for more for so small a sum? J. L. Peters, 509 Broadway, N. Y., publishers.

Australia.

Our agent in Australia writes: "I am happy to say that Spiritualism is making rapid progress here. Scarcely a day passes without the subject being touched upon by some of the newspapers. In some instances it is very fairly treated; but in the majority of cases it is 'exposed' or ignorantly ridiculed. But the latter seems to do almost as much good as the former. People see through it, and are curious to investigate."

Every New Subscriber.

Each and every new subscription forwarded to this office previous to January 1st, 1872, will entitle the person so patronizing us to receive free Woodhull & Claflin's Weekly, if they so desire, in addition to the Banner of Light.

Our sincere thanks are due O. L. Winslip for frequent remembrance of our Free Public Circles by adorning the table with bouquets of rarest flowers.

Renarrated.

After struggling for years with the many troubles, losses and disappointments incident to newspaper life, only to be swept away in the whirlwind of the West, when, to the astonishment and horror of America, and before the eyes of a piling world, Chicago was consumed—when "Down fell bridge and parapet an instant; The blazing barques went drifting one by one; And sank into the waters like a sun;" the Religio-Philosophical Journal comes to this office, (No. 9, Vol. XI.), in its full size, looking fresh and buoyant, and "without the smell of fire" on its garments. Bro. Jones may well be proud of his achievement.

The new head, as the old, displays the motto: "Truth wears no mask, bows to no human shrine, seeks neither place nor applause; she only asks a hearing." The eight pages are full of matter of interest and importance to the Spiritualist and investigator, and the evidence of strong life to be seen in every line. Bro. Jones publishes a card of thanks to the Banner of Light and the secular press for services rendered.

We hope the Religio-Philosophical Journal will long live to "fight the good fight" for truth; verily the laborers are few, and it is the duty of Spiritualists to sustain the printed defenders of the Spiritual Philosophy.

Music Hall Free Spiritual Meetings.

Miss Lizzie Doten is announced to lecture in Music Hall, Sunday afternoon, Nov. 25th. Owing to long difficulties, this favorite lecturer has not been able to speak in this hall for the past two years. Hundreds will rejoice to learn that they now have an opportunity of again listening to her earnest inspirations. Possibly, at the close of her discourse, she may give an original poem.

Prof. Wm. Denton last Sunday finished his engagement. The house was filled with an audience of nearly thirty-five hundred. It was surprising to notice (at a free meeting) the close attention paid to the speaker—all seeming anxious to catch every word he uttered. Thus far, the free meetings have proved a grand success, with an average attendance of three thousand.

Dr. F. L. H. Willis, of New York, will be the speaker for the first two Sundays in December.

Reserved seats for the balance of the season can be obtained at a reduced price. Apply to Mr. Wilson, 153 Washington street, or at the hall.

State Fair for our Dumb Animals.

Under the auspices of the Massachusetts Society for the Prevention of Cruelty to Animals, a Fair will be held at Horticultural Hall, Boston, from Tuesday, Dec. 5th, to Saturday, Dec. 16th, 1871. The arrangements will be made on a liberal scale, and the occasion promises to be of great pecuniary benefit to the laudable object for which it is inaugurated. Kindness to the dumb servants which Nature has given to man for his use, it would seem, should appear to every reflecting mind as a bounden duty, but we are sorry to mark that the great mass of humanity rarely give it a thought. To the honor of the race he said that certain persons with quick feelings and a keen sense of justice several years ago inaugurated the Society to which we refer above, and propose in the present Fair to make another effort to "speak for those who cannot speak for themselves."

Robert Dale Owen's New Book.

"Of 'The Debatable Land between this World and the Next,' by Robert Dale Owen, in press, and to be issued Nov. 30th, the New York Standard says: "The main object of the book is to afford conclusive proof aside from historical evidence of immortality. It affirms that the strongest of all historical evidences for modern Spiritualism are found in the Gospels, and that the strongest of all proofs going to substantiate the gospel narratives are found in the phenomena of Spiritualism, rationally interpreted. The contents consist of a Prefatory Address to the Protestant Clergy; Touching Communications of Religious Knowledge to Man; Some Characteristics of the Phenomena; Physical Manifestations; Identity of Spirits; The Crowning Proof of Immortality; and Spiritual Gifts of the First Century appearing in our times."

The Cure of N. M. Woodman.

Hon. G. W. Woodman, in Army and Navy Hall, Portland, on Sunday, Nov. 19th, gave an account of the wonderful restoration, by aid of the spirits, of Mr. N. M. Woodman, of that city, who was very badly injured by falling twenty-three feet through the scuttles of his store. A synopsis of his statements appeared the next day in the Portland papers, and the Boston Journal's correspondent furnished that paper with a brief account. The full particulars of this case appeared in the Banner of Light, June 3d, 1871, furnished us by J. B. Hall, Esq., of that city. The parties are all highly respectable, and have many friends in Boston, where, as well as in Portland, much interest is felt, as the case is one of unquestionable spirit power.

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The Nation and its Capital.

L. U. Bevier, author of the pamphlets: "St. Louis the Future Great City of the West," "Facts and Arguments in Favor of the Removal of the National Capital to the Mississippi Valley," "The Nation and its Capital," "A Letter to President Grant" on the same subject, and whose name is well known among the liberal thinkers of our country, has entered, in common with some others, upon a crusade having for its object the removal of our national capital from Washington to St. Louis. On Thursday, Nov. 16th, he lectured in Boston upon this subject, at the Tremont Temple, his ideas being considered by a good audience. After a cursory glance at the past history of the country, he said that it was impossible for its founders to erect it perfect, and to provide for the growth and maturity it afterward required. It would have been impossible to have done so, and hence arose new political questions of national importance as time revealed the future. The subject under consideration was well worthy the attention of statesmen, and it was not only a legitimate one, but its solution was momentous. In 1790, when Washington was made the seat of Government, the population of the country was 3,929,827. In the space of eighty years we had grown to 38,555,983, and of these 18,152,824 belonged to the Atlantic slope, and 20,307,807 to the Mississippi valley and to the Pacific slope, thus giving to the West a preponderance of population.

The permanent capital selected by Congress in 1790 was exclusively in the interests of the thirteen original Colonies. They were a small band of people, who we have grown to be a continental people, and our National Legislature must conform to our wants and times, and cannot be guided by the narrow limits of the old Government of 1790. From an area of 610,512 square miles, including the river western Territory, the national domain has grown to an area of 2,800,000 square miles, exclusive of Alaska—more than three times as large as the original Government. Of these, 865,000 square miles lie east of the Mississippi, and 2,070,000 west of it, exclusive of Alaska, which has 577,900 square miles. There are now in the United States more than 51,000 miles of railroads, three-fifths of which lie in the valley States and on the Pacific slope, so that the argument for continuing the capital at Washington, because it was easy of access by railroad, failed.

There were also political reasons for a removal. The Atlantic slope has an area of 423,197 square miles, divided into seventeen States. Under the Constitution they are allowed 31 Senators and 120 Representatives to the National Legislature. The Mississippi Valley has an area of 2,445,000 square miles, with less than one-third of its territory made into States: It has now eighteen States, which are allowed 30 Senators and 115 Representatives in Congress. Alaska has an area of 577,900 square miles, and is large enough to make fourteen States as large as Ohio. Another view shows 800,000 square miles east of the Mississippi river, which is already divided into twenty-seven States, including Louisiana, and 2,000,000 square miles west of it, with 21 Senators and 200 Representatives to Congress. The balance of power in the Senate of the United States was already most of the Alleghenies, while there was an equal representation in the House of Representatives.

The rapid unfolding of the country would surely bring the National Capital west of the Mississippi. The nation was in a great transition, and this movement would be but another step in its unfolding along the path of progress. The lecture, which lasted upward of an hour, was well received and attentively followed by those present.

New Publications.

MENTAL DISORDERS.—A new book from Andrew Jackson Davis is indeed an event among Spiritualists. The series of his published works on the variety of themes he has selected for inspirational treatment, has wrought with so powerful and permanent influence on the public mind, that any book which may follow, associated with his high name, should attract public attention, and is welcomed with the profoundest respect. It only remained to him to discuss, from his elevated standpoint, the diseases to which the human mind is subjected, to fill up the circle of the living topics that engross human thought or provoke its soliloquy. In the present new emanation from his brain we have a comprehensive and thorough exposition of the various diseases of the brain and nerves, in which he luminously develops the origin and philosophy of mania, insanity, and other mental and moral disorders, and is welcomed with the profoundest respect. It only remained to him to discuss, from his elevated standpoint, the diseases to which the human mind is subjected, to fill up the circle of the living topics that engross human thought or provoke its soliloquy. In the present new emanation from his brain we have a comprehensive and thorough exposition of the various diseases of the brain and nerves, in which he luminously develops the origin and philosophy of mania, insanity, and other mental and moral disorders, and is welcomed with the profoundest respect.

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Banner of Light. THE WEST.

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

THE FIERY ELEMENT IN MAN.

The human passions seem of late to burn with increased intensity, and lead to many fatal results. Many of the most horrible murders that the pen has ever been called upon to record have occurred within the last year, and often among the members of one family. The most potent as well as most prolific cause, aside from alcohol, is the sexual passion, and jealousy which arises solely from that source wherever it goes far enough to result in murder. Not long ago two young men, each having plenty of money, and plenty of friends made by money, when they would have had few without it, quarreled over a courtship whose society each had at times enjoyed. One accused the other of slandering him before the damsel (a grave charge considering the company). They fought and shot, and the accused was killed on the spot, leaving a large fortune unexpended, which he had not been able to reach. The salaried officers of the county at once began the prosecution for the people, who have little interest in hanging anybody, and attach very little importance to the life or loss of the wild young sport. He was dead, and could pay no longer, so he was of little account to his friends. The other, still alive and controlling his means, employs the best of legal talent, and it is not strange that he should get off with a short term in the State Prison, nor would it be strange if he was pardoned out of that in a few months. A more singular case is one occurring in our city, some months ago, in which a popular, worthy and wealthy merchant, while attending to unloading some goods at a depot, led a drayman's horse out of his way, which so enraged the drayman that he broke his skull with a dray stake, killing him on the spot, and then walked off, in sight of near a dozen men, and before the tardy law and its officers could get after him was securely hidden, and has not yet been found that we have heard or seen reported. Still another case recently occurred near us, in which a dissipated man shoots and kills his disgraced wife's sister's husband, because he and his wife had given his abused and outraged wife a home and protection; but in the Catholic element, so prevalent here, which makes a wife a lifetime slave, with the popular prejudice against hanging, it is hardly probable there will be any punishment, except imprisonment until the trial, as legal talent, well paid, can almost always carry a point where it is supported by public sympathy or popular prejudice, and both can be arrayed for a husband, however bad, when his legal wife refuses to live with him, and, since the Catholics do not recognize any act as annulling marriage, she was, in their estimation, still his wife, in spite of the decree of the court. Property in woman is not played out yet, nor can it be while the Catholic religion lasts with its infallible authority.

THOMAS L. HARRIS.

A friend who has recently visited this eccentric genius at his community house near Buffalo did not form a more favorable opinion of him and his present enterprise than we did of his Mountain Cove movement, many years ago, which went up so soon for want of funds and faith, both of which are abundant in his present experiment. The rich vein of poetry which formerly ran through him to enrich the early spiritual papers is entirely exhausted, or is perverted into a sewer for the waste waters of Christian bigotry, of which he seems now to have a remarkable share. The stream of eloquence, too, that, in the early days of Spiritualism, thrilled so many hearts, has turned into a channel little better or more profitable to the race than that of any bigoted sectarian. We are sorry for Bro. Harris, but not for his earthly period, as the wealth he has secured will enable him to procure earthly comforts; but the richer treasures of the other life, which he has lost by his course, will cause him many years of regret and sorrow. He seems to have been too weak a vessel to contain the new wine, or else he had not got all the old theology out before the spirits poured in the new, but retained enough to spoil the pure Spiritual Philosophy, causing it to sour in his brain. We thought him a little crazy in the Mountain Cove movement, but, as he partially recovered from that, we had hopes of his entire recovery; but he could not bear the flattery and praise which his inspiration and eloquence drew around him, and he soon began to suspect himself to be an "special messenger of the Lord," superior to his fellow men, and forgot entirely the lesson which the Brahmin got on the lotus-pool, to "not count all men of equal caste, then count thyself the least and last."

And he seems also to have forgotten the later precept, of Jesus, who said the last should be first, etc. For all useful purposes to the race, Bro. Harris seems entirely lost, having crawled into a community shell, where he deals out the orders of Christ to the family, and supposes, or makes them believe, he is the medium of direct communication with that part of the Godhead which on earth was, and is, the Christ. It would seem, at this late day, that no sane man or woman could fall into such blind superstition as that of Bro. Harris and John Noyes, of Oneida, and several others, more or less distinguished; but we are still more surprised at any families who possessed wealth, and the means of education which it brings, who should be so deluded as to follow after such fanaticisms. Yet this is the history of the race. There have ever been some to fall into every new scheme of salvation and redemption, and wealth is not always security against ignorance and delusion. The social experiment of Bro. Harris will be one of the straws in the wind now drifting the race into new channels of life, but will neither arrest the current nor make any permanent lodgment for those who are engaged in it, or for their successors, at least.

RELIGION IN COLLEGES.

The Christian Union deprecates a fact, which it briefly states, as follows: "RELIGIONLESS COLLEGES.—We can name at least two institutions in which all culture of a man's spiritual nature by a diet of revealed truth and a drill of religious observance, is intentionally and boastfully arrested. When visiting one, we accidentally called the large lecture-room 'a chapel.' The President, who was courteously exhibiting to us the splendid scientific apparatus then gathered, started suddenly, as if struck, and with an unmistakable sneer, said: 'Not not! We have no chapel. We do not preach.' Visitors at the other are often told, 'We interpose no obstacle in the way of our students going to church, where they will. We do not interfere with those matters at all. We provide stings for our students in the churches of their choice, but we do not pretend to teach religion.' All this in a magnificent, patronizing style, which, like an atmosphere, so pervades the institution that susceptible youth must needs absorb the opinion that science and history and art and mechanics and engineering and belle-lettres and philology and all such, are mines of ore, well rewarding the most diligent labor; but as for this religion—well, if any one chooses to frequent those old diggings, and toss hither and thither the spent rubbish there abounding, we do not forbid it at all. We allow it. The boys may dig where they please in the religious mines. In other institutions, which were founded in prayer, and had never known a day of prosperity but for sacrifices inspired by religious enthusiasm, we observe with regret a gradual yielding to the selfishness of the young and the clamor of the superficial in the matter of reducing to a minimum their time-honored religious observances, and an absence of any brave, strong and faithful declaration by the faculty that faith in God and growth in the knowledge of him, is an attainment compared with which all other gettings are but rubbish. We rejoice at this sign of decline in superstition and corresponding progress of reason and intellect, but the writer, after deploring largely the neglect of religion in other than the two colleges in the early stages of scholarship, says of attempts to instill religion in the last stages of the course: "These young men might as well examine the perfume of heliotrope and mignonette by chewing them, or master the mystery of harmony and counterpoint by smelling of an old score by Bachoven, or judge of pictures and statues by listening to them, as attempt to examine and understand a Christian's religion by help of the logical, mathematical, or any other faculty of pure intellect." These confessions are significant and important, and go far to show that the zeal and faith in Christianity are mainly owing to early impressions made before the mind of the student is sufficiently matured to judge for itself of the truthfulness of the statements which it is made to take with its early lessons as reliable, and which it seldom gets time later in life to examine.

CAUSE OF MURDER.

A daily paper in its news items says a man shot his wife dead—cause, whiskey. No comments or complaint against whiskey; it is still allowed to run at large and cause crime. We propose to serve the criminal whiskey as John Calvin had Servetus served, or if the punishment is too severe, hang it, and shut up the man where he can learn a good trade, and also amend the laws of marriage and divorce, so no woman shall hereafter be obliged to live with a drunken man as a wife, nor be disgraced for leaving him. No drunkard should be allowed to marry, or have any legal control over a woman or a child, and yet every few days we see a notice of some crazy drinker beating or killing a wife or child, and yet our law-makers are ignominiously willing blind to the remedy that is so easily applied, of putting all distilleries, like the mills, into possession of the government.

Our faithful and efficient brother, Kersey Graves, is now lecturing in Missouri, and, we learn, is engaged for December in St. Joseph; we hope the friends in other places will secure his services before he returns East, as he is calculated to do good work wherever he lectures. We welcome him to the waiting harvest on the west side of the Mississippi, where there is great need of laborers, but small pay, as the country is new.

MINE AND THINE, vs. MINE, THINE AND OURS.

With the new element, "Ours," in the basis of managing the production, distribution and consumption of wealth, the philosophy of human duty assumes a new form. All men are not equal in health, etc. Thus, in all things, they are naturally divided off into inferiors and superiors. This natural inequality has hitherto been, and is still, the motive for pride, arrogance, cruelty and tyranny, on the one hand, and on the other, of humility, degradation, suffering and misfortune. The relations between these two spheres of condition are terrible and discordant. They have baffled the wisest and most earnest endeavorers of the best portion of men, in all ages, to conciliate them. Had not these intolerable relations existed, the ten commandments would not have been written; nor would such a weak attempt have been made to guide men into goodness, had these relations been understood.

The philosophy of "Do unto others as you wish to be done unto," utterly ignores the nature of the mutual powers, rights and interests of mankind, although it is the most sublime appeal possible to individual endeavor in favor of universal goodness. This philosophy does not aim at destroying the iniquitous dependence of the individual on the individual, which can be so much abused as to allow one man to place his heel on the neck of another with impunity. It has not prevented the industrial endeavorers of mankind from culminating into the gigantic system of monopoly, which unscrupulously racks the sinews of labor, and bathes the brow of Toll with the sweat of blood.

Such appeals to the individual lead us to suppose that goodness can be wholly realized without organized social endeavor, and that the individual has but to will to be good and upright in all his dealings with his fellow-men. Under the idea that organized endeavor was not necessary for the realization of goodness, evils naturally arising from such a course of neglect, compelled the organization of political and ecclesiastical endeavor against evils. Instead of accomplishing their purpose, they have but aggravated and intensified the evils against which they were arrayed, and by having employed the evil powers of the sword, the rack, and the dungeon to accomplish their purpose, they themselves have become the greatest possible evils that can afflict humanity. By solely employing the powers to do evil to exercise their authority over humanity, political and ecclesiastical governments encourage the wicked more than the good to aspire to place and power, and by the success of the wicked, the hopes of virtue and goodness become extinguished. Good men in authority are but lucky accidents, and few as they have been, they have proved what goodness could do, were it to have the opportunity. The progress which we witness all around is wholly and solely due to the benefit arising from the evolution of material art and science, a department of human affairs where fortunately falsehood could not gain a foothold. Thus far the goodness which we enjoy is thrust upon us in spite of our mistakes and the evil powers which hold authority over us.

Let us now exhibit the sublime nature of duty, and its immense powers to benefit humanity. A being that has a duty to fulfill toward another being, must feel within itself the nature of those necessities which this duty has to satisfy. For instance, if the horse has a duty to fulfill toward man, it must feel within itself the necessities of man which it has to satisfy. The horse, however, cannot feel these human necessities within itself, consequently it can have no duty to fulfill toward man. If man wishes to avail himself of the services of the horse, it becomes his duty to satisfy the necessities of the horse. He can perceive and feel these necessities, and has the capacity to satisfy them. Therefore man has a duty to fulfill toward the horse when he subjects it to his will. We deduce from this that inferior beings have no duties to fulfill toward superior beings, but on the contrary, superior beings have duties to fulfill to inferior ones.

The child, by being inferior in experience and capacity, has no duty to fulfill toward its parents, but the parents, by their superior experience and capacity, have a duty to fulfill toward the child. By man fulfilling his duty toward the horse, and parents fulfilling their duty to children, the natural result would be the docility and affection of the horse toward the man, and of the same from children toward their parents. This docility and affection would not result from a sense of duty, but from contentment. Docility and affection are spontaneous, requiring neither knowledge or experience to display them. Inferiors in knowledge have no duties toward superiors in knowledge, and the same holds good to inferiors of strength, of goodness and virtue in regard to their superiors. Love is naturally spontaneous, and is of such a nature as to be extinguished by having the burden of obligation imposed upon it. Thou shalt love, is of all commands the most absurd, and covers it as we may, we can never get it but by becoming worthy of it through the fulfillment of duty. Like all other treasures we covet the love and affection of our fellow-men, and will not hesitate to obtain them by sheer force and cruelty. It is time for us to be ashamed of pursuing this course, as hatred between man and man, instead of brotherhood, is the universal result. On the basis of "Mine and Thine," true superiority cannot attain to its proper position while inferiority everywhere gallops the ascendancy and holds its withering authority over mankind.

On the basis of "Mine and Thine," man imposes duty on the horse, both by lash and spur. Parents whip their children into obedience. The government imposes duty on the people by fines, imprisonment and hanging; the church imposes it on the people by the terrors of everlasting punishment and the eternal displeasure of Almighty God; and capitalists impose duty on Labor, by keeping it in poverty and misfortune. Trodden down into inferior conditions, and kept there by an inferior exercise of the intelligence wielding authority over them, the people have all their love and affection for each other extinguished, and have nothing left to confide in but that cunning force and hypocrisy can offer them. There is, happily, a little exception to this rule in every mind. Men are not altogether willingly unrighteous, but are mainly compelled to be so, simply because there is no unitary, organized endeavor to do good.

The basis of "Mine and Thine" will not admit of any general organization to do good, but will only admit of organizations to persecute evil. A duty to abstain from evil can be instituted, but there is a great distance between abstaining from evil and the doing of good. A person can abstain all his life from injuring his fellow-men, and still do not one single act of intentional goodness toward them. He can bargain his way up to wealth and power by the sheer honesty of hating no one; and so can all men, to a certain degree, honestly bargain with each other, and obtain some of the comforts and conveniences of life, without having any regard for anything but self-interest. In the general endeavor, inferior minds and capacities are thrust aside to make room for their superiors in the pursuit of wealth and power. For the unfortunate, charity comes forward to compensate for the unfulfilled duties of superiority. Were duties fulfilled, there would be no need of charity; and when charity steps in to thus compensate for the neglect of duty, duty itself becomes postponed indefinitely. Were there a hundredth part of the solicitude made in behalf of the duty to do good that there is for charity, this world would soon become a paradise. Charity is costly and barren. It merely wards off the finishing stroke of misfortune; it is but that small degree of goodness which no one, by the sheer force of shame, can withhold. Practically, it is the cloak under which society hides its manifold iniquities; hence the trite saying that "Charity covereth a multitude of sins." Charity, however, is the path to duty; and as it is needed to be used in this sense, we will show how the performance of true charity tends to destroy its own necessity. W. H. St. Louis, Mo.

FROM BATTLE CREEK.

Our good sister, Mrs. Mossop, (late of the Catholic Church,) has been giving us fresh dew from the spirit-land, for the past two Sundays, to large and appreciative audiences, describing a number of spirits that were recognized—good tests. She speaks next Sunday here; the last Sunday in this month at Sturgis, and at Richmond, Ind., during December. She is a lady of high intellectual attainments, "a good soul," and a pleasant speaker. Her control is of a high order and very convincing, and has awakened a deep interest. Our State Convention meets at this place on the second Sunday in December, and the latch-string will be out for all who may come, and we hope to see a good attendance. Yours in the cause of Truth, A. A. WHITNEY. Battle Creek, Mich., Nov. 17th, 1871.

Hon. James A. Garfield and Hon. George W. Julian, early woman-suffragists, have, we learn, fallen from the good work—frightened from their prophesy and advocacy by the Wood-hull-Clifford demonstration.—Commonwealth. We respectfully call upon Mr. Charles W. Slack, editor of the Boston Commonwealth, to give us his grounds for making the above statement. We seriously question its correctness, especially as to the apostasy of Mr. Julian, who is not the kind of a man to thus turn his back upon a cause which has every element of justice and right to support it—a cause which has heretofore commanded his highest respect, and for years received his unflinching advocacy and most hearty cooperation, both in private and in public. No mere newspaper rumor would convince us that he had "gone back" on his record with reference to woman's suffrage, though it appears in such a usually correct journal as the Commonwealth. GEORGE A. BACON. The influence of Spiritualism, and its widespread action, is, indeed, one of the wonders of the nineteenth century. And while it is a fulfillment of past predictions, it is also a prophecy of the face of modern civilization will undergo a change.—The Stoker.

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