

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY

NO. 20.

[illegible]

only keep your eye on that star, truth, i. e., the teaching of the monitor within—the God part of your nature, the divine of your being. True to that, you cannot err from finding your way. You have a host about you, and if you heed your impressions, they will not lead you astray.

I have more to say by and by, so allien for the present.

Your own loving spirit wife,
CYNTHIA.

We next wrote as follows, folding the paper as in former instances:

"Will Mary Hull, my mother, please give me a test that I can know comes from her?"

Here is the reply:

"Bless you, my dear boy, my dear boy. Well, Moses, you could not go away without talking if but a word, with mother. I have just been to her, and took a look at that dear place; all seems quiet and pleasant. Now, Moses, I am well pleased with your life. You are now doing your duty, and you have the evidence of it from day to day. Cynthia is so pleased to think she has control, and spoken with you this morning. Now, Moses, be faithful to the light which illuminates your pathway; it will lead you to an ever increasing light in heaven. Your spirit mother,
MARY HULL."

We then wrote as follows: "Mother, what can I do for poor afflicted brother Joseph?" The answer came:

"Well, Moses, I deeply feel the condition of your younger brother, but how can I advise you? I know that you and D. W. will do all in your power to alleviate his affliction, therefore advice from me cannot help the matter one iota. Do, then, Moses, you and D. W., what you would have Joseph do for you were you in his stead. I know, Moses, you will do your duty, and your mother will bless you. Your spirit mother,
MARY HULL."

Our last folded and sealed letter was to Henry C. Wright, and read as follows: "Henry C. Wright, you and I were personal friends, and you will think it no intrusion to be called upon to answer the questions I thought of proposing to Theodor Parker. Can you ever answer them? I continue the publication of the Crucible, or shall I merge it into Woodhull & Claflin's Weekly, and assist in making of that a great National organ?"

Moses Hull.

The following is the answer:

"Well, as I always told you, the hat for the head, and not the head for the hat, so I say to you. You ought to be the best judge of that question, however, as you have thought my advice of some value I will give it. The Crucible has outgrown itself and it needs a new hat, and if a change is made you can do no better than to merge the Crucible into that valuable progressive sheet. They need you, and I can but do my duty to comply with their request. Your brother,
HENRY C. WRIGHT."

This terminated our correspondence. We purposely hand the matter out as it was, without note or comment, so readers can draw their own conclusion. The above are the facts. If there was deception we could not detect it.

One word more. Our wife always addressed our mother or spoke of her as "Mother Hull," as in this communication. Our Bro. D. W. had been corresponding with us about rendering him assistance, so that part of the letter was *apropos* both to him and to a letter we received from him before he passed away, containing a vivid dream or vision of his spiritual father, and "The hat for the head, and not the head for the hat," was a favorite saying of H. C. Wright's.

We can do no less than to suggest to persons going to New York to call on J. V. Mansfield and investigate for themselves.—M. H., in *Crucible*.

A DAY AT MORAVIA.

"We copy the following extracts," says a late number of Woodhull & Claflin's Weekly, "from an account of the Moravia manifestations, because we are personally acquainted with the writer, and are willing to vouch for her truthfulness."

(Written for the Rochester Evening Express.)

Three of us who stand ready to give our signatures, if so desired, to a paper, a short account of our day of recreation and rest. We discussed the attractions so many were seeking in picturesque Nature at quiet places, and fascinating human nature at fashionable resorts, and decided upon a day of research and investigation into supernatural realms and into society invisible. We had heard rumors of a very strange and wonderful thing, that on a high hill, in an unpretentious farmhouse, supernatural lights were to be seen, voices invisible through a trumpet to be heard, and other wonders not common to tourists in our own or foreign countries. We started, with strong health and high spirits, for a fresh new experience, and for the privilege, as a short holiday, of escaping from the noise and bustle of the city, and of seeing the world of a growing nuisance.

Arriving at the farmhouse, we were met by the farmer's wife, Mary Keeler, a canny, rather sad, sweet-faced old lady of sixty years, who bid us welcome with rustic affability. We asked if she had any room left for honest doubters in search of truth.

"Oh, we can always make room for everybody who comes with a good and honest spirit," she replied, in half-platitudinous, broken tones, which we liked. We followed her to the rooms assigned us, "over the kitchen." Evidently, she belonged to the old-time folk, and has not kept pace in the small amenities of life.

All this while, we were inspecting the spirit room, and found nothing but a piano, a lamp, several chairs and an old-fashioned settee.

"That's right!" said Farmer Keeler; "make a strong examination. Folks will be skeptics. It do n't make no odds. I'll have to put ye in the dark a spell."

"Do n't do it like a dark circle," said our missionary, looking for trickery more than for spirits; though the transparent honesty and innocent guilelessness, friendliness and coarse good humor of this devoted servant had inspired the minds of the party alike with a certain respect.

"Oh, we must have a dark circle first; ye want to see obscure lights, do ye? Well, all right, ye shall have 'em. So long as ye are here, ye want to be touched by the spirits, do ye? Well, ye shall have 'em. So long as ye are here, ye want to be touched by the spirits, do ye? Well, ye shall have 'em."

"I guess not," said an old gentleman in the circle, who believed in annihilation.

"It do n't make no odds. I'd rather be 'd' believe in that than believe he was going to another place we've heard tell of," said the farmer.

The medium, a young man, with an animation full of iron and phosphorus, with vitality to a very high degree. She took her seat alone, opposite the circle. The room was darkened. We sat an hour. Nothing obtained except the shaking of the piano and a perceptible vibration of the floor; none of the promised "lights," "faces" or "voices."

To take the trip satisfactorily, one has need of plenty of leisure, a moderate purse and unlimited patience. Yes, something more to be made comfortable, power of adaptability and the utmost humility.

At the second séance, after the examination of the room as before, and with the same arrangement of the circle, we saw, immediately, innumerable electric lights dart about like shooting stars. Often, close together, they would move about in singular union with each other. Our heads and hands were touched gently, and sometimes tinglingly. Then a gruff and unattractive man appeared in the middle room above our heads, and said, "Oh, my daughter, this is something serious!" Then raps for the medium to be removed to the cabinet, and the lamps to be lighted for us, when two hands together, as in prayer, were thrust from the window of the cabinet and withdrawn quickly. We were impressed with the lifeless color and the stiffness, though one hand appeared immediately and moved the finger quite naturally and gracefully. Then eight hands appeared at once, some being children's hands. Other full well-formed hands were shown during the séance in different ways and positions from above and below, with movements, which were acknowledged to bear a meaning to some who witnessed. Some gentlemen made expressions of surprise at the same face as often, with the addition of a moult, and pointed to one of our party whom it recognized.

Then an old lady dimly appeared but once; recognized by our sensible skeptic. Another with glasses; unrecognized. Then a young lady with very long brown hair, in loose curls, appeared six or seven times at different sides of the apartment, looking toward only one of our party; then in sweet, plaintive tones, though with apparent effort and breathlessness, was distinctly pronounced the name of our missionary! He had looked the

recognition from the first appearance. Then a sermon was given through the trumpet. It was elevated in sentiment, fine in expression, but spoken with labored breath, about five minutes in length. Then hands motioned the cabinet door to be opened, the medium released, and we dispersed.

Taking out a pencil, we said to the missionary, "Let us have the explanation, or the explosion."

A very solemn face, and no reply.

Looking toward our common-sense friend, in a thinking attitude and mood, we asked, "What do you say to that?"

"I confess I am puzzled," he answered, "it is something beyond my teaching. I have believed in a 'cloud of witnesses,' but a sight at them I never dreamed of."

These are facts.

Let the preachers decide evil, ruin, degradation. Let Father Hecker, who indorses spiritual intercourse, say it is from the devil. There are two sides. The Catholics have the light, angelic, divine side; all others, the evil and the dark.

Let the Spiritualists cry proof, immortality, halo-halo! It were all one to this party.

Free Thought.

HOFFIN'S BOWER.

Or the moving spirit of it, considering the name of Mrs. Woodhull an attraction, gave notice that a discussion would take place there on the subject suggested by her late lecture, in the following form: "Are the free love doctrines taught by Victoria C. Woodhull pernicious to the morals of the community?"

The announcement gathered a full house, and quite a respectable one. One must remember or be told that Hoffin's Bower is a small affair for the noise it makes, being a room very skyward, holding, when full, about one hundred and fifty persons; and on this occasion it was tolerably full. The proportion of reporters was large, compared with the audience, and is apt to be so, which tends to make this useful institution look larger on paper than as inspection warrants. Ever since the advent in public of the active Jennie, she has been favored with reportorial attention, hence her advertisement has been both cheap and good.

The reports of this discussion were larger the next day than the occasion required, but that was to be expected. The following is a part of the Herald's reports. Equally good ones were printed in the Post, Times and other dailies, but this seems too temptingly ready, so I capture it for the purpose:

Mrs. Jennie Collins opened in the affirmative of the above question. She said she thought in the world might be good enough for free love, but in the present bad state of society it would destroy all sanctity of the marriage relation, and cause many pretty women to be led astray by horrid men.

She was followed by Mrs. Carrie Cushman, who defended Mrs. Woodhull and her views, saying that lady was misunderstood by many. She advocated free love, not free lust. Mrs. Woodhull was inspired by the angelic fire of the sphere, and respected the doctrine of Jesus. Mrs. Cushman said that she herself had suffered terribly by her first marriage; that after she had incurred suffering and sickness therefrom, she had chosen to remain single. She believed that she had not selected a man, in any sense of the word—a man who appreciated the beauties of free love. For twenty years she had labored to elevate society. True love was the only secret for marriage was founded on lust. After Mrs. Cushman had spoken herself up to a fine frenzy, she sat down amid loud applause.

Aurora H. O. Phelps argued that Mrs. Woodhull would support society, and that free love was an insidious demon running rampant through the country, and that it was a marriage and home, though she knew that nearly every man and woman had suffered somewhat by the ordeal of marriage.

Mr. Homer Shelton Walker, a very young man, praised Mrs. Woodhull and her doctrine. He went back to the time of Jefferson, and claimed that free love was guaranteed by the clause declaring the "pursuit of happiness" an inalienable right. He said that the country was not a less God-forded than, and then drew a horrid picture of licentiousness in Boston, declaring that maidens were daily bought by rich men on Beacon street, who were not happy in their own homes. He said that the country was often seized in the street, gagged, thrust into carriages, and driven rapidly to bad houses, and claimed that when husbands finally stayed out till one or two o'clock in the morning, their wives would be in the street, and the ladies applauded. He insisted that children produced by free love were more fortunate than many legitimate offspring of marriage. He said that Mrs. Woodhull does not believe in promiscuous intercourse; "she doesn't do it at all."

Then arose from his presiding chair Richard Burke, one of the sons of Hoffin's Hall. He said that Mrs. Woodhull's words must be construed literally, and that such a woman as she, who advocates such doctrines is either a brazen harlot or a fool, and that any such man as put in a straight-jacket. He then said that if the spirit of Thomas Jefferson could be embodied in a man, it would be in a woman who would be a free love advocate. He said that the "Young America" spirit of Mr. Homer Shelton Walker, who advocated "unbridled liberty" in every direction, was a good thing, but that it was a bad thing to restrain them. As for Mrs. Woodhull, let her talk all she gets tired, and then she'll stop, but never till then.

Mrs. Cushman replied, saying that she had been educated on the instant plan, but there is a higher love which can no more do out than the sun can fall from the heavens. She said there was no need of law to restrain her or to make her do right. After saying that her organization could never lead her into vice, she closed with a glowing eulogy of young Homer Shilton.

Mrs. Ruggles, of Maine, said that God was love, but a great deal that went under the name of love came from quite another source. She said she wished she could talk two hours, and proceed as she had done, for woman's wrongs, the giving her the same rights men have.

A. C. Robinson said Mrs. Woodhull had converted him to the doctrine. Referring to the blindness of men to the bad effects of marriage, he said that he had seen a man who always said, "Good morning! Fine weather!" even when it was raining—reminding the reporters of an acquaintance of theirs.

After further remarks by President Burke, Mrs. Collins closed the discussion, arguing strongly against Mrs. Woodhull's doctrine. In response to cries of "Vote!" and "Question!" the decision of the question was postponed one week, by a large majority vote, which was frequently doubted by some young men. And then they all went away, and the Bower was soon shrouded in darkness.

It was very evident, by the above report, that the teachings of Mrs. Woodhull were being accepted by the affirmative on the question, but rather as if the question had read, "Is the teaching of promiscuous sexual commerce between the sexes pernicious to the morals of the community?" There is but one side to such a question, and that is the affirmative one, and Mrs. Woodhull takes that side. The lecture she gave at Music Hall, and the printed copy before me, are clear enough to be understood, if people desire the truth.

The Herald prefaces its report with these words: "Without referring to the many able advocates of free love, we may assume Mrs. Victoria C. Woodhull to be the most noted living champion and practical exemplar of that doctrine which is given below in her own words."

"I have an indelible, constitutional and natural right to love whom I may, to love as long or as short a period as I can; to change that love every day if I please; and with that right, neither you nor by law you can frame have any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right; and it is your duty not only to accord it, but, as a community, to see that I am protected in it. I trust that I am fully understood, for I mean just that, and nothing less."

Mrs. Woodhull quotes the golden rule on her side, as part of her argument, and also the Declaration of Independence. She also makes use of the "new commandment" which Jesus supplemented to the Mosaic code, viz., "that ye love one another." The great teacher, when uttering this free love commandment, did not mean by it promiscuous sexual intercourse, nor does Mrs. Woodhull when, as the Herald says, she claims the right to love when and where she pleases. And she states very clearly what she means. She says there is no love but free love. Does any one doubt that? If so let him or her think again. True, she says marriage is a matter of conscience, not of law. Stating it a little broader, a man and woman may unite in a true and everlasting union without the legal form; and a man and woman may unite in the way and as the law directs, and be hell-bound as a consequence; does any one doubt that? This is a great and growing question. I think it should not be decided by votes of one sex alone. But here is not the place to argue the point. Let me say, in closing the sketch

in reference to the discussion referred to, that Mrs. Woodhull, who has received great credit in this city for sincerity, is not, as Doctor Johnson would say, bound to find hearers both definitions and understandings. The former she finds distinctly; the latter she presumes the hearers have. By this discussion it is very evident some people lack the latter; but Mrs. Woodhull, like Dr. Johnson, is not to blame for it, and as the discussion is to be continued, would it not be better for Boston to discuss what her teachings are, and when that is understood, go in for their effect? Let me close by saying that what some or many people say her teachings are I could not approve of, but what I understand and them to be from her, and by hearing and reading her words, I could not be a Christian and disapprove of it. Of course I am referring to her subject of marriage and the social relations.

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The signs of the times are ominous indeed. The "Janitoria" of the Pope and sworn defenders of the holy see seek a new departure and site for the Vatican. Washington is convenient; St. Louis is central. Driven more than forty different times out of the nations of Europe and South America, because they can never rest unless they "rule or ruin," the whole strength of the unscrupulous and powerful Order is being put forth for the subjugation of America. Our political magazines are ready to adopt any faith, and coalesce with any party that may hold the balance of power, rather than surrender their places, popularity, and official stealings and emoluments. The Jesuits, whose secret emissaries permeate every school district in our land, control the Church of Rome (the most potent political institution that ever existed), its Papal head and all. The Pope has become infallible in their hands. The late Council at Rome has proclaimed eternal damnation against any man, woman or child who places his rule secondary to that of any civil power on earth. Every true Catholic must and will obey his dictum, pronounced *ex Cathedra*, under peril of his salvation. The Orthodox sect may be used as a cat's-paw to place God in the constitution. A test oath may exclude thousands of liberals from office and the polls. At the proper time, those who were used to effect this object may be "hoist with their own petard," and made to eat their God, and "wear their rue with a difference." Woman's rights will soon be (as they should) accorded. Under command of her confessor, not one woman of the "Holy Church" will absent herself from the polls, but vote as the Pope may intimate; whilst Protestant women may stay at home, or share in a divided vote. The conversion of colored citizens may also enter into the programme. A short time only may elapse before Mexico and Cuba may be added to our republic, with ten million sworn supporters of the Pope to cast their votes as "directed." Not only the religious sentiment of the Catholics may be enlisted, but the *esprit du corps* of the whole body may be appealed to, apart from their religious faith. The balance of power may thus be placed in the hands of the Jesuits, and the purse and the sword of the nation may be directed or withheld by them, as the interests of the "Holy Church" may require. A few such exhibitions as were made in New York, some years ago, by the "friends" of a certain Jesuit archbishop, with the commander-in-chief of the army and navy on its side, may make even the American freeman glad to flee to a more rational form of government for protection.

Paris went to sleep one Bartholomew eve, and all that seventy thousand awoke next morning. A Te Deum in honor of the crowning grace of God was chanted by order of his Vicar on earth in all the churches, accompanied by *anathemas* for the repose of the souls of the murdered heretics in hell. It is the glory of the Jesuit that, like God Almighty, "the Holy Church" knows no change, but is the same yesterday, to day and forever. Its canons, decrees, and time-honored usages may be postponed, but can never be altered or annulled. Eleven letters of the alphabet are all that separate Pio the Ninth from the Gregory who slaughtered Coligny and the Huguenots; and Hildebrand, who obtained universal dominion, spurned kneeling emperors with his sacred toe, and trod on the necks of prostrate kings. These letters may be so subtly arranged as to make opportunity. But enough! My scanty time and paper are both exhausted, and I know that I write in vain.

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THE QUAKER PREACHER'S PROPHECY.

DEAR BANNER—I have received several letters from correspondents propounding queries in relation to Joseph Hoag's prophecy. One asks my opinion in regard to the unfulfilled portion of the prophecy, with an intimation that it would be agreeable to the writer to have it given to the Banner. In answer I would say, that I have no fixed opinion on the subject, but confess my forebodings to be of an unpleasant nature. I comfort myself in the reflection, however, that prophecies seldom if ever occur in which there are not some inaccuracies, and as the one in question has been exactly fulfilled in every particular up to the present time, I think there is good reason to hope that there will be some modification in what is to follow, more especially as I have always heard that in his latter days the old man used to express doubts whether or not some portion of his vision was not colored in a degree with his own personal impressions. What he saw in 1805, of the division in the various religious denominations—the anti-slavery excitement—the angry discussion of slavery—the terrible civil war—the overthrow of slavery, and the prostration of the Southern States, has all occurred in the exact order foretold. A monarchical form of government, a national religion and theocracy are yet to follow, and remain as a chastisement for a time. How preposterous this sounds in American ears! but not more so than a prophecy of the late civil war would have done six months only before blood began to flow. The serpent of chattel slavery has so entwined itself around and within our political institutions, that it required the lives of six hundred thousand of our young men, besides ten billions of money and property to crush its head. We shut our eyes to the fact that an infinitely more deadly reptile is even now entwining its slimy folds not only around and within our political, judicial, educational, religious and social institutions, but around and within every house hold. That most accomplished and powerful body of men ever known on earth, the disciples of Ignatius Loyola, after having by their intrigues and machinations kept Europe swimming in seas of blood for centuries, have turned their attention to us; nor can we know how soon that terrible word, "whose hill is at Rome and its blade everywhere," may be unheeded for our destruction.

The signs of the times are ominous indeed. The "Janitoria" of the Pope and sworn defenders of the holy see seek a new departure and site for the Vatican. Washington is convenient; St. Louis is central. Driven more than forty different times out of the nations of Europe and South America, because they can never rest unless they "rule or ruin," the whole strength of the unscrupulous and powerful Order is being put forth for the subjugation of America. Our political magazines are ready to adopt any faith, and coalesce with any party that may hold the balance of power, rather than surrender their places, popularity, and official stealings and emoluments. The Jesuits, whose secret emissaries permeate every school district in our land, control the Church of Rome (the most potent political institution that ever existed), its Papal head and all. The Pope has become infallible in their hands. The late Council at Rome has proclaimed eternal damnation against any man, woman or child who places his rule secondary to that of any civil power on earth. Every true Catholic must and will obey his dictum, pronounced *ex Cathedra*, under peril of his salvation. The Orthodox sect may be used as a cat's-paw to place God in the constitution. A test oath may exclude thousands of liberals from office and the polls. At the proper time, those who were used to effect this object may be "hoist with their own petard," and made to eat their God, and "wear their rue with a difference." Woman's rights will soon be (as they should) accorded. Under command of her confessor, not one woman of the "Holy Church" will absent herself from the polls, but vote as the Pope may intimate; whilst Protestant women may stay at home, or share in a divided vote. The conversion of colored citizens may also enter into the programme. A short time only may elapse before Mexico and Cuba may be added to our republic, with ten million sworn supporters of the Pope to cast their votes as "directed." Not only the religious sentiment of the Catholics may be enlisted, but the *esprit du corps* of the whole body may be appealed to, apart from their religious faith. The balance of power may thus be placed in the hands of the Jesuits, and the purse and the sword of the nation may be directed or withheld by them, as the interests of the "Holy Church" may require. A few such exhibitions as were made in New York, some years ago, by the "friends" of a certain Jesuit archbishop, with the commander-in-chief of the army and navy on its side, may make even the American freeman glad to flee to a more rational form of government for protection.

Paris went to sleep one Bartholomew eve, and all that seventy thousand awoke next morning. A Te Deum in honor of the crowning grace of God was chanted by order of his Vicar on earth in all the churches, accompanied by *anathemas* for the repose of the souls of the murdered heretics in hell. It is the glory of the Jesuit that, like God Almighty, "the Holy Church" knows no change, but is the same yesterday, to day and forever. Its canons, decrees, and time-honored usages may be postponed, but can never be altered or annulled. Eleven letters of the alphabet are all that separate Pio the Ninth from the Gregory who slaughtered Coligny and the Huguenots; and Hildebrand, who obtained universal dominion, spurned kneeling emperors with his sacred toe, and trod on the necks of prostrate kings. These letters may be so subtly arranged as to make opportunity. But enough! My scanty time and paper are both exhausted, and I know that I write in vain.

T. R. HAZARD.

in reference to the discussion referred to, that Mrs. Woodhull, who has received great credit in this city for sincerity, is not, as Doctor Johnson would say, bound to find hearers both definitions and understandings. The former she finds distinctly; the latter she presumes the hearers have. By this discussion it is very evident some people lack the latter; but Mrs. Woodhull, like Dr. Johnson, is not to blame for it, and as the discussion is to be continued, would it not be better for Boston to discuss what her teachings are, and when that is understood, go in for their effect? Let me close by saying that what some or many people say her teachings are I could not approve of, but what I understand and them to be from her, and by hearing and reading her words, I could not be a Christian and disapprove of it. Of course I am referring to her subject of marriage and the social relations.

J. WETTERBERG.

THE QUAKER PREACHER'S PROPHECY.

found that the reason why spiritual lectures and papers are not better supported is, because the great body of Spiritualists are more interested in circles and manifestations than in the philosophy and religion of Spiritualism. This is the reason why "Seeker" does not hold meetings held in comfortable halls, with good music, &c. Circles and manifestations are as necessary as the alphabet to language; but to give attention to the signs and wonders, to the exclusion of individual culture, is evidently a misdirection of our powers.

The other point is, that mediums solidly ask money for their mediumship. The laborer is worthy of his hire, and mediums who give public sittings are as much entitled to pay for their time as persons pursuing any other business or profession. Many good mediums when in mediumistic condition are not fit for any thing else. There are thousands of mediums in private life, who generally give their friends opportunities to witness the phenomena. Public mediums are a blessing to those who have not medium friends to visit. It is true that a few of our best mediums charge high prices, but the best of everything brings the most money; and we certainly have little sympathy for those who complain of one dollar, for an hour's sitting, who spend hundreds for power, operas, balls, and expensive dinners. The time will come when mankind will be less selfish; at present, public mediums, like most of humanity, are forced to demand money to pay for their bread.

THE DOUBLE.

BY H. SCOTT.

DEAR BANNER—While the question of the double is receiving some attention in your columns, I wish to state the following incident, for which I could find no possible solution.

About two years ago, and while my house was filled with young people who had come together to have a dance, at about nine o'clock in the evening, I had occasion to pass back from the front part of the building, where the company was, into the dining-room. The room was in full gas-light, and no one in it, except the form of my second son, a young man of seventeen years, who, in plain view, was in the act of passing through the door that opened into the kitchen. I called to him, and was greatly surprised at receiving no answer whatever. I repeated the call in a very distinct voice, as I passed quickly through the kitchen, and out into the back yard, where I again called, but could neither see nor hear one word of the boy. My astonishment was great, for I never, in my life, had seen an object with more distinctness, or that I was more positive about. I had seen him about the house during the evening, with the same suit of clothes on, and could not have made any mistake. I returned, inside of a minute or two, at the most, to the parlor, and inquired of my daughter if she knew where C— was, and required for answer, that he had gone up to Main street with his brother, about ten minutes before. Within a quarter of an hour, he returned, with the identical dress on, including the hat, and appearing in every particular as when, a few minutes previously, I had seen him passing from the dining-room to the kitchen.

For reasons which I deemed prudent, I refrained from mentioning the circumstance. It is well, perhaps, that I mention that the boy was very much elated about the dance that was to come off, and was taking an active part in it.

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In quoting from the Banner of Light, care should be taken to state the date of the article, and the volume and page to which it refers. The Editor is not responsible for the opinions of contributors, and is not bound to publish them. He reserves the right to edit and to condense, and to use in any manner the material furnished him.

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The Impending Crisis.

The reference we made with such emphasis last week to the scheme of Orthodoxy for effecting a complete subversion of our system of free government in the name of Christianity, was put with but a little of the force which the momentous issue merits. Once let loose on this question of a priesthood for the government of the nation, the lightnings that sleep in the cloud of popular feeling, and they will make such havoc with the institutions of the country as cannot be repaired in a long series of generations, even if they ever can be. The National Convention for interpolating the doctrine of the Trinity into the Constitution of the United States, and changing the letter and spirit of the laws of the country in harmony with so bigoted a requirement, is called to meet at Cincinnati on the 1st inst., and the call is headed by the name of the President of the association, William Strong, Justice of the Supreme Court of the United States. The object of this meeting is to urge upon Congress the recommendation of an Amendment to the Constitution for adoption by the people, and the proposed amendment is to declare that "we, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among the Nations, and his revealed will as the supreme authority, in order to constitute a Christian Government, and so forth. The snake of Orthodoxy has hidden in this grass.

If this change is adopted, it will form one of the most sweeping revolutions ever witnessed in the shape of a government. The overthrow of the old republic by the First Napoleon was as nothing to it. From a free republic we shall become a Christian Theocracy, with priests to give the laws, priests to interpret, and priests to enforce them. Not that they do not mean to be good men, as they certainly believe themselves to be; but the profit consists in an attempt to make human laws for the human conscience, in place of contenting ourselves to make laws for the repression and prevention of actual wrong done to person or property. Beyond this safe limit here human rulers cannot go. It has been tried over and over in the world's weary experience in government, and the experiment is to be traced all the way along in blood. When men assume a power to penetrate to human motives, human beliefs, human opinions, and the laws of human conduct, they usurp the province of the Divinity that is seated in every heart, and searches even the most perfect of human statutes and decisions only to prove their nothingness. So long ago as Paul's day it was esteemed the profoundest and divinest statute possible to frame, to be a law unto one's self—that is, to obey the God that speaks with his "still, small voice" in every one's spiritual nature; but here, we are, in this day of progress, professing to set up a syndicate of Orthodox ministers to do the legislation for our conduct and souls. Read what the call for this Convention really asserts, in support of this presumptuous project. First, it says that "government is instituted for man." The Declaration of Independence asserts that to secure human rights, "governments are instituted among men," and that they "derive their just powers from the consent of the governed." Here is an open proposal to overthrow the constitution from its very foundations. The call declares that government is set to watch over "intellect and education, to frown on profane-ness, to regulate the observance of the Sabbath, and other crimes which threaten society, and by weakening moral and religious sentiment." Thus we should have laws passed for the punishment, by fines and imprisonment, of "profane-ness," the "desecration of the Sabbath," (which a priestly court is to interpret), and "other crimes" which tend to weaken "moral and religious sentiment." It is to be kept in mind that there can be no such amendment to the constitution, without laws to back it up by putting it in operation. Government, says the call, "is clothed with authority derived from God. It is under the dominion of Jesus Christ. It is subject to the Bible, the special revelation of the moral law." And it proceeds, further along, to recite the following as heresies to be rooted out: "the nation, as such, has no relations with God; its authority has no higher source than the will of the people; government is instituted only for the lower wants of man; the State goes beyond its sphere when it educates religiously, or legislates against profanity or Sabbath desecration."

Here we have the real *analysis* of these new reforms displayed. The old Westminster Catechism is to be set up for the supreme authority; at some other time we may have the rule of the Pope, with his doctrines of infallibility. Were the Chinese to overtake the continent—and the loss of fifty millions out of their four hundred millions would hardly be noticed or felt—then under the Constitution we might have a pagan republic, if that can still be called a republic which has no vestige of freedom left. Can it be necessary to run out this maddest of all mad propositions to its final limit? Does not every intelligent and redacting person see, almost at a glance, how this revolution is to send its roots of fire everywhere, sparing nothing, however remote or harmless, that conflicts in the least with the views of Orthodoxy? Appended to this call are the names of the clergy of all denominations, including the Unitarian Mayo, of Cincinnati, and the Universalist Minor, of Boston. There are Doctors of Divinity, Bishops, Professors, Reverends, Honorables and Esquires—all good men, without doubt; all, no doubt, believing that they are doing what they ought for their country and their fellow-men; but all, nevertheless, arousing in concert of action a spirit of bigotry, tyranny and mercilessness on the one side, and a spirit of hate, revenge, murder and hell on the other. Out

of it is sure to proceed the bloodiest of religious wars; and so surely as the signers of this Call have read human history with any degree of reflection, they know it full well beforehand.

We do not question the final result, but we deeply deplore the trifling struggle. On this continent there ought to be no wars of religion or races, especially the former. But war there would be, if this Amendment should ever be adopted and entered by law, and though its conclusion would bring liberty out of the prolonged conflict in triumph, the goddess would come forth dripping with human blood, and at last at the thought of what she had done. Numbers of excellent people will unquestionably be swept into this dangerous scheme, because they do not see to what it inevitably leads, and by a few short steps, too. Let them be fully warned beforehand. Ours is a secular government, and only that, Jefferson and Franklin, and John Adams, too, well understood the need of freeing the new born to the human race of those ecclesiastical shackles which, in the Old World, had for ages been the symbols of cruel despotism. We urge every lover of free government to lose no time in starting counter-petitions to Congress, protesting against the inauguration of this fearful revolution.

Explanatory.

As there are none of the American spiritual papers (except the *Banner of Light*) which are sufficiently interested enough in the English speaker's success to make a notice of them, I take this opportunity of informing my English friends that the public here are still as much interested in the life of a spiritualist as ever, and in fact, I have just received the following notice of public favor, that I receive the editorial neglect with which I am honored.—*Emma Hardinge Britten, in the London Medium and Psychist.*

"In that number of the above named English Spiritualist journal which bears the date Dec. 15th, we are surprised and pained to find the above paragraph at the conclusion of a letter to its editor on 'Spirit-Photographs and other Wonderful Phenomena,' written by Emma Hardinge Britten; surprised to find a lady of her eminent position in society, willing to endeavor to array the English Spiritualists, through sympathy, against their American brethren; and pained to see such absolute and unqualified injustice toward all the spiritual press of America."

Speaking with regard to the *Banner of Light* individually, we repeat the inference—tempered as it is with moral obliquity—that "we have at any time drawn any line of demarcation between the believers of spirit communion, whether English, Italian, Spanish, French or American. We are all bound by the chain of one common interest, the great spirit-world binds us in its land. We to the individual, whether man or woman, who shall dare to raise the tocsin of sedition against the republic of the skies and strive to strike at the great chain of magnetism which the invisibles are binding world-wide around the hearts of men. Though high as the snow-crowned peaks of Himalaya, unseen hands shall hasten the downfall of that mortal who, having put on the glory of the new dispensation, shall, Dathan-like, grieve at truth's eternal shrine the 'strange fire' of ambition, self-interest, and injustice. We have ever endeavored humbly to do the work given us by the power above and beyond, and we feel that the same fate would descend upon us should we prove unfaithful to our trust."

From the earliest days of the advent of Mrs. Hardinge among the American Spiritualists from what she in the same article terms her "old Spiritual birth-place, New York City," in 1858, to the present time of wider and grander knowledge—the *Banner of Light* has never failed to give her that justice which it strives to mete out to every one, whether friend or foe. "With charity for all, with malice toward none," has been its motto; and, glancing back over the field of our past experience, we can say with all calmness, but also with all firmness, that we have followed Mrs. Hardinge just as fully and fairly as she deserved at our hands; and we also declare that it would have been impossible for us to have done more for her than we have, and yet remain just to her brothers and sisters in the spiritual vineyard.

We have ever treated her with marked courtesy and kindness; have repeatedly published her lectures in full—delivered in various parts of the country—to a large degree, in many instances, than any other speaker—we have uniformly made favorable editorial notice of her labors ourselves, and copied them from other papers. We have given all notices desired of her intended meetings, and the favorable accounts of her recent visits by correspondents. Indeed, when, some three years or more since, she left us for England, the members of the firm publishing the *Banner of Light* were some of the most active movers in obtaining Tremont Temple, in which she met her friends previous to her departure. More than this, we said to Mrs. Hardinge personally, in the presence of our associate Mr. Wilson, on the occasion of our last meeting here at our office, that she could always command our services in her behalf, in whatever capacity she appeared before the public. We considered her as a highly useful medium in the hands of the spirit-world, to bring light to humanity, and as such have ever treated her.

And what has been the result? We have been informed by friends, constantly, that Mrs. Hardinge was, in private, circulating the report that we were unfriendly to her, or that she was not a favorite with us, thus doing what she could to prejudice the public mind against our claim for journalistic impartiality. These efforts of hers we have never noticed, taking them to be rather those effusions of weariness, or sickness, or loneliness, as the case might be, which all mediumistic persons are likely at times to give utterance to, without reflection, and which do not receive the endorsement of their sober second thought. But here is a case which demands our notice. When such sentiments, entirely without foundation in truth, drop from her pen, and she is held up by herself, before the English Spiritualist public, in the position of a martyr to American editorial prejudice and neglect, but that she is still happy in the consciousness that that neglect is repudiated by the people at large, and that she is the more popular because of her sufferings, we must say a word in defense not only of ourselves, but of the entire Spiritualist press of the country. Does Mrs. Hardinge read the *Banner of Light*, or has her case of late rapidly developed into incipient mental amnesia, clouding the windows of her soul, so that the sense of perception concerning reason and justice is uncertain and dim? If she reads it, the proof of her misrepresentation is before her; if she does not, she has ignorantly trampled upon what has ever been to her interests—as to that of all other workers—a faithful friend.

And, in conclusion, we pronounce the statement, "In fact, I do not know but that I owe to the obvious tokens of public favor that I receive, the editorial neglect with which I am honored," to be both unjust and untrue; indeed, it would almost seem also unworthy of notice, except that our silence might be misconstrued into acquiescence; and we therefore express our hearty and honest dissent, and rest the case with a discriminating public. How, in the presence of the grand fact of progression, do the little differences of fleeting mortality melt as mists in

the morning air! Let our sister awake! The day of individual rule has passed from Spiritualism and its believers, as the day of magistrates and priests, crowns and croziers, is passing from the heart of humanity into that shadow of oblivion which it so richly merited; the glorious sun of a proven immortality is shining down into the hearts of men, teaching love to all God's children, and hatred to none.

Dr. Carpenter on Spiritualism.

In a recent number of the *London Quarterly Review*, Dr. Carpenter, a well-known compiler of physiological works, has an article entitled "Spiritualism and its Brethren, Converts," in which he assails Mr. Crookes, Mr. Varley, and other scientific men, because they have had the candor to say of Spiritualism that "there is something in it." Dr. Carpenter, it seems, some years since, stumbled on the phrase, "unconscious cerebration," to explain certain occult mysteries of the human mind, such as are manifested in cases of somnambulism, trance, &c.; and he now has the faculty to imagine that the phrase is a solution, and that he is a grand discoverer. He is careful to assure us that the doctrine was his before the promulgation of modern Spiritualism, and that therefore "the doctrine was not invented to account for phenomena, but may be legitimately applied to explain them."

The absurdity of Dr. Carpenter's claims, and the impotence of his attacks on Messrs. Varley and Crookes, are well shown up by Mr. William White in the December number of the *London Spiritualist Magazine*. "Dr. Carpenter," says Mr. White, "is the slave of a dominant idea. His interest in Spiritualism has been purely selfish. He resolved to annex its phenomena as illustrations of unconscious cerebration, and whatever cannot be so annexed and stuffed into his patent box is pronounced fallacious and worthless. The voluminous literature of Spiritualism is apparently unknown to him. It is useless to excuse such ignorance with such digests of evidence as Mr. Sargent's *Planchette* and Mr. Shorter's *Two Worlds* to refer to."

It is evident that Spiritualism is fast increasing in power and authority in England. Some of the best and most scientific minds of the day are now interested in it, and its progress is naturally exciting the alarm and disgust of those bigoted persons who dream that no light ought to come to the world except as it comes sifted first through their own narrow brains.

Music Hall Free-Spiritual Meetings.

Those Gales Forster gave his second lecture in this city last Sunday afternoon, in Music Hall, to an audience of about three thousand. It is a noticeable fact that these meetings are attended by many of the most respectable and intelligent people of our city, who manifest a deep interest in the great truths that underlie the spiritual philosophy. Spiritualism has a stronger hold on the public mind to-day than ever before, and the daily accession to its ranks is largely on the increase. People do not so easily frighten at the higher stories of the enemies of religious freedom and growth as formerly, and instead of hesitating to investigate our philosophy, now anxiously seek an opportunity. Mr. Forster's lecture was on "Revealed Theology," and concluded by all to be a masterly effort. We take a report of the lecture, and shall print it soon.

A pleasing feature of these meetings is the musical treat offered by a quartette of artistic singers. The beautiful rendering of our spiritual songs touches the heart, and brings the listener into a harmonious condition for better appreciation of the inspirations of the lecturer. Among the new pieces which the choir have recently sung, to the admiration of the audience, may be named "Dreams by the Sea," composed by the musical medium, Laura H. Hatch; Dr. J. P. Ordway's latest production, "Thinking of Mother," "Take me with you, mother," by Catlin.

Mr. Forster closes his engagement here in two Sundays more, and then goes to New York for a year.

New York Piety.

Last Sunday was a blue day in the churches of New York City, according to the newspaper reports. That the late James Fisk, Jr. possessed many grievous faults, no one doubts; he even admitted the fact himself. Hypocrisy, however, was not one of his failings. But pious gentlemen took occasion on Sunday to point the moral of Fisk's life and death for the benefit of their congregations. Several of the clergymen were consistent enough to exercise that charity which is the substance of the teachings of the ancient medium Jesus; but others displayed the bigotry of their hearts to the fullest extent. One in particular—the Rev. J. S. Willis—thought proper to allude to the deceased in the most scurrilous and opprobrious language possible. His life, said the clergyman, was a "Vanity Fair," his character, "a fungus and a tangle," he was "a bully without prowess," without a redeeming quality, without honor or decency of any sort; all which the press generally condemn Mr. Willis for uttering. It is a very easy matter to call names, but it is only a coward who vilifies another when he is out of sight and hearing; and it is only a blackguard who descends to the use of unsavory words, and casts his mud at the prostrate form of a dead man. The rarity of Christian charity is more apparent to-day than ever before.

Thomas Gales Forster in New York.

Mr. Forster has been engaged to lecture in New York City for twelve months from the first of February, 1872. His engagement in Boston closes with January, and his lectures here thus far, before audiences numbering nearly three thousand each, are exciting much attention for their marked ability. Forster has been in the lecturing field for eighteen years, and has ever been esteemed as one of the soundest and ablest exponents of the Spiritual Philosophy. But of late years there is a perceptible improvement in the research and soundness of his argument that well nigh places him beyond rivalry. Although Mrs. Cora L. V. Tappan is also engaged to speak regularly in New York, she and Mr. Forster can never be antagonists, for the two societies are by no means opposed to each other. It is a coincidence worthy of note, that these two laborers worked together sixteen years ago in the same field in Buffalo, N. Y., where a very large association of Spiritualists was sustained for two years. We congratulate our friends in New York in being fortunate enough to secure the services of so able, eloquent and efficient a laborer in the cause of Spiritualism.

Looking Beyond.

H. Ober writes of this new book: "I have just finished reading 'Looking Beyond,' and am delighted with the revelations it contains. I wish it could be read by everybody."

Dr. Ansel Brown has removed from Boston to No. 25 West 7th street, New York City. In his specialty of operative dentistry, and the care of children's teeth, he has probably no superior.

Welcome to Thomas Gales Forster.

The Boston friends of this well-known pioneer of our philosophy, assembled at Elliot Hall, Tuesday evening, Jan. 16, to do him honor, and signalize his return among them. The hall was crowded notwithstanding the rapidly falling snow. Dr. H. F. Gardner occupied the chair, and after a brief preliminary speech introduced Mr. Forster, who was received with applause. He proceeded to give, in a formal state, a review of his past history, told of the persecution he had suffered at the hands of the opposers of our faith, and congratulated the audience upon the different state of things at the present day, when Spiritualism, with its unseen as well as its outward influence, was permeating every city, town and hamlet of the country. He told of the early workers, many of whom had, since he first visited Boston, gone to their garden in the skies—some of them because they were worn out, and some because they languished in the damps of earthly misunderrstanding—and counselled all to be kind and charitable toward these avenues of knowledge from the higher life.

The speaker referred to his first appearance in Boston, fifteen years ago, when he was called by Dr. Gardner to come from a Western city, where he had been speaking for several years, to address an audience at Music Hall. He came, desperately frightened at the idea of the critical people he was about to meet, but he had found that the Boston Spiritualists had warm hearts as well as clear heads, and he had ever remembered his visits with them from time to time, as among the warmest spots of his earthly career. In casting a backward glance he desired to remember the good service done him by that first endorsement in Boston, which had proved a passport to him all over the nation—also by A. E. Newton, who gave him favorable mention in his paper, then published, but now suspended—also by the *Banner of Light*, then just unfurled to the breeze, but which was still flying—its flagstaff being hoisted in the hearts of the people.

The early membership of Mrs. J. H. Conant and Miss Lizzie Doten was also spoken of by him, and the grand results which had flowed from their several ministrations. He closed by a reference to the Children's Lyceum: Carlyle had said the best thing England ever did was Oliver Cromwell; he would say the best thing Spiritualism ever did was the Children's Progressive Lyceum, freeing, as it did, the youthful mind from the shadows of old-time creed, which had, in the past, darkened the hearts of so many of the adults before him. At the conclusion of Mr. Forster's heartfelt address, Prof. Dayton entranced him, making a few remarks upon the lessons of the hour, and the revelations of Spiritualism, closing with a brief inspirational poem entitled "By-and-by."

Dr. H. F. Gardner then followed with a few closing remarks, regarding the circumstances which brought them together, the uses to which Elliot Hall was to be devoted, and the importance of the culture of the children, after which the meeting resolved itself into a committee on social converse, and the time passed pleasantly away till a late hour. The utility of such gatherings as these cannot fall of being apparent to all who would cultivate charity and remove misunderstandings among the believers in our philosophy.

Newspaperial.

Bro. Wheelock informs us by letter that he has removed the American Spiritualist office to New York City, and that hereafter the paper will be issued from No. 29 Beekman street. Mr. C. M. Nye will remain in charge of the Cleveland office. In his issue of Jan. 13, Mr. Wheelock has a long encouraging editorial upon the prospects of his paper for the new year, which we sincerely hope will be more than realized.

This number of the *Spiritualist* contains Hudson Tuttle's valdettory, which is couched in commendable terms.

We also find in the same issue a "Greeting" by George A. Bacon of Boston, who has accepted the position of one of its principal editors. "If he carries out practically the handsome 'greeting' he has presented to the public—and his strong devotion to the sacred cause in which he is engaged is guaranty that he will—we have no doubt but that the American Spiritualist will gain in popularity and patronage. Wishing our contemporary ample success, we extend to one and all of its managers the right hand of fellowship."

Reply to Dr. Phelps on Spiritualism.

Our readers have been made aware from recent numbers of the *Banner* that the Boston Congregational Publishing Society are circulating a tract against Spiritualism from the pen of the Rev. Austin Phelps, D. D. To meet the wants of those who would like a cheap, convenient answer to all the objections raised by Dr. Phelps, we have issued in pamphlet form the two papers that have appeared in the *Banner* in reply. The pamphlet will be sold at ten cents the single number.

As the "evangelical" sects are making large use of Dr. Phelps's tract to beg the subject of Spiritualism, and to excite public prejudice toward it, we hope that all able friends of the cause will keep a few copies of this Reply on hand, that they may interpose an antidote wherever the bane has been administered.

The Spiritualist Fair.

Mr. Christopher Needham, 608 Washington street, fresco painter in encaustic, oil and distemper colors, and sign painter in imitation of wood, marble, &c., has executed on a glass plate, eight, two by four feet, the words "Spiritualist Fair," which he has left at our office as a donation to the Spiritualist Fair to be held in Elliot Hall the third week in February. It is a perfect curiosity, and the finest specimen of work of the kind we ever saw.

A company of talented vocalists have volunteered their services for a concert to be given in Elliot Hall, Sunday evening, Jan. 21st, the entire proceeds to be devoted to the Fair. The evening's entertainment will be interspersed with readings, recitations, &c. The hall should be crowded, as the object is a good one.

Columbia, S. C.

The Daily Union of Jan. 1st, says: "Mr. P. W. Fuller lectured yesterday in January's Hall, before a large audience, who felt interested in and curious about modern Spiritualism."

We are glad to know that Mr. Fuller, who is a resident of Columbia, is trying to enlighten our Southern brethren on the important subject of Spiritualism. We hope other speakers, in passing that way, will stop over and lend him a helping hand in the good work. The people are ready, but demonstrators are needed.

Remember the Paine anniversary dance, at Nassau Hall, Boston, Monday evening, Jan. 29th, in honor of the birthday of the old patriot who opposed alike tyranny in Church and State. It promises to be a fine affair.

The National Woman Suffrage Convention.

The Association bearing the above name met in Convention at Lincoln Hall, Washington, D. C., Wednesday, Thursday and Friday, Jan. 10th, 11th and 12th. The meeting was opened on the morning of Wednesday, 10th, and the time devoted to preliminary exercises. A large number of delegates were present from various States; prominent among them, Mrs. Elizabeth Cady Stanton, Susan B. Anthony, Mrs. Joslyn Gage, Mrs. Dr. Mary Walker, Mrs. Victoria C. Woodhull, Mrs. Sarah J. Spencer, Mrs. Matilda Meeker, of Dover, N. H., Mrs. Isabella Beecher Hooker, Mrs. C. Wright, Mary E. Davis, Laura Cuppy Smith and Laura De Force Gordon. The Convention elected E. C. Stanton, President; Josephine E. Griffing, Secretary; and J. B. Hooker, Chairman of the Executive Committee. Remarks were made by Mrs. Stanton, Mrs. Hooker—who advocated woman suffrage upon the basis of Spiritualism—and others.

In the evening, Mrs. Victoria C. Woodhull addressed the Convention on the constitutional right of woman to vote under present amendments, and also read extracts from a document prepared by herself, entitled "New Constitution of the United States of the World."

The sessions of Thursday were of interest to all, were largely attended, and many earnest and forcible speeches were made.

On Friday, the principal point of the Convention was gained, in the hearing granted before the Judiciary Committee, of the Senate, at the Capitol, at 11 o'clock, A. M. The throng was so dense as to preclude the possibility of all gaining ingress who desired, when the doors of the room were opened. Senators Trumbull, Carpenter, Fessenden, Cocking and Pool were seated about one end of the table in the centre of the room; whilst, around the other end, were seated Mrs. Stanton, Mrs. Hooker, Miss Anthony, Mrs. Victoria C. Woodhull, Mrs. Lockwood and Mrs. Gordon.

On the announcement, by Senator Trumbull, that the Committee were ready to proceed, Mrs. Hooker read her argument from manuscript. It was mainly devoted to the legal questions involved, and particularly to a discussion of the essay and effect of the original constitution, and especially to the fourteenth amendment, Mrs. Hooker holding that the right of woman suffrage was deducible from the language of the original constitution, but if there were any doubt on that point, then, clearly, the right was conferred in the fourteenth amendment; that the whole thing turned on the meaning of the word "citizen," and what constituted a citizen; and she maintained that it meant woman as well as man. She was warmly applauded, as also were Mrs. Stanton, who followed her, and Susan B. Anthony, who closed the case on the part of the managers. Of these efforts, a contemporary, of the daily press, says:

"The speeches would compare in argument, as well as in oratory, with anything that has been heard in the Capitol building certainly within a twelvemonth, and were pronounced in private by members of the committee, who were profoundly impressed. The occasion may be regarded as a great triumph for the woman suffragists. Until today, they have received a reluctant hearing in any form, by petition or otherwise; now they are heard by a principal committee in Congress with profound interest, and with a promise from members of the committee that their arguments, in a legal aspect, if not absolutely conclusive, are at least convincing in some measure, and worthy of the most serious consideration; and the women were promised such consideration by the committee at an early day."

Forty-five thousand names of women, affixed to the declaration of principles adopted by the Association, were presented to the Congressional Committee. The time occupied by the hearing was some over an hour. Up to going to press, we are without definite information concerning the closing sessions of the Convention on Friday, other than that various speeches were made by prominent advocates, and the usual business transacted arising on similar occasions. The effect of this semi-annual meeting of the Association at the capital of the United States, cannot fail of having its due effect for good upon the assembled representatives of the national polity, and also upon the advocates of woman suffrage all over the world.

The New York Tribune on the "Debatable Land."

The Tribune of December 26th, devotes three columns to a review of Mr. Owen's book, giving extracts from it. The reviewer dissents, as one might expect, from the spiritual theory, but gives a masterly abstract of Mr. Owen's argument, especially in the "Address to the Clergy," in regard to which he says:

"Mr. Owen certainly makes a powerful statement of the chaos and uncertainty that prevail at present in the religious world. His picture is painted in intense colors, but we do not know that they are more intense than is demanded by facts. His generalizations may be too extensive and unqualified—we think they are—but to a considerable portion of Christendom they apply, to the letter. In many cases, as he affirms, skepticism is silently but surely undermining doctrines that were once held by most religious thinkers; the very ground is giving way under our feet."

The reviewer rejects the remedy proposed by Mr. Owen for this state of things, namely, phenomenal proof of immortality; but he suggests no other. The inference from his argument seems to be that God has provided no remedy whatever; and that what he calls man's "obstinate questionings" touching the next world will never be answered. A hopeless outlook surely! Has the future nothing better in store for us than this?

Woman.

Mrs. Julia Ward Howe is to read an essay on woman's suffrage, in reply to Mr. D. A. Wasson, before the Second Radical Club, probably on the last Friday of January.

Mrs. Victoria C. Woodhull recently thus disposed of one of the unreasonable, heated attacks which are constantly being made upon her, by the practice of the true injunction, "Follow after charity."

"I had intended to say something in reply to 'Miss Catharine Beecher's' article in the Times of last Saturday, but I remember it is a purely personal attack. Miss Beecher told me but a few days since that she would strike me. She has done so, and now, instead of returning the blow, I will present her my other cheek, with the hope that even her conscience will not smite her for speaking of me as unkind as she does. The Bible, which Miss Beecher loves so much, says, 'If thine enemy hunger, feed him; if he thirst, give him drink; for by so doing thou shalt heap coals of fire on his head.' She may profess Christ, but I hope I may exceed her in living his precepts."

At Vassar College are now gathered over four hundred young ladies from all parts of the country; from Maine and New Brunswick to Montana and California. Miss Perry, of New Haven, is the new principal.

Woodhull & Claflin's Weekly.

Those of our patrons who have recently subscribed for the *Banner of Light*, under the arrangement which gave them also the above-named paper free, are informed that a due amount of patience must be exercised regarding its arrival, as the names, on reaching us, had to be sent to New York City, entered upon the mailing lists of the Weekly, and the paper forwarded from that office by mail, thus occasioning some delay in the individual reception of that paper.

Wonderful Literary Discovery.

BEAR BANNER—A book is to be issued from this city on the 21st instant, which is going to create a great sensation. It purports to be a discovery of the authorship of the *Letters of Junius*, and, what will interest Spiritualists in connection with it, is the fact, which, though not appearing in the book itself, will hereafter be disclosed, that the discovery was made by a person who had never turned twenty pages of Junius, and who was further literary discovery made by the author which will be more astounding to Americans than that already mentioned. I forbear to state, it now; it will all come out next week. The name of the author will for the present be withheld. Washington, D. C., Jan. 15, 1872. W. H. B.

Banner of Light.

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