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## The Social Question.

THE LIMITATIONS OF TRUE FREEDOM.

A LETTER ADDRESSED, TO MRS. VICTORIA C. WOODHULL, IN CRITICISM OF SOME PORTIONS OF HER SPEECH ON "THE PRINCIPLES OF SOCIAL FREEDOM.

[Nore.-The following letter was commence I merely as a private friendly epistle to the lady who is addressed, but as it grow to unfutended dimensions, and as the topics discussed are of vital interest to the public, the writer has yielded to the advice of friends and consented to its publi-

DEAR MRS. WOODHULL-I have just read with some care your Steinway Hall speech on "The Principles of Social Freedom," and rise from its perusal with mingled feelings of gratification and grief-gratification that you were enabled to give such brave utterance to much that is true, important and needing to be said, albeit unpalatable to many of the "scribes, pharisees and hypocrites" of modern society-grief that in some particulars you have failed to do your subject or yourself full justice, and, in fact, have brought upon both severe and not wholly unprovoked misjudgment and denunciation.

I know how much easier it is to play the critic, and to find the weak places in such an effort as yours, than to do better one's self; but bolieving you really desire to know and to speak the highest truth in all things, and to do it in the best way, I venture to address you some friendly suggestions relative to the mode of your treatment of the difficult question in hand; and I do it not doubting that they will be received in the kind and candid spirit in which they are offered. I must also say that I have long admired both the fearlessness with which you present your convictions, however unpopular, to the public, and the perspicuity, the profound insight, and the thorough loyalty to principle-which-have-usually-characterized-your productions; and I have not been without hope that you would prove to be the long-looked-for leader, divinely commissioned and consecrated through suffering, who shall conduct your sex out of Egypt to the Canaan of a higher and nobler life. I still believe that your purpose is pure, noble and worthy of all honor; but that in some particulars in this instance you have failed to see and to point out to others as clearly as desirable the path-of-principle and-of-duty.

PERSONAL RIGHTS.

The analysis and declaration of individual rights, and of the duties of government, contained in the first eight pages of your printed address, and which you present as the groundwork of subsequent discussions, seems to me admirable and masterly - perhaps exhaustive. But on page ! you introduce a statement of somewhat ambiguous meaning, the more obvious sense of which appears plainly inconsistent with the principles set forth. You say:

himself what he will do, even to taking the life of another.".

If this means that every person has the right actually to take the life of another, it clearly contradicts the principle you had repeatedly affirmed before, namely, that every person has "an inalienable right to life." as well as what immediately follows. to-wit, that "the community \* \* has no right to take the life of the individual." Surely, if the community has no right to take life, an individual can have rone. No part can be greater than the whole. But you may mean, though the context hardly allows it, that a man has a right to determine to kill another, though not actually to kill him. But this seems a useless refinement of distinction that I cannot think you intend. It seems plain that individual rights, whether to determine or to do, are always subject to the limitations which you have so properly and repeatedly set forth elsewhere in your lecture, namely, that the rights of no other person shall be infringed.

Again, in the next paragraph you say: "A person may also appropriate the property of another if he so choose," &c.

If here you use may in the potential sense merely -meaning that a person sometimes has the power to take another's property-it is quite true; but if you mean that he has the right to do so, as seems to be the case, the statement is liable to the same

criticisms as the preceding. RIGHT OF CONTRACT.

Next, in affirming the right of parties in making and abrogating contracts, your language is so sweeping as to be clearly inconsistent with the just principles you had already laid down. You say that "there is neither right nor duty beyond the contracting parties" (page 10). Yet nothing seems more plain than that all possible contracts between individuals are rightfully subject to the same general limitation as before expressed, viz. that the parties have no right to contract to do any thing that will infringe the rights of other persons or of each other, nor to abrogate a contract in such a way as shall inflict injury upon others. Is it

not so? THE MARRIAGE CONTRACT.

Being so, the marriage contract cannot be an exception. This contract ordinarily results, and is expected to result, in introducing new members to society. These have rights-the right to be well born, well cared for and well educated. Society is in duty bound to protect the rights of children, ante-natal as well as post-natal, so far as is practicable. Yourself, further on, have derelations" is "good children, that will not need that it is not only the right but the duty of society contracts to the extent and for the purpose of dren. Tais, so far as I now see, is the only justi-

DEFECTS OF THE PRESENT MARRIAGE CODE.

marriage laws, in so far as they pretend to do this, do it in a manner so clumsy and utterly inefficient that their utility is certainly questionable. The virtual ownership, soul and body, of one party by the other, being a violation of inalienable rights, should be prohibited. The unwilling and enforced companionship of ill-mated pairs, being often the worst possible injury that can be inflicted upon themselves and their off-pring, born and unborn, should also be inhibited. If it Is impracticable, in the present state of knowledge on the subject, as some claim, for the State to interfere for the prevention of improper marital relations—improper on account of either .physical, mental or moral incompatibilities, or from lack of mutual love-then certainly it should not interfere to perpetuate them when formed. But there are some things that the State can and ought to do. It may and should provide in some way that every child, however born, shall receive the best care and culture the community can afford. And it may and ought to provide, by means of a commission or some other suitable agency, for the acquirement and diffusion of such knowledge on this momentous subject as will enable coming generations at least to avoid some of the blunders of the past, and to take care that children shall be better. born. We have Insurance Commissions, Bank Commissions, Rullroad Commissions, Agricultural Commissions, and many more, which inquire, among other things, into the best modes of raising pigs, cattle and sheep. Why not have a Marriage Commission, which shall enlighten the public relative to the best ways of reating MEN and WUMEN for the State?

I cannot help wishing, therefore, that your position on the point under review had been more carefully taken, so as to be in full harmony with the just principles with which you set out.

NEED OF "REGENERATION."

A few words, in passing, on an incidental topic, to which I ask your thoughtful attention. You say: "Good children, who will not need to be regenerated." This phrase indicates a common, but in my view a mistaken apprehension of the great reality implied by the word regeneration. Though much misconceived and mystifled by the religious teachers of the past and the present, this word represents to me a most important truth, founded in the structure of human nature-an experience indispensable to entrance upon the Higher Social Life which I believe with you is to come on this planet.

A true analysis of the human constitution will. show, if I rightly understand it, that every human being has a personal selfhood, the germ of which is quickened and brought into consciousness and activity in the process of generation; while within or interior to this is the germ of a higher selfhood, (spiritual or celestial,) the quickening and development of which into consciousness and activity is properly termed re-generation. It is the birth of a higher consciousness-a new life. The first Every person has the right to and can deter- or personal selfhood is in its nature selfish and seen in the instinctive effort of the infant to put everything in its mouth. Its essence is self love. The second or higher selfhood is unselfish, outgiving, unitizing, and tends to lavish itself in dessing others. Its essence is universal or celestial love. One is the divergent, the other the convergent force in human society. If this be so, certainly all persons need to be thus regeneratedborn out of the merely selfish loves and selfish life, into universal love and truly spiritual life ere they are able to either apprehend or enter apon the higher social state which is to come (or, Jesus is said to have expressed it, before they can see the kingdom of God"). Whether many persons have as yet actually experienced this new birth, and fully entered upon the celestial life, it may be difficult to say, in view of the prevailing selfishness; but that few have grown to full manhood or womanhood in it may be safely asserted. The popular regeneration of the churches seems hardly to crack the shell of the selfish nature, in most instances; and much that passes for goodness is but a refined selfishness. The experiences of different persons in undergoing this process doubtless differ greatly. In some, so strong is the envelope of the selfish nature that the second birth is attended with throes and agonies prolonged and indescribable, and, in fact, it seldom seems fully accomplished in this life. In others, doubtless, the process may be comparatively quiet, painless, and so gradual as to be scarcely observable. The result, however-an unselfish, noble, angelic life—a heart purified from all baseness, and overflowing with good-will to all—proves the process.

ANTE-NATAL INFLUENCES.

Unquestionably, ante-natal influences and hereditary tendencies, as well as early surroundings, have much to do with the period and the character of new-birth experiences. Many children, under our crude civilization, are unfortunately ushered into the world, with so dense an envelope of animalism and self-love, and with such elements of inharmony and hate incorporat ed into the very substance of their personalities, and are, moreover, nurtured through early life in such wintry atmospheres of discord and maleyolence, that the vivifying warmth of celestial love ever brooding over all, fails, for a long period, to reach the germ of the higher nature within; or, if it be reached, and' in any measure stirred with the pulses of a new life, years and perhaps ages clared that the "chief end of entering into sexual of struggle and conflict ensue (in this life or the next) ere this attains ascendency. On the other to be regenerated" (p. 13). It seems clear, then, hand, it is unquestionable that, under the best and happiest ante-natal influences (which imply to interfere, so far as practicable, with marriage the proper spiritual as well as physical fitness of parents), a less intensely selfish and more harmoguarding the rights of both parties and their child nious personality may be imparted, while it is probable that, in a genial atmosphere of unselfish fication of such interference; but is it not clearly love, the celestial germ may be quickened at a very early period (some think even before physical birth), and thus the higher selfhood attain an

whatever be the true theory of the process, the set, and made your other declarations correspond any have an external or an internal application. ing can be of higher moment than an intelligent different meanings of the word love?" regard for the ante-natal rights of children.

But I pass to other topics more prominently presented in your address.

MEANINGS.

You proceed to claim that marriage relations should be based solely upon love and that all persons have the right to exercise this in entire free-

In your discussion of these points, again, it seems to me that you have failed to set forth your views with desirable precision, and that, in some particulars, you have not followed the lead of the principles laid down at the outset. The words lobe, right, freedom, and some others, are used with such variant and sometimes incongruous senses, that clear discriminations and precise definitions are absolutely necessary, to correct understanding or kound reasoning. Bear with me while I call your attention to some defective and unguarded expressions.

You first describe that "love" which you claim should constitute the only basis of marriage, as "a mutual attraction-a natural feeling unconsciously arising within their natures," [that is, of two persons of opposito sexes] " of which neither it; and there it will go." All which is very true has any control "(p. 15), and, again, as a feeling of the merely personal attraction-ofcen schish; which "they can neither prevent nor assist;" "it came without their bidding, may it not go without their bidding? ' &c. Without other definition of favor of allowing love to go freely where it will, love than this, you proceed to announce yourself and, in reply to the objection that this " will lead a "free lover," and define your position in these to had results," he avers: extraordinary words:

"I have an inalienable, constitutional and natural fere."-(P. 23.)

The reader or hearer of this language naturally asks, What kind of love is it that you have to view here, that can be changed every day at one's pleasure? It certainly cannot be that before poken of as constituting marriage, for that, if correctly described, is not controllable by the will, and, therefore, not changeable at pleasure. Nor can it be that "celestial love" afterwards portraved, " which strives continually to confer blessings "-the "Christly love" which sacrifices self for the good of others, for that is as unchangeabla as God its source. So far as either of these loves is concerned, it would seem you might as well have proclaimed your inalienable right to fly over the moon, or to do any other impossible thing, Did not the excitement of the moment, or some other cause, betray you into an ill-considered extravagance of language here?

Perhaps, however, this was a more passing det"the mob." but it se ance flung less unfortunate in that view; for, since neither the mob nor anybody else recognizes any feeling known under the much-abused term, love, that is capable of being changed every day, save the flecting amours of the courtezan and the rone, or the lowest animal desires for temporary gratification, blushing justification of harlotry? This their better intuitions condemn, even though they may be steeped in its practice, themselves.

True, you afterward declare that it is " celestial love" which you " mean and commend," but the force of this avowal is unfortunately broken by for him or her to do it. For example: you or I the fact that in the same paragraph you take pains to affirm that the opposite kinds of love (socalled), which you characterize as "nothing-but selfishness." and " the still more animal, the mere, it right that we should do this? By no means, desire for temporary gratification, with little think you will agree with me that in view of worthy the name of love," " are best left free, since, as evils, they will thus best be cured "-(P. 25)

The meaning of this unguarded language, to the mass of hearers and readers, (whatever you may have meant by it,) is unmistakable. You are understood to declare, as plainly as words can express it, in favor of the fullest license to every phase of the passion or instinct ever called or miscalled by the name of love; nay, more, that as an evil it will thus best be cured!"

Were any argument needed to show the tremendous mistake of this position, it would be sufficient to ask, Why not apply the same self-curative principle to the evil manifestation of every other passion or desire? Take covetousness, for example: Why interfere with theft, robbery, swindling, emhezzlement, or fraud in any shape? Why not leave the thievery of Five Points and the rapacity of Tammany quite free, "since as evils they will thus best be cured"?

But that you do not really hold to what these words seem to express, or, if you do, you also hold to minciples directly opposed thereto, is fully evident from other parts of your lecture. There you declare that " the moment one person gets out of must protect him or herself against such invasion that individuals be restricted to their freedom as any-person dare to demand" (p. 7); also, that it is: the duty of the Government "to protect each individual from the forced interference of any other any action which is against their wish or will' (p. 16); again, you say that " the love which is demanding, "thinking only of self, is not love (p. 30); and you characterize "promiscuity in sexuality " as "the anarchical stage of development, 🔹 🤏 impossible when spirituality comes in "(p. 39).

Indeed, that your better intuitions revolted at once from the obvious meaning of the words, "are best left free," &c., is shown by the fact that you immediately, add, though with strange consistency, that "the genuine love, whose office it is to bless others or another," is "the love we [you] It must be admitted, however, that our present easy ascendency in childhood or youth. But, mean." Had you made this definition at the out-

result described—the ascendency of the spiritual thereto, probably there would have been as you over the natural or selfish-is clearly most desir- say, "no objection to the term Free Love, and able, nay, indispensable to that nobler life to none to the thing signified." But was there not which we all aspire. And, in either view, noth some confusion in your mind occasioned by the

LACK OF DISCRIMINATION COMMON. -If so, you are by no means the only well meaning person who has stumbled over this precious, LOVE" AND "TREEDOM"-THEIR DIFFERENT naughty, ambiguous little word. In fact, the amount of confusion in the minds of speakers and writers on social topics, and in the public mind, arising from non-discrimination of the varied meanings of this term-and the amount of illusive reasoning from the same cause-would be greatly amusing were it not for its pernicious consequences. A recent writer in your paper, who has said some excellent things on marriage and related questions, defines love after a somewhat original fashion, thus:

"It is nothing more nor less than the desire, the appetite which one soul feels for needed elements which belong to another. Mark, love is not the element that a person or thing posthat element.

He illustrates by saying that there are very esimable and even faultiess persons whom we cannot love, because they do not possess the elements, needed by the soul, and concludes that; lave is not free; it cannot go where it chooses; it can go only where the needs of the soul send youring passion-commonly called love. But g little further on our anthor proceeds to argue in,

"Not at all kind reader. On you love your sister?! And what will that love do?. Will it "I have an inalienable, constitutional and natural lead to a protection of destruction of the chartist right to love whom I may, to love as long or as and virtue of that state? Now apply that same short a period as I can; to change, that love every—love to all; and what is the result?—Ah! it is day if I please; and with that right neither you not the opposite of love that destroys virtue. Then, any law you can frame have any right to interwe say, let love be free; let hatred, malice and envy be bound with chains. But who ever heard of a person who had too much love in his or her nature? 'Love worketh no ill to his or her nature? 'Love worketh neighbor' God loved the world."

A more femarkable case of unconscious playing upon words, and self-contradiction resulting therefrom, would be hard to find. 'Is there no difference between love for a sister, and for an "affinity?"-between the love of God-to-the wor'd and that "appetite" which takes men to Green street and North street? It is hardly necessary to say that, in so far as love is " a desire or appetite," a person may, as in the case of any other appetite, have "too much" of it; and inasmuch as it desires "elements which belong to another"that is, to appropriate and devour persons -it is specially liable to infringe on personal rights, as all human experience has shown; and hence specially needs such restraints, moral or legal, as will suffice to keep it within its rightful limits.

Is it not desirable, then, that, in our efforts to vital question, we should carefully avoid such stones of stumbling and rocks of off mee" when possible?

RIGHT AND WROSE-

But there are other terms used by you which also need precise definition and careful limitation what wonder that the mob and the press almost in accordance with the principles enunciated. universally have taken these words as an un- Had this been done, it would have taken away all pretext for misinterpretation, and you would have avoided, "even the appearance of evil;"

These are the words right, wrong, free and freedom, When you affirm that a person has a right to do certain thing, it does not follow, that it is right may have a natural right, as against all forcible interference, to eat un wholesome food, or to debauch ourselves with intoxicating drinks. But is your duty and mine, as members of the human family, to live in all things for the good of that family, and hence to keep our physical and men tal powers in the best conflition for that high service, such self-abuse would not be right. The word in the one case means legal right, as against compulsion by others; in the other, moral right, or duty to others. The mass of hearers and readers do not readily, make this distinction; hence the need of taking pains to set it clearly before them. It is not strange, then, that when you assert the right of all to love in their own ways, however grossly and selfishly, and for a longer or shorter time at pleasure, you are understood to declare it to be right for them to do so. Here, again, their moral intuitions refuse assent, and you are denounced as sanctioning their, vileness even by those who practice what they condemn, They feel, however they may act, that to love purely, unselfishly, and for the good of all, and only so, is right.

The word wrong has also its different senses. You say (p. 30)-"You can never do right until you are first free to do wrong." This word has one meaning when applied to the violations of the rights or his sphere into the sphere of another, that other injuries to the welfare of others, and another, when referring to violations of our own sense of of rights," and "we will as rigorously demand duty in matters that concern ourselves alone (which in fact are few, while we are members of society). In the first sense we are, or should be, never free to do wrong. You have correctly stated it to be the great duty of society or government person that would compel him or her to submit to to prevent such wrongs; and to protect it a members from thom. In the second sense, we are free to do wrong only as against compulsion by others. No one is, or eyer can be, free from the obligation to live for the highest good of all, and to abstain from what he or she believes is wrong.

> FREE AND FREEDOM. So also of the words free and freedom. They

"It is but just to state that the paragraph from which these last quotations are made does not appear in the re-port of the lecture as given in Boston, which probably inlicates that it was reconsidered and stricken out after the

† Rev. Muses Hull, on "That Terrible Question," Oct. 21,

When you claim that love in any of its forms should be free, you may mean either, first, that It should, in any legitimate' expresse, be free from external restraint by law, or public opinion; or, second; that in sany and all manifestations it should be free from external restraint; or, third, that the person who feels the desire in any of its phases should always give it a free rein, without first to bring it under control of his or her, own bigher nature. That you really mean the first. and not either of the others, I judge from the priniples laid down at the beginning, though the want of explicitness in your language has led many to think otherwise. Freedom, as implied n your fundamental principles, is always subject to a limitation, namely, that its rightful exercise cannot infringe on the rights of another, or, in other words, as scientifically formulated, it must be wholly at one's own cost. The moment it goes beyond aml makes demands upon others—trenches upon their rights or hinders their welfare-it is out of its sphere and becomes tyranny wrong: This, so long as men and women are inclined to thuse-freedom, needs ever to be held up clearly before their minds. Even " free last," when subject to this, its just restriction, becomes a harmless. terror. This principle is a two-edged sword; it is, indeed," the word of God, piercing even to the dividing asunder of soul and spirit and is a discerner of the thoughts and intents of the heart?"

The failure of well-meaning social reformers to make this principle and its application understood by the public mind-perhaps the failure of many to fully apprehend and apply it in their own lives -has ever brought disrepute upon their cause and upon themselves.

THE "HIGHER LAW"

Another point I wish to press upon your? sober second thought." It is this; Do. you not accord too high a position and too great authority to the instaral, instinctive, sexual attractions of menand women? You speak of these as absolutely uncontrollable by those in whom they arise, and as equivalent to the voice of God. Of two persons drawn together by these attractions you say, They are sexually united; to be which is to be married by Nature; and to be thus united is to be united by God." And this you pronounce a higher law than man can-make"-In fact, "as high above human law as perfection is high above imperfection" (p. 15); And you subsequently IIlustrate and enforce this position by reference to the law of chemical adinities in matter, which law you claim should be "raised into the domain of the affections," and "have inrestricted sway, as it has in all departments of Nature, except in enforced sexual relations among men and women."--(P. 38) Without stopping for the moment to notice an

important oversight in this last statement, I wish to ask, Is it a fact that these sexual attractions are wholly uncontrollable by the will, the intellect, or the moral sinse? and is it a fact that they are the higher law of our being—the voice of God within us? I think your better intuitions will agree with me in the contrary claim, that reason and moral sense are higher and worthfer guides than these blind attractions-that, while these have their place and their uses, the voice of God speaks more plainly and authoritatively to reasoring beings through their higher faculties - and that, when dolly enlightened and spiritualized. the reason and conscience of men and women can and do enable them to control the spentaneous but not always wise impulses of untutored rature. Else what value is there in culture and spirituality? To claim that these instinctive desires are the " higher law," and obedience to them "perfection," seems to be going back to savage. Ism-nay, to mere brute animalism, utterly ignoring the lessons of experience and the intuitions of the spirit. Do not these teach us that all our desires and appetites shou'd and can be made aublect to the guidance of inisdom and the law of use? Though not (for the most part, at least) so tractable and so directly amenable to the will as to be changeable "every day" at pleasure, yet common experience shows that, through effort, struggle and spiritual growth, erratic desires may in-time be withdrawn from all unwise directions, and guided to subserve the highest uses. Surely, one of the greatest needs of the time is, that the bandage be stripped from the eyes of Cupid, and the reckless little fellow be taught to fling his arrows more discreetly.

"UNRESTRICTED SWAY OF APPINITIES." But how is it about the "unrestricted sway" of chemical affinities "in all departments of Nature "? This may be true in the world of matter. before MAN or MIND supervenes, and applies it to its higher uses. Then, careful restrictions have to be applied, else disintegration and destruction ensue. Take, for example, oxygen, which scientists have named the King of Matter. Though indispensable everywhere to life, health and joy, yet this element is confessedly, a most irrepressible and insatiable free lover! He is perpetually seeking affinities," abandoning old ones and uniting with new, then deserting these for newer still, the moment a "stronger attraction" is presented. But is he allowed unrestricted sway? By no means. We find it necessary to seclude or insulate from his blandishments all susceptible things that we would preserve from rust and ruin. We cover with oil our finer instruments of steel; we inclose our choicest viands in impervious vessels, or maintain an icy coolness which checks this lover's seductive approaches; we cont our houses, our furniture, our utensils, with paint; and-we are specially watchful that our fires, so necessary to comfort and a thousand uses, are restricted to their proper limits. Not seldom, however, do these break their bounds, and then King-Oxygen enjoys high carnival among new "affinities." What may result in the world of matter, from "unrestricted sway" of chemical affinities, let the smouldering ruins of Chicago and Peshtigo tell us! What might result from an analogous

party real eaf outlier principle or, presidice, with proved, one may shoot for to think. Not it is surely the the unrestricted way of blind sexual quality attour of your langers, con this point? So, thep into prevening introgeness of person d nsurparison, but its restrictions should be, not abolished, but  $re \approx \hbar \epsilon T$ 

#### THE CHING MOST SPEDED.

The thing most needed, it seems to me, and I am contident that, on reflection, xon will assent is thus the arral more and around of secundard at he ad the time very strong at the event truth of figure at or organial love which seeks, the good ofall, and works no ill "to any. Inth love is as . the genial sunshine, instead of the wasting fire of passon. Its beams may be welcomed everywhere, as the source of light and health and joy, From the realization of this great truth also comes The sense of pury, to intelligently and onely derect motion of the leglost kaman good, Who shall beshall kindle an "cuthisiasia of homeraty" in the never set blessed the warld.

This side of the great social question-the side sight of in the sidening questions of social reform. Had you, at the outset, been careful to make as self exident and emplatic a declaration of indiwidnal duties as of rights, slowing the obligations resting open every-man-and weman, growing out of the fact of human brotherhood, not only hegus ticely, to refrain from whatever will it jure or harm another, but poots by, to live and act in all things, for the good of all, this would have given. a far different bomplexion to your whole discourse. And had it is been kept constantly in ever las its rightful limits in a cautious regard. for the freedom and welfare of others; and, had con discriminated the diverse and complex emotions called love, showing that, in so far as it is a geld h desire for gratification or appropriation, regantless of the wilfare of its of ject or its possible resultants; it is unworthy of that holy name, and rightfully but foot, to restraint - while, in so far as It is a celestral impulse to bless of to confer the lighest good it is pure Godlike and entitled to free course on earth, as it has in heaven-yea, must have freeze arse, erethe bligdom of beaven, for which we daily pray can come or earth-you. would I ave left hitle chaice for int-understands ing, and all right mit ded men and wennen would have at proved your effort.

MARRIAGE LOVE COMPLEX.

A full and satisfactory treatment of "that ferrithle question," I owever, requires not only a clear recognition of the two distinct qualities and tendengies of allocuon engliment under the term "love," but also a recognition of the fact that fare between the sixes or featirings love, may be and usually is compounded of both selfish and unself-Ash affections - both physical and spiritual attraces tions-with one or the other more or less strongly that needs restriction; the other is and must be ever fren. DUTY VERSUS PLEASURE

Viewed from the standpoint of day to all, instead of that of individual "pursuit of happiness," all social questions assume a new aspect; though both lines of view converge as spirituality is attained, for there duty and happiness become identical. Instead of the question, How often, and for what cause may sexual, or matchage relathisks, to changed? another takes prominence; How can the a rund attraction and the marriage relaits uses, instead of marriage for premure or conventence, its will be more leady to concede that, when its uses cease, the relation should cease

Belleving that your real purpose is, not a relaxation of the legal bonds of marriage, in the interest of selfish pleasure as against duty, but rather in the interest of the highest use and good-or, in your own words, "not to pander to immorality, but as introductory to a nobler manhood and a more glorified womanhood "-I venture to suggest two or three considerations which your prominent attention to the personal rights side of the question has apparently led you to overlook. LAWS OF HARMONY.

And, first, the desirableness of urging prominently upon the public attention the means by which harmony and permanence in the marriage relation -or the highest good, whatever that may be-may be secured. You say you are "fully persunded that the very highest sexual unions are thuse that are monogamic, and that these are personal proof of an irruntion from the infernal rections. feet in proportion a cities are lasting "tp. 30). If threat-ning the devastation of human society and so, by what means can they be rendered lasting? What are the essential laws of barmony?

It must be apparent to every one who reflects. that, if sellish desire, in either its grosser or sub fer farme, takes predoudnance in one or both ling of a higher than all Lunan laws-and fancy parties to this relation, banishing mutual deference and seit dental, then discord and inteers are sure to be sue. . It is a law of our belog that self-Islaness out of its proper sphere defeats its own end. Seinsh love leads to tyranny, and is always: handul in another, however strongly it may exist. In one's self. Human nature is so constituted that it cannot admire this quality. It predominant massfest stop in the marriage relation digs the grave of all respect and sympathy, and makes union of hearts impossible. Separation and a new," affinity " will not help the matter with one who carries the cause of inharmony within. In fact, no person should consider him or herself fit to enter-so-intimate and holy a relation, until self is so far subordiviated as to yield a punctifious regard to the rights, the wishes and the welfare of the other rett. On the other hand, abundant experience has shown that, though marriage love may be compounded in part of selfish and personal attractions, with higher, nobler affections in the ascendant, yet, when the former are curbed within their proper bounds, through self-discipline and spiritual culture (progressive regeneration), the baser love eventually thresephnessocards swallowed up in the higher, resulting in perpetual ing and living to serve one another. Generosity, nobleness, unselfishness, compil-respect, admiration, and indeed love, of the sweeter, purer kind even where the personal magnetic sympathy usually called by that name does not exist. Those then, who wish to be loved in permanence-and who does not?-should learn that, to attain this, they must render themselves lovely; by the cultivation and exhibition of those graces of the spirit

which are eternal and which command love.

MIRE PERSONAR LOVES TO BE OFFICIONS from the new wave of spiritual and celestial inspecially upon youth is, at I may be included in whose effects are seen not alone in the "spirita little sermonizing on the subject) that the love maintest drops" of the day, but in the general of which they read so much in novels and ros quickening of thought, if quiry, invention, but in pulses that is needed to introduce a 5 sters of mances - that which, though perhaps a grade man turian impulse, and demand for popular ctalst to. Ped you to poverbook an in portant a higher than gross selfishness, yet centers, and rights which has set dotes upon the person, the merely personal charms. far, individ, as society difficility interferes, beyond of body or of mind, of its object, leading to ideali ! giron and idolization of this one to the exclusion. That their grand purpose is good and not evil, rights it is plan'y outside its province, and is a raid torgettuiness of all others of human kind- and that if wisely used they will work the purifithat this kind of affection, if regarded as the great eation, expansion and spir trialization of men and and of life and the sure passport to an earthly women, titting them for a higher condition of huparadise, or a heavenly either, is a delusion and a man society than has yet been reached, I cannot snare. In itself it is as fleeting as the charms it doubt, feeds on soften far more so. It may indeed, and Herisely used Some may ask What has our otten does, subserve a most important use, as a wisdom to do about it, anyway? Are we not the means to break the crust of individual selfish passive subjects of superior powers, to be affected 1400 VN 5 5 Re 1 H 1 10 10 D, from which springs that pless, and draw out the affections, first, to the land used as they will? Not wholly, unless we partner, next to off-pring, and through these to voluntarily make fools of ourselves. We may the community and "the rest of mankind," until open or close the avenues of our natures, or any becoming universal it

"Takes overy creature in of overy kind "

it steps short of the highest. God, or (if any dislike that term) the great system of things in our natures which is most freely exposed to their at the personned men'ties of our natures to the pro- | which we move another being, is evidently | action will be the most powerful effects produced, working through individualities to produce unity come the "flanding evangel" of this gospel? Who | Hence our highest happiness is found not in self | into life weeds and reptiles, and all foul and venish joy but in the good of all: Our highest love is omous creatures of the fens, also awakens the hearts of men and women? It would, indeed, in stota person but of the whole. The attrainment thowers and trees, brings forth the precious grains be no new gospet in theory, but its practice has, of it implies the outgrowing of the merely selfish and fruits, and puts new life and gladness in the and personal, and a rising into the unselfish and hearts of men. the universal. And to accomplish this is no doubt of duty-section not to be set forth in your treatise | the great, end of life's experience - its disapas its importance definands. Incres are ever they pointments its griefs, its struggles and its agontes counterpart of 10 2/2, and should never be last of higher birth. Those who think to dodge these world are the evident analogues of knowledge by getting up a little paradise of personal love all and affection or love, in the spicitual. Dight from that they have misread the great problem of life, the one illuminates the surface; the other peneand have attempted the impossible.

ONE REQUISITE OF A THUE MARRIAGE. timate relation should be imited in devotion to some degree is the brain, its organ in the buman body. sight, together with the principle that freedom | ble, or it may be exalted; but it should be honor- rein to the sexual passion (which, in common with able, (that is, subserve, the public good,) and of all other parts of the nature, fee's the stimulus of sufficient moment, to command the earnest endeavors of both-the nobler and more absorbing, the more closely will-it unite. Such a common purpose would prove a stronger, bond of permanent union than all the laws that could be put trol is held upon the lower desires, a compression purpose. The man of business or the politician; planteof life. for the most part, is absorbed in his selfish plans. Such I believe to be the rational and true exand schemes, which are often such as, instead of planation of the social phenomena under discusemobling his character, earour of it all manhood slow, and of their diverse results. If correct, it and all mobility; while the wite, not seldom, in justilies what has before been said of the import. utter ignorance of affairs, and bating the dam'g sauce of holding the impulses of desire ever under acquaintances and the devising of ways and come the subject, willing or unwilling of these means to outshine in fashionable frippery her, affectional experience; the propriety of mutual neighbor "over the way;" clse is yawning in confidence, trui spatency, generosity and sympathat promises to give a new zest to life. The be enriched beyond measure in the results; while, whole system of fashionable. life, which denies on the contrary, suspicion, lealousy and aversion honorable occupation to wives and makes them may not only defeat the divine purpose of such dependent for support on their husbands, is false, experiences, but work unto'd misery to all ourto the core, and must be changed ere we can be cerned. They who have ears to hear, let them hear, in the ascendency. It is the first of these only said of the cylis it breads. Marriage should be an unconstrained companionship in useful and honorable employment, instead of a mere partnership of "bed and board." --

A DELICATE SUBJECT DISCUSSED. But there is another topic of a somewhat dellcate and perplexing nature which has seldom bein discussed before the public, but which seems to deserve notice in this connection. It is a wellknown fact that within the last few years, and apparently connected to a degree with the Great Awakening which modern Spiritualism has How the track removed and the superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities, there has been an should be superior of happiness | brought to our communities | and good to mid On, this, much remains to be unusual outbreak of cases of violent personal at- that they are made and kept what they are, mainknown and sout; and when the public mind shall i fraction, or "falling in love," to use the vulgar by that transpose and wicked public sentiment phrase. The disease (as it may not improperly be called, since it brings anything but case to the sufferers) has sometimes seemed epidemic. The pendage to man. For this false and oppressive attractions are frequently mutual, often extramarital, and in some cases so strong as unfortunately to awamp the judgment and override all considerations of propriety or duty. These experiences have been confined to no one class of the people or sect of religionists. Spiritualists, Intidels, Liberals and Orthodox Christians, bave alike taken the infection, and its suljects have been found among the most intelligent, pureminded, discreet, unselfish and conscientious of the community. It respects neither marciage statutes nor the edicts of Mrs. Grundy. All efforth to "stamp it ont" by denunciation from press and pulpit have failed, and probably it has as vet by no means run its full career.

This experiences have come to individuals as new revelations of their own natures, which few if any have been prepared to interpret wisely. That it succeptible lookers on should take them the eternal ruin of souls, is not strange. And that many of the subjects should imagine that their new born ardors are the outbursting flame. of "spiritual" or "celestial" love-the superventhat they have discovered their "true conjugal partners" or their " eternal affinities," is beliber it angenor altogether censorable, considering the want of experience and of qualified teachers on

such subjects. But the philosophical student of authropology who calmly studies such phenomena may not be able to endorse either of these opinions. When he observes that these flames of affection often burn to ashes - the ashes of disappointment. chagrin and grief-and that "ct smal affinities" frequently dissolve in bitterness and hate in a few short months, leaving behind and wrecks of human bearts and hopes-he sees that some other is terpretation than that last mentioned is required. But when, as in other cases, he sees that after the firer has passed a marked and most valuable change has taken place; that the dross has been in a large measure consumed the whole nature broadened, deepened, heightened, mellowed-a keener insight and a higher spiritual sense at tained, with a sweeter charity and a more universal love; then he not only sees that the first interpretation is also at fault, but obtains a hint as to both the source from which there phenomena spring, their meaning and the high use they are harmony and bliss-the bliss which comesof doys, intended to subserve. And especially when he erratic affection have attended or followed other great periods of awakening in the human mind —as for example the Reformation under Lather, and the so-called "Great Awakening," in this country in the time of Elwards and Whitfield- Into sanctity! In the one case it is a sale for peruniversal law, and is luminous with the most im- is the worse? It is such mockeries of all truth,

Another lesson which needs to be impressed that which has lately reached our planet, and

The patiens in comm. the Prepared for Zron's was

department of them, in a measure, at will, to all external influences, and thus invite or repel their But stopping short of this, as it too often does, effects. Even the oyster and the sea-urchin can do as much as this. And on that department of The same vivifying sun of Spring that quickens

ACTION OF SPIRITUAL INFLUX

A further tracing of this analogy will explain the whole matter. Light and heat in the natural to themselves, are sure to find, sooner or later, the natural sun is always accompanied by heat; trates and expands what ver it falls upon. So light from the spiritual sun is always attended This suggests another important quantication by spiritual warmth, or love, which penetrates, for marriage, generally overlooked. It is that awakens and expands the affectional nature. As these who propose to unite their lives in this in- the soul is quickered, and expanded, so in some worthit purpose in life, to which host desire to con- iff the expanding force is permitted to expend itsecrate their energies. The purpose may belining self in the lower and back b ain, by allowing free bauchee, and the higher end is not attained. But if, on the contrary, the spiritual aspirations for truth and right are kept act ve, and a firm conupon the statute books. One general character, is produced which forces the expansion upward is to of anothern society, at least in the middle and into the intellectual and spiritual regions, and the wealthier classes, is the absence of any such subject becomes elevated into a higher and nobler

ery of domestic life, has, no, worthier occupation (the cortrol of the higher faculties. It suggests than pri-fitless gossip amoig equally purposeless also to married pattners, either of whom may be-

TREATMENT OF VICTIMS, OF THE "SOCIAL

EVIL" In conclusion, I wish to say that while I have no faith in the self-curative tendency of the " Social E-il "if left free from all restraint, but hold as I believe you in fact do-that it should be ever amenable to the universal limitation of true freedom, and to the still higher dictates of fearernal duty, I most heartly approve the kindly enirit in which you would deal with its unhappy victims. That they are not sinners above all other people in the community, is evident to every one who can see an inch beneath the surface of our which stamps woman as an inferior and an an-The denial of the ballot is but one of its manifestations, and the obtainment of this would unquestionably place woman in that position of civil and social equality which would tend to remove the chief incentive to prostitution.

The difference of trestment accorded to male and female participators in this evil, by women as well as by men, is another manifestation of this diabolical sentiment. Nothing could be more foully unjust. The victim, usually more sinned against than sinning is ruthlessly placed under the heel of society, and forbidden to rise; while the victimizer, encountering scarce & trown, is allowed to wa'k freely abroad in search of fresh poils. And this terrible outrage, worthy only he domain of his Salanic Majesty, will continue o be perpetrated until woman herself, rising in the dignity of womanhood, takes the right and The power to vindicate her sex, and deal even-handed istice to wrong-doers. In your efforts to rouse your sex to this'duty, you have my most hearty God-speed!

OWNERSHIP, A BARBARISM. So also do I most cordially endorse your earnat protest against the barb triam of ownership in the marringe relation, of either wife by husband. or of husband by wife. This beyond doubt is the chief canse of discord, misery and divorce seek. ing. A true marriage is the unconstrained companionship of equals. No truly noble mind can consent to maintain any other relation than this. If the institution cannot exist without ownership. in the compulsory sense, which is slavery, then the sconer it ceases to exist, the bester—for surely no one has the right to enslave another, nor is it right to be the voluntary slave of another. But marriage will and must exist, and too in a far higher and holier form, when its only tie is the affection of willing hearts seeking to bless each

Yet I do not forget that woman cannot enjoy the consciousness of self-ownership and equal companionship until she feels that she is self-supporting. Hence every marriage contract should in ke provision in some way for the maintenance of

these experiences are incidental to and resultant | than all other causes to bring marriage into con justice!" portant significance. It is clearly apparent that and such outrages of all right, that tend more

tempt and hasten its decay. And this again enforces the necessity of woman's securing for herself a position of independence and self-support, ere the stream of social pollution can be dried up at its source.

WHERE THE RESPONSIBILITY LIES.

In so far as the exercise of suffrage will contribute to this end, it is plainly the duck of every woman who values the purity and womanhood of her sex to do her utmost to secure the ballot. And as it is conceded on every hand that suffiage will be accorded the moment a majority of the "respectable", women of this country demand it, the ugly truth forces itself upon us, that on the shoulders of those wemen who daintily fear they will unsex themselves by expressing their will at the ballothar rests the terrible responsibility of this tide of pollution, both in and out of the marriage relation! Let it be shouted in their unwilling ears until they are roused to duty!

THE IMPENDING CHANGE.

Finally, I believe with you, that the world is on the eve of a new epoch, in which, as has happened before in the progress of humanity, the shell of an effect civilization is to break away, and society is to emerge upon a higher plane of thought and action. This is to be characterized, no doubt, by a larger freedom in all departments of life than has hitherto existed. But, as I foresense it, it is to be not the unrestricted away of individual selfish instincts and desires, void of the sense of duty; but, on the contrary, FREEDOM ening in a certain direction some of the Islanders FOR GOOD in the broadest sphere, inspired by a of the Pacific for example, yet, when we rememby a more effectual RESTRAIST, both moral and pended, how many lives sacrificed, how much imlegal, from trespass upon the rights and welfare of others." If the centritogal force, the divergent jen- | honesty imparted, we cannot but pity the sectaridency, is increased, the centripetal or convergent an cupidity and blindness which demand such must be strengthened also, else our world will fly coutlays. off into the regions of 'Chaos and Old Night." Society begins to feel the throes of the approach

ing birth, though its masses little dream of their meaning Your "prophetic soul," with many others, has fore felt the impending change. You have dared to proclaim to an incredulous and scotling world "the things that are shortly to been taught extravagant living. They must dress tike Europeans. They do not consider them to pass," as apprehended by your vision. Your utterance has stirred the people as no other. Paris an style, beaver hats and Wellington boots! has done. If in some particulars you have seen, but dimly and apprehended but imperfectly, it is by no means strange. The foregoing criticisms have been made in no unsympathetic spirit, and from no "commonplace point of view," but mainly from the un-commonplace standpoint of mutually acknowledged principles. They are earnestly commended to your careful consideration, and that of an interested public, by,

Yours for True Freedom and Universal Love, Arlington, Mass, Jun 1872

Written for the Banner of Light.

THE ANGEL. BY THOUAS WICKERSHAM.

God bloss theo, Jimmy Nolan, and bloss thy spirit-band ! My soul salutos thee, angel, a great from sommer-land.

I hear the spirit voices—they whisper in my mar; I know I am immortal; departed souls are here; Thy coming, Jimmy Nolan, is wonderful to me, My drvent prayer is answered, my coul from doubt is free I thought not, in my workness and gathering despair, That God would send an angel in answer to my prayer,

Thy presence. Jimmy Nalan, as messenger of truth, Is 'fulgent with the glory of an immortal youth, It floods with light that river-the unecen country's bonrne Streams through the secret portal, blds mortals cease to mourn.

In wonder, Jimmy Nolan, I here confess my soul Before an unseen power of mystical central.
Who will believe this marvel -that he with mortal breath. Here talked with thee, Immerial beyond the gate of death In myst'ry, Jimmy Nolan, our friendship thus began, Though not thy brother mason, I am thy brother men; In taith, in works, in worship, in love and hely prayer, We meet upon the level, we part upon the equare." Believing in old legends-old myths of long ago, Is not the figh our spirits in secret learn to know Patch lives by soul-communion that proves a heavenmear-That proves a " rost presence" from heaven present here. In duty and in kindness we ever work and toll, Not with that emulation that seeks the victor's rpoil But with high and atlant in common brotherhood Our great reward for action the joy of doing good.

We own that mystle worship the ancients used to know? Beside the sacred Ganges, in ages long ago; That worshiping in spirit, with souls in sweat accord, When sitting down in silonce to wait upon the Lord. We know not by our wisdom what is that wondrous power, That renders every lover oblivious of the hour; It fills and rules all creatures in earth and heaven shove : Therefore the loved disciple has written, "God is love! Not in the crowded temple, not where the priest attends, But from our secret closet our fervent prayer ascends And prayer thus breathed in secret like incense unward rolls-Joe fills the waiting angels: their hearts pray for our souls. Oh, may that Holy Spirit, heard in the wild-bird's song, Heard in the voice of waters that gushing foam along

Julia Ward Howe on the "Social Evil." This lady, in an essay written in reply to an argument against woman suffrage, uses the follow

weak; we are strong, and this is one of us,

we have got the gospel.

the slightest di-respect to her wom inhoud you

will account to us the mothers.' Ask that we

itse? while you keep them in ignorance of the

says women while women are merchan-

Heard in the angel-volces that cease their music never,

secome a light to cheer us, to hover round us ever,

portion of our sex which men cat off for their own vices, and having deformed it out of the image of woman, hand it back to us and say, 'Take this and make what you can out of it; it beloegs to you! So it does. Why did not the man think of that before lie wrought his wicked work upon it? This wretched residuum of a human life, peisoned in soul, in body, trodden under vour feet, humbled under your scorn, stolen from God and her-soff, never, ah! never to be given back as she was! This was and is revered woman. Your mother was not more sucred; your daughter cannot be more immediate than she should be to you. And what you have made of her she knows as we cannot-as you cannot. Now bring this woman to my door and I will open it to her, sit down with her and weep honest tears with her, and will place between us that divine standard by which I fall and come snort as well as God along something more I would do, and will, God along me. I would gather the great will and heart of the common is gathered. It woman bood, as the will of man is garnered woman 10001, as the will of man is garnered. It should have as free an action, as anguet a representation. And that charmed side of womanhood should staild between the voluptuary and his victim. It should eav, "We are no longer

rue dignity of womanhoot, and teach them sad essons of the meanness and depravity of man? this sense of independence and self-respect. while you dig your deep trench around our bomes LEGAL PROSTITUTION. these poor out as s to mock at us and at God with Again, I rejoice in the holdness and truthful you in the dar destance?-with your laws, too, ness with which you have stripped the mask from crushing the beste and sparing the strong punishthat sham morality and mock respectability which ing with death the mother who abandons her inthrows the cloak of rirtue over legal prostitutionthe unwilling ministering to noregulated appe-Do not call us to account for not saving the se Shows hand you have bound white you have bound ours! And behold wherein in the inture a remembers that similiar outbreaks of seemingly lives for the sake of support, within the pale of marriage-while it holds up its hands in holy | day of retribution arises | It says, ' Chen repeat of your own sins. As for those of our sisters, you shall mislead them no more. We have got the horror at anything of the kind outside that pale. As if the repetition of a few words by priest or pulpit, we have got the college, we have got the law, we have got the gospel. The two edged magistrate could transform vice into virtue-crime sword of the sourit will visit your sins, as it visits ours. And better than all wounds will be the heating of the nations which shall come when the then the whole matter comes under the domain of haps a single night-in the other for life; which world's great motherhood shall appoint its own

free Thought.

CHRISTIAN MISSIONS, FROM MIS-SIONARY RECORDS.

BY DR G. L. DITSON,

DEAR BANNER-A friend has favored me with a copy of the " New York Evangelist," which contains some of the most just, but at the same timemost scathing criticisms I have ever met with, on the results of missionary labors in Africa. It is not often, I believe, that missionaries tell the whole truth. Madame Pfeiffer, in her "Journey R and the World," has helped a few of them in that direction; and I could myself relate facts regarding the work of these emissaries in Europe, India, Asia and Africa that would tighten the purse-strings of many a deluded contributor, and make him feel that a much more profitable investment of his funds could be secured by assisting to an education the Bouloo-boo-Jumbos and "Greeks" who surround our own doors, lie steeped in ignorance in our own districts, and fill drunkards' graves and our pauper houses and prisons with sickening images of depravity and

Among the great evils which have grown up with our ecclesiastical hierarchy, are costly churches and foreign missions. Not that some good may not have been accomplished by enlightfresh influx of celestial love, and complemented ber how many millions of money have been exmorality disseminated, how little true virtue and

> Professor Blyden says, (in the Evangelist,) Jan. 4.h:

"This argument [about trade] proceeded upon the table assumption that the African tribes generally neers savages. Nothing can be more exponents. The civilization which the receive have received has been only partial. They have Paris an style, heaver hats and Wellington hoots: The result is that those who cannot afford these things are seized with kleptomania. There are now, I am told three hundred convicts in the jull here, most of whom have been taught in the schools-among them four schoolmasters. senons—among them four schoolmasters. The missionaries taught them no handleraft, and when they left school, having no regular means for livelinood, and being under the 'pernicious idea' [what a commentary on civilization(?)!] that 'a certain style of dress was civilization,' they endead to be sent the content of the sent the liveline and l deavored to keep up this style in a dishonest

"The Mohammedans on the other hand are all respeciable. They wear their native dreases in comely independence. The Governor informs (no that there is very rarely my case of officies, among the Mohammedaus, There is not one in juil. While they read and write, and many of them are really learned, they do not flud it, necessary to adopt foreign tastes and habits, either in their food or clothing. They are really the most independent people one meets on the coast. And I must be permitted to add, that the Mobammedan regroes, wherever I have met them-in Syria, E cent, or ni this coast—seem to have more real manhood than the Christian negroes 1, have met in other lands. The Mohammedan seems, to have lost fewer of the elements of manhood, in his contact with his foreign instructors, than the Christian negro. May not the Christian missionaries, who are endeavoring to civilize Africa, learn some profliable essons as to external method from the Mohammedans?'

The letter from which the above is taken, is dated "Freetown, Sierra Leone, Oct. 10 h, 1871;" and if it did not tell its own story plainly and clearly, I would here enlarge upon the subject. I have just seen a letter from a lady missionary in Japan, in which she very naively says that the natives are simple and honest, and leave their shops open and their goods exposed when hughness calls them away. If she succeeds in Christionizing them, will she be able thus to land them? If the honestly interrogates her own heart, it will respond, No.

A few extracts from some old "Missionary Heralda" may not be uninteresting. Mr. Allen, writing from India, in 1835, eays:

"Yesterday a man of very respectable appearance came to see me. I found him to be an intelligent and sensible man. I snoke at some lenoth ngent and sensing man. I spoke at some length on the character of the Hindon gods, worship and yows made to them. He said that he knowso many persons who had realized the fulfillment of their vows, that he could not believe they were numbers: ninch less could be believe that the gods to whom such yows were made were merely imaginary beings. He admitted that many yows failed; but this might be owing to want of faith in those who made them, or because the gods knew that such persons, should they obtain what they desired, would fail to perform what they had promised."

If we put demons, angels, God's messengers, in place of the "gods" here used-and, this was doubtless what the native meant-we see the bright blazon of that Spiritualism which has ever characterized the Oriental nations, and should put to blush their would-be teachers.

Another missionary from among the Ojibwas

says:
"To a superficial observer our labors for two years may appear to be lost, and the funds of the church thrown away. \* \* Though we caning strong and unmistakable language; "One charge was our abandonment of that pronot speak with perfect confidence of any saving conversion among these heathens, yet me hope that one old woman who died this fall was brought into the kingdom some months before her death,'

Mr. S evens, writing from China, in 1836 savs: "Every person we passed in the fields suspendto welcome us. They gave us pears for our books."

But this missionary was ere long politely requested to return to his own country, and mind his own business. A lever from S am in 1835 says:

"We were delighted to see in this heathen city such a display of kindness Could the Ch nese in California return the com-

pliment regarding the Christians? Again: "At Pheno we went to a blacksmith's shop where four Chinamen were employed. ter was very polite, and did all he could think of to make us comfortable. He prepared his couch

for us to rest upon, got us a cup of tea," &co. Agatht "The music" [performed by females at a reception] "was most eachanting. I know not when I

have beard a more masterly performation of musicians. There were no less than fitteen various of instruments, all of fine tone, and some of superior work manship. Writing from Natal (in 1836) Mr. Grout says:

"We were received by the King with the utmost kindness and attention. We were furnished with two goats and a cow for elaughter, and night and morning with plenty of milk and poce-meal for putding \* \* From all we could learn, we think the Z colahs have two most remarkable traits of character for a heathen community, hon-esty and chastity " .....

Curistianize them, my dear sir, and see how these "remarkable traits of character" will vanish. A missionary says of the Dayaks of Borneo:

"They have many good qualities. They are generally peaceful, and inclined to apoly themselves to the cultivation of the soil. Europeans will flud, with little trouble of cultivation, an obedient, patient, hardy race of men. Rav. J. S. Green, writing about the North

American Indians on the north-west coast in 1829 save:

"With regard to foreign influence, I am fully of

the opinion that in every respect it has been for what he does believe in, and which I have baneful. I know not of a single benefit which it has conferred upon these unhappy men, while the miseries which through this channel have flowed in upon them are meabulably great. Most men here from Christian countries have exhibited anything but a Christian spirit. Lest they should fail to roap their golden gains, they have suffered the Indians to be inselent, till every idea of justice is cradizated from their minds. They have taught them by example to dissemble and defrand. to profane the name of God and trifle with damnation. They have put into their months the ele-ments of mischief, and into their hands the implements of death. And now it is said they are sayage and bloodthirsty."

How beautiful have been the footprints of Chris-

Mr. Stone, writing from Nagow, Bombay, in

"In my excursion through the village, several

Choctawa is thus recorded, when speaking of the Spiritism. death of Red Jacket: "He forsook his wife at the beginning of the

year 1827, because she joined the mission church' a heathen?

1828) savs:

popular superstitions, and to deride all worship except that paid to the great and visible object-of Nature, heaven and the earth, but, at the nour of death, not knowing the true God, send for priests of false gods to pray for their restoration to health, and for the rest of their spirits after dissolution, and a happy return to the world again.

Captain Chapperton died at Sockatoo, Africa, April 13th, 1827. "The natives are said to have treated him with the greatest respect."-Missionara Herald.

We have only to contrast these records (with your permission I will make more at some future time) with what we know of the bloody tramp of the Christian Church through the world for eight een centuries. We almost invariably find that honesty, virtue, and a noble, Godlike simplicity of character were the dominant features in the moral aspect of all those with whom our missionaries, in their earlier propagandizing crusade, came in contact; while now hypocrisy, cuming, drunkenness, a bloodthirsty and revengeful spirit like their new Christian's God, mark the marvel ous change that has been wrought, and is still, to our sorrow, being wrought among them.

SPIRITISM CONE OUT OF "TOWNE" · BY JOHN WETHERBEE.

Our very radical and very spiritualistic brother, E. C. Towne; has undertaken to draw a distinction between the Spiritualists and the Spiritists-in Abb d's Index of Feb. 10th. He gives the latter title "to those who deal with spirits through material signs;" in other words, in what is termed physical or outward manifestations. With the dealers in these outward and material signs he includes what the latter would call the "ministry of angels;" or, to use his own words:

"Its ministry (Spiritism) is cheap and vagrant, a sentimental and sensational petticoat affair, in very great part through female transe speakers, or through men who suggest by look and labors distressing doubts as to the sex of their infirmities."

I see no reason to cquestion the distinction he thus makes between Spiritualists and Spiritists, except that the latter word is generally used reproachfully, otherwise one word is as good and as proper as the other.

I do not propose in this short criticism to flud fault with his line of discrimination, but will remark that under his head of Spiritism be places all the writings of Hudson Tuttle occupy a place of there is distinctive in the movement known as modern Spiritualism. "While then," (I quote his words) "we believe fully in Spiritualism, along with millions who have a like spiritual faith, we tile truths that form the proper basis for a seldene of believe in Spiritism or dealing with spirits ence of human nature. This bright scholar of the celestial is emphatically what we heard him do not believe in Spiritism or dealing with spirits through material signs, but consider this the called by our friend, Mr. Burns, the other day-lowest possible method of faith, just suited to the who, for anglit we know, coined the word for the savage level of culture where we find it to have been universal."

We might here, if we had room, have enlarged on the text, " He hides it from the wise, and prudent, and reveals it unto habes;" but this hint must answer. He says:

We have the fullest faith in strict Spiritualism, the nearness to us and the influence upon us of a world of spirits in a purely spiritual manner, by contact, without outward sign with the luner

It seems to me it will be very hard to find data or proof for this a luission after saying he did not believe in "dealing with spirits."

Modern Spiritualism drags a large and full seine in to-day's tiver of life, and catches a good many kinds of fish besides herrings. Its believers by virtue of their broad ideas, feel a reluctance in throwing out the sculpins and minnows. This may be wise, or unwise; but there is good scripture authority for it, in the parable of the wheat and tares, and in Peter's vision, where it reads, "What God has cleansed, call thou not common or unclean." Our hypothenuse will not permit us to find any real parallax between saint and sinner, or sage and savage. I am aware Mr. Towne will not consider scripture quotations as infallible precepts, nor do I either; but Mr. Towns is but a small part of "liberal Christianity," or radicalism, or of the millions whom he considers Spiritualists, and possibly others may see the force of such arguments. I admit, in this Spiritist (?) movement, the inconsistencies, the oceans of error, and the grains only of truth; but all the truth or proof on the immortal point that there is in this world is in this mixed company-in this Spiritism. Truth often keeps company with publicans and sinners—that is, errors. Outside of "dealing with spirits—through material signs," there is, in this hour of eclipse in the world's faith, not a scintillation of evidence that, "if a man die, he shall live again." No one knows this better than Mr. Towne; and when he says he does not believe in the instance of the worth of testimony—thear, forcibly put, and valuable to those who are entering more Mr. Towne; and when he says he does not believe in Spiritism, he is without hope and without God in the world. I say this from his record; and he knows it, whether he admits it or not.

There is no doubt but men are born spiritually or materially inclined; that, if there had never been any of these "outward signs," many men would have been at peace in their minds on this point. Lucky are the men who need no outward sign; they are the light of the world. I have no doubt all the Spiritualism there is in the church is due to such genesis, not to beliefs or bibles; but, while the spiles on which revealed religion rests are rotting and settling, and the Christian church, whether it admits it or not, is fast becoming hypocritical and materialistic, the only proof "The children of Old School Preshyterians sin as of another life is through this portal of Spiritism (?) which Towns snubs; and the only proof School Presbyterians as soon as they know how!"

above quoted, is in that which he repudiates.

I heard Theodore Parker say he had no doubt at all of the other life; this life was the one he was not sure of, if either. So I heard John Weiss say something similar, and that he did not need, any "rap" to convince him of another life; he knew it immediately. Fortunate men! They are born with the "comforter." My sympathy is for that larger number who hunger for it, and are not fed; for I was one of those, and would be today, but for the evidence which Mr. Towns dalls Spiritism (?). - Take away the evidence, that I know is evidence, which has come to me through a simple raphon an undignified table, that my brother is alive "over the river," and I would be where the free religionists are, with no belief in a future life. "Hope springs eternal in the human Brahmin boy's school, applied for books to be Brahmin boy's school, applied for books to be full base man wants to know that the other life is ful; but man wants to know that the other life is One result of the missionary labors among the sure, and that knowledge is not found outside of

If Mr. Towns means what he writes, namely, 'that he does not believe in Spiritism." then he is irrational when he save, as I have quoted, "that A Mahometan said to Mr. Bird, "The love of he has the fullest faith in the nearness and influ-God and of our neighbor being the foundation of encoupon us of a world of spirits." He cannot all religion, and all the prophets, Mahomet as have such faith; he may hope for it-think it well as the rest having taught this, it seemed ought to be so, but he knows but for this modreasonable that we should receive and acknowl- ern Spiritualism, or Spiritism, as he calls it he edge them all." Mr. Bird replied that "a very | would have to doubt the future life. O. B. Frothbroad distinction is made between the Christian ingham and F. E. Abbot represent the advance and all other religions, viz., the pardon of sin guard of what is known of future life outside of through an atonement." Which was the most of | Spiritism, and are rational in saying they doubt, but hope, and that hothing is known. Mr. Mr. Milne, writing of the Chinese, (in the year | Towne is just there-cannot be otherwise-when he does not believe in Spiritism, and does believe Many of the learned affect to despise their (without evidence) of the nearness and influence of the spirit-world-and in saying what he does he is irrational. If Mr. Towne had said it was a waste of time by spending it " in dealing with the spirits through material signs," after proving the fact, and by it find the gates aiar, and thus recognize a more immediate influence in their own souls-for thousands of Spiritists(?) have that full faith that Towne says he has, and are Spiritual. ists in his sense, who would not be but for the fact of Spiritism-I do not know what his convictions are. I can infer them from his record. but the thousands that I speak of, who are both Spiritists and Spiritualists, because having no use for the ladder that boosted them, would not kick it down, thinking it might be serviceable to some other struggler after light,

He says, in closing," It cannot be therefore that Spiritism is to be the method of the future, or to have any place among respectable methods, save in very exceptional instances." Well, I am no prophet, but the "exceptional instances" to-day are so great a multitude that they color society, literature and the church, so that this provision of Towns will leave no mark on one's mind. That Spiritism will be improved upon, sifted—be better understood, no Spiritist (?) doubts; but the evi dence it carries of a future life is too precious to be slip wrecked or lost, and if the Christian Church survives the shock of the nineteenth century it will be by adopting it -making it respectable(?)=which seems to be a very probable event -and be to it what the same truth is to the Roman Catholic Church, and which Robert Dale Owen puts so strongly in his "Debatable Land," I'should like to have said a word on this thoughtful book in this connection, but I am already lengthy, and can only say Mr. Towne's comments on it only prove the old adage, "What s one man's meat is another man's poison."

## The Arcana of Spiritualism.

The January number of the London Monthly Human Nature contains the following criticism on Hudson Tuttle's "Arcana of Spiritualism," a work which is attracting the attention of the like emry world and investigators of the spiritual philosophy:

Among the many valuable works that have peculiar (6 themselves). Mr. Tuttle appears to us to have been selected by his spiritual guides as the fittest channel for communicating those scienoccasion, though it deserves to pass carrent-'a factarian." Buttle is very impatient of theorie that will not bear the test of careful analysis and laborious research. It is curious to see this union of Dryasdust's grubbing among the details of material facts, dates, statistics, and the like, with flushing sunbeams of generalization, which clear-ly come from those unclouded regions of abstract thought, to which his angel ministrants delight to

Some of Andrew Jackson Davis's works are wonderful examples of a c ordinating facults power of arranging idea; in their proper relations to say nothing of his noble moral tone; Mr. Peebles fromently sheds over a subject a pleasant lunar lustre of lambent enthusiasm, and a mild glow of kindly sentiment; Mrs. Harding pours forth the feeling of her large heart in a perfect torrent of fervid language, which can scarcely fail to leave us better for the copions, bantism: the philosophic utterances of our own much esteemed intwiting, Mr. Morse, professedly from Tien Sien Tie, are worthy of his old compatrict, Lau-taze, and leave Confucius very far behind. Other well-known " writers and speakers under impression," have their distinctive gifts, which place us ordinary quill-drivers at a great dis.dvantage; but, for the just union of scientific fact to supra-mundane theory, commend us to Mr. Hudson Tuttle. Take, for instance, his little books, entitled "The God Idea and Christ-Idea in Why, they contain the substance of Baring Gould's weighty, but erudite and scholar-Baring Gould's weighty, but erunts and squoiarly volumes on "The Science of Religion," not to
say Alger's invaluable repertory of all theology,
"The History of a Future Life."

And now we have to call attention to another
recharting from the apparametrizing bonds. "The

And now we have to call attention to another production from the same untiring hands, "The Arcana of Spiritualism: a Manual of Spiritual Science and Philosophy." In fairness, we confess that this last book appears to us to lack a measure of that artistic arrangement and scientific pre handiwork, but it is undoubtedly a valuable ad-

and valuable to those who are entering uf tudy of the subject, but by no means novel. But the author breaks up new ground in the chapters on "Matter and Force;" and we advise our readers not to pass it over with the old criticism—
"What is matter? never mind; what is mind? no matter"-or they will lose the chance of gaining

some scientific ideas.

It affords us great pleasure to introduce the works of this writer in the most cordial manner to the readers of Human Nature; to them his former volumes are not the products of a strange and distant clime, but the familiar words of a brother, well-known and much beloved.

A definition of the difference between "Old School "and " New School," has been given thus: soon as they are born, and the children of New

## Banner Correspondence.

We, the First Society of Spritted Section Coney's, hold as We, the First Society of Spiritualists of Geneva, hold as true. That there is an Inflatic Spirit Paya when elevances and controls all things by fleet and controls all things by fleet and from the first Spiritualists. That the fire to see at the formula being is sport, and is studied in a training at a chartening at a chartening and action and the present physical with other machines and action. That the physical book is the primary is a particular and reference in the modifical torough and by where it is the remover at the formula body less gives and dense introcentered and more capable of an watering the ultimate purpose and designal its being. That the less by which spirit is governed to essentially the same, both in the presental hysical body, and in the more reflected sporting body. That happiness is the direct result of thinking feeding and acting in harmony with the inflatic and only fleet has that govern in harmony with the infinite and artine laws that govers in way department of 19 c. That utility almoss reconstituent inharmonious relation to the laws of being. That happiness and unhappiness, pleasure and softering are in direct. I ratio of partinoidous and bobymonious action. That the high man spirit will ever enloy and softer a tatoral and just consequence of every thought, word anothered. It at fact every just, true and harmonious thought, feeling and action the spirit will be more happy, and for every unjust unique and inharmonious thought, feeling and action the spirit will it has paid every penalty, and every debt thus incurred, and this by and through a labor that shall grow it into a more unself, he less and higher condition of existence as the this by and through a hiber that shall grow it into a more unselfish. Jest and higher condition of existence as the spirit muet italf atone for every action of life. That the spirit, in leaving this physical body will retrue all its feedings, thoughts, desires and aspirations, or will be the same in all its research in all its research in all its research in all its research in the same in all its research in the same in the life in the physical body will retrue at the local known, inclineding us to live gones in one direction in the same interest to become acquanted with the variety laws and relations of our being, and that we should engage in every work of reform the will contribute to the interest to become acquanted with the variety laws and relations of our being, and that we should engage in every work of reform the will contribute to the interest or huminity, exercising charity toward all, and bear terests of humanity, exactsing charity toward all, and bear-ing evenly and kindly all uncharacters that may come from others not understanding our feelings and our purpose

of life.

Holling these things to be true, and that a mage intimate acquaintance and clearer understanding of them will beat men an Issomen to live better practical lives, with more union of feeling, and, more chartestones toward one another, we believe in presenting them to the understanding of others. And, as truths beneficial to humanity, we would present them to children, teaching them the practical laws and relation that surround us, giving them trothed vines and intrinses of beauty life in the true. and relation that surround us, giving them trothial vinws of the nature, uses and purposes of human life, that they may grow into more harmony with each other, and become locter men and women as they emerge into the resistence before them. We, therefore, most conduity invite all persons of overy interest to meet us in this work, contribute of their better feelings, and he or with us the way to progress and be happy, reserving to themselves the inestimable privilege to sauction only that which they conceive to be true, just and right.

Connecticut. HARTFORD,-S. W. Lincoln writes, Feb. 15th HARTFORD.—S. W. Lincoln writes, Feb. 15th:
"Hartford sends greetings to Spiritualists throughout the world. Mrs. Brigham closed her engagement here last Sun lay evening. Roberts's Opera.
House was filled to its utmost capacity with an
audience of the highest respectability and intelligence. The subject of her becure was 'The
Lord's Prayer.' It was the grandest analysis of
that, heautiful interance of design that mortals
aver listened to. It was the grand pergration of ever listened to. It was the grand peroration of all preceding lectures. Several of the resident elergy were present, and in some of the churches

It mild steps at first; and in fact, our organization is not perfected yet. Our lectures were supported by voluntary contributions. Our expenses have been \$353.44; we have received in contributions \$353.44. Miss Himman struck the first blows, and with her powerful logic perforated the old theological rocks in every direction. Men of wealth and of the highest respectability are coming forward by scores with offers of means to keep until the lectures. We are going to stop and take breath for a short time. In the meantime, we propose to show the people of Hartford that Spiritualism is literally founded on facts. Dr. Stade will be here the 231 of this month, and will occupy rooms in Roberts's Building."

Pistrict of Columbia.

WASHINGTON.—Hartie J. French, the trance medium, writes, Feb. 18th, thus: The capital is now graced by the noble workers, Rro. A. J. and Mary Davis, who are sowing the seeds of love in a quiet way during their stay. We also have had the pleasure of booking upon the face of one of our moblest workers; Thomas Gales Porster, who was called here to attend the last sad duries of laying away the form of her who was a partner through. Highly every while looking mon the inanimate form.

Mrs. Hyzet is lecturing here Sundays to large audiences, holding them spellbound by the heavenly respiration which flows from her lips:
——Still the work goes nobly on. With my medium the work goes nobly on. With my m powers I am giving general satisfaction, both pri vate and public, at my scances. I feel strength ened by my noble hand to sow the seeds of truth There is a good opening here for a good test melium. As I am a pioneer I cannot stop long.

TROY.—Dr. Thomas J. Lewis (late of Chicago) writes: I presume that Prof. Crookes, with his liberal views of science, will accept of the following correction: Instead of saying "The psychle force is from Mr. Home's body," he should say that it was a disembedied, intelligent, individualized nower, existing citerial to and passing through and controlling Mr. Home's hody. This mistion and controlling Mr. Home's body. This position has been proved by numerous well authenticated cases, where pencil and paper were locked up in a desk, and, after a few days, it was found that some disembodied, intelligent power had written an intelligent communication to the owner, and the power or spirit did not pass through any human body in or out of the form. As a further proof of the above, those who were once confirm intelligent infidels, such as Judge Edmonds Prof. Hare, Robert and Robert Dale Owen, Wil-liam and Mary Howitt and Harriet Martineau, after a long impartial investigation, now admit of an outside, intelligent power existing externa to the human body, and passing through as a con-trolling it, but not from it. I have but little time to devote to our beautiful spiritual and religious science, as I am one of the victims of the Chicag fire-flend, who had the impudence to play banker and absorbed what little worldly trash I possess ed, and ordered me to move or die. I had to obey, and moved to Troy, my old quarters, where I found most of the patients I cured nine years ago by my original mode of practice, as sound as bricks. I am in hopes that I will be enabled be

Michigan.

OHINCY.-J. W. C., in renewing her subscription, says: I love the Banner and the cause it so nobly sustains. I am isolated from all lectures nobly sustains. I am isolated from all feetures and scances; all I have is what I read and what I can catch from Nature, and do feel I cannot do without the weekly visit of your worthy paper. The "Message Department" I particularly edjoy. Would the privilege were mine to visit your Circle Room, even to sit for a few moments in the hallowed atmosphere that must pervade so dear a

ONEIDA.—J. M. Ladde writes, Feb. 13th: We are having meetings in this place now for a short time. Mrs. Lora S. Craig has changed her place of residence from Rock Island to this place.

is liked well here, and is doung a good work. We shall try to keep her in this victnity this season and wake up the dormant powers.

#### Massachusetts.

GENEVA.—A. H. Cowdery writes: Please find MILL RIVER.—A triend writes: "We would enclosed the declaration of principles adopted by the First Spiritual Spirity of Geneva: "We get one last year, and it needs some little of sturbayee in the family. We have a new charely here. Orthodox: S. I. never (xocet to get another subscriber to your paper! We Soira nalists) can belo build and support charefast, but to obtain the use of one is appropriate other

> We are building a Town Hall bere in the village, and when completed we will see iff,we can bave one of our preachers. I see by the dear old Burner that Neibe Brigham betures in Music Hill; how delighted I would be it I could but listen to her but for one hour, but must be content to stayve a while longer, with the firm be-lief that the good angels will in due time come to our relief and satisfy our hunger.

STOWE.-W. B. Parise, in a business letter, adds the following: Dr. Houghton is to speak for us another year, and I think our society was never in so good a practical condition before since it was organized as it is at the present tions. At our last conference it was proposed that we hold evening meetings at the various school-houses in town, for the purpose of showing the people something of the beauty and truthfulness of our heaven-born philosophy. Some of us will assist the Doctor in these meetings, or while he goes in one direction we will hold meetings at other places. So, you see, we have turned right ralists. We have a committee appointed to make the arrangements, and we hope to succeed in do-

#### TRUE LOVE.

How many blunder in mistaking passion, Mixed with a little sentiment, for love ! Passion may lead to hive, as it may lead Away from love; chut-passion is not love; It may exist with hate; too often leads Its victim blindfold into hateful hands. Under the wild delusion that love leads, Love's bonds are adament, and love a slave; And yet love's service must be perfect freedom. Cambor it craves, for love is innocent, But no enforced fidelity, no ties

Such as the harem shelters. Dunes are they Who think that love can ever be compelled ! Only what 's levely, love can truly love, And fickletiess and falsehood are deformed. Reveal their features, love may mourn indeed, But will not rave. Love even when abantique Feels pity, and not anger, for the heart. That could not prize love's warm fidelity.

#### NEW HAMPSIHRE.

#### Sullivan and Merrimac County Con-

that heautiful utterance of desus that mortals ever listened to. It was the grand peroration of all preceding lectures. Several of the resident clergy were present, and his some of the churches there were no sorviers, on account of the thin attendance. Her lectures from the start have been a constant and increasing success, and a triumphismatic and power of her elopience is perfectly and truthfulness have won all hearts. To see such a thy lady stand before that splend d audience, and hinsh it to statione with her wanderful mornation etto, by who have been instrumental in the few of us, who have been instrumental in meaning whom is committee. Here is the wild the few of us, who have been instrumental in meaning was at once entered up or, in the few of us, in the first in the few of us, in the few of us,

noblest workers, Thomas Gales, Forster, who was called here to attend the last sad duties of laying away the form of her who was a partner through life; yet while looking upon the inanimate form the spirit that, once possessed it was smiting in beauty at the bright change—realizing she lived in a righer life. Thus the fleeting moments bring us nearer to the loyed ones who are waiting on the other side.

This week we have with us E. V. Wilson, giving as usual, many tests from spirit friends, at his public scances, which were held in Harmonian H ill to good andiences, which were held in Harmonian also delivering two lectures or temperance and marriage to acceptable andiences winning many friends by her strong argumentative powers.

Mrs. Hyzoe is lecturing here Sundays to large audiences, holding them spellbound by the heavenly inspiration which flows from her lips.

Statistically not after severing M Ps had given here used in two trunks of the first minutes each. Become a distribute to the Constitution of the United States. Sanday somethed, a portion of whom declined to the negative for ten webs. Mrs. Savah A. Wiley spoke wonds of sympathy and consolation to the because damity, which was like balm to the bleeding heart.

At the hall, speaking by many personned in two treatments of the Standing and Standing the many personnel low from her lips.

At the hall, speaking by many personnel to the constitution of the United Stands. Sunday something the night with the hall, speaking by many personnel to the Constitution of the United Stands. Sunday something the night with the hall be consolation to the because the power and the Strong an

by an invocation and speaking by Mis, S. A. Wiley, also Mrs Sawyer, and Mrs. Stevens.

The Convention voted to instruct the Business Committee.

The Convention voted to instruct the Business Commutes, to employ and put into the held a speaker for the next three months, the duties of said speaker to become in different parts of Morrimae and Sullivan Counties, and to, keep and make a report of the condition of the cause to the next Quarterly Convention.

After passing a vote of thanks, the Convention adjourned,

to meet at Lempster the first Friday in May.

It was the option of all that this was the best Convention ever held in Bradford, B not in the State. Such added could not be surpassed. SUMBER P. HURD, SECY. Bradford, Feb 5, 1872.

## Thanks to Thomas R. Hazard.

South Portsmouth, R. L. Feb. 10, 1872. DEAR BANNER-Enclosed I send you a letter that I recently received from an unknown and, as you will perceive, illiterate friend; but I doubt if all the learned sucurits in the world could state as many truths as briefly and as clearly as he has done (bating the compliments). He of course, does not mean to speak ill of the doctrines taught by Jesus, but of their abominable perversion by harlot" priesthood that has, in accordance with prophecy, seized upon the gospels to build up a system of so called religion, as much more atrocious than any other that has ever existed on earth as the real teachings of Jesus are bette than any other that were ever promulgated. Please publish the letter verbatim, and oblige Yours truly, THOMAS R. HAZARD.

THOMAS R. HAZARD-Dear Brother: I write to send you my very best blessing, for your rery im-portant articles in the Banner of Light headed Blasphemy. Your articles entitled, Mediums & Mediumship, were very important, but these are much more so. I cannot tell you in words how earnestly I thank you for them, for they are just what the world freeds, for a more damable important when the important bricks. I am in hopes that I will be enamed on fore long to present to the progressed Spiritualists what the world needs, for a more annuous composition appractical plan for organization; those to whom sition never was practiced upon the ignorant state the plan speak highly of it. masses, than the whole system of priesteralt from beginning to end. Talk about political swindling, bad as it is it is not to be named in comparison to the Christian swindle. The biggest lie & cheat is Christianity. Its heaven, its hell, its devil is a lie, & its God is a ten times bigger lie than all the rest. Talk about more untile failures all of these ne, & necroi is a ten times organ he man art the rest. Talk about mercantile failures, all of them put tögötlier, do: not bögin to compare with the gigantic failure of Christianity. And now my good brother, cannot your articles be put in pumphlet or tract form: Most carnestly 1 hope so, mmediately on the announcement that published, I will forward money for a lot for dis-tribution. They ought to be circulated by mil-lions. Not one in ten thousand of the people reallions. Not one in ten thousand of the people realizes the horrid work Christianity is doing for the mor- and ignorant, who know no better than to wallow its delusive lies.

In love & good will, your friend & brother \_\_\_\_\_, Maine, Feb. 1, 1872.

#### Passed to Spirit-Life:

From Plymonth, Jan. 24th, William Francis, eldest son of We would took in true submission under a dependance of but Wission where only kinds as so over all and who as which here has been suggested manufest in these section, the one deal in a healthree the last mone that the earth of , for the deal in a healthree the last mone that the relationship, for the last way are also described parallel to be in which all

From Brighton, N. H., Febylist, Bham Davis, in the 65th From Britton, v. ii. respect management of year of from 1 is from the form is called the first of the from 1 is form in social for the all was seen to fall, but never spoke through those mortal 1 ps defin. May its companion and of the real kells the truth, and may it comfort and clear the in

From B chingham, Vi alab, Mb, Mrs, Sarah Wright; From R Oxincham, Vi all 6, 41. Mrs. Sarah Wright:

She quirtly a based between and 1 had better banks to awaken
to the Scenes that an blagged her samist resurrection.
Eights bear veries of cardid experiences that unfolded her
spitting understanding and benefit of the authorited her
spitting understanding rank benefit of the available of her
spitting all understanding rank benefit of the experse of he
between the warms, but the release. She was non-only active
for one of her veries. It was the privalety of he is a naid value
for Land new stocker are university to be keep the resonance
for Land new stocker are university. Where they will find no
nor whey hearts no confine terms.

Recomplained by Feb. 1.25.

Sacan A Willer,

From Hyde Park, N. Y., Jan dist; our loved one, Sarah

From Hyde Park, N. Y., Jan distrour loved one, Sarah Maria, wife of R. L. Hamilton.

How can we say a from slow book into the "Acader" to my one of early "As net hear the hosts psout to states that lead Jawate act band heaven were well one, by suffering had real life earthly form to its introct; and whom Boy givel one had real the earthly form to be most; and whom Boy givel with unsien hand rolled back the slow. Itself to had hear givel with unsien hand rolled back the slow itself to he hours of earthly one its fortier. In a half lift but had gilled the hours of earthly one is correspondent to help to be seen or every early looking toward the world of light of the pose "ever near?" booking toward the world of light of the post of her artein hopes.

We gethered attempt her liteless form tay haut the "Sweet Ha and ally," and lobb her spirit. "Low on this Best,"; ind'wo fell over them from the "Evergrain Shoire," she had returned to interm to the worlds who have so will. Kimpted and trumped to interm to the worlds who have all never tarks the land earth slave she have so that and seek from the preserve often with as stringth to johow where no most preserve often with as stringth to johow where no most parting comes.

Prom Pensaukle, Wis., 186, 4th, Mr. Alsin C. Radelift aged From Pensauke, wisher with all arrays a mother and 22 years and 3 months.

He was a rative of Portland, Me. He leaves a mother and younger by their who greatly measure his love. But they are not are b. D. [Kitcher Ed., bis step father, and a large crief of sequalinance. He was its, cried by all which how lond. The largest from crief to the property of the largest from crief to the crief to the crief to the largest from the

From Somerville, Mass., Februal, Carne Ya Fefeld, age 1 27

years.

She was a from bediever in the specimal-public open and a constant rander of the Brings of Eyste. She was constant to the very list, and her faith and haven.

J.J. P.

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#### BANNER OF LIGHT: AN EXPONENT

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All which features reader this journal a popular Family aper, and at the same time the Harbinger of a Giorgeus Sci-

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ing, one week in advance of date.

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# Bunner of Light.

BOSTON, SATURDAY, MARCH 2, 1872.

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LEWIS B. WILLOW

Editorial Department should be addressed to the editor.

#### " The To-morrow of Death."

Such is the title of a somewhat remarkable work translated from the French by Mr. S. R. Crocker, editor of an excellent monthly journal. of literature, published in Boston. We give the full title of the present volume: "The To-morrow of Death or The Future Life, according to Sci-Touis Figuier, author of 'Primitive Man,'

' Earth and Soa, 'Se. Boston: Roberts Brothers.'

Notwithstanding the somewhat startling title, the book is entertaining and suggestive. Not so voluminous as the "Terre et Ciel" of Jean Baynand, it vet has many of the elements of that excellent work, and presents in a compact and selentific form many of its views. As an astronomical romanco it is full of interest, and the many well-executed wood cuts and diagrams of theheavenly bodies add much to its value. The translator has done his work faithfully and well: and the few errors we detect, are so unimportant as to be hardly worth mentioning.

Although M. Fignier has an ungracious word for "Spiritualism," he is, with a strange inconsistency, a believer in its fundamental fact, and has several instances to relate, intended to show that intercommunication between departed spirits and the unhabitants of earth is not only possible but common. His objections to modern Spiritualism evidently spring from mere ignorance of the sub-ject in its present scientific phase, and are so superfleial and brief as to demand no reply from us.

The following passages show that, substantial: ly, the author is just where the majority of Spiritualists are in respect to the one essential fact of. spiritual existence and manifestation;

One of four friends, Count do Be-, an Italian, lost his mother nearly forty years ago. He as-sured us that be had never falled, a single day, to hold communication with her. He added that to the constant influence and the secret counsels be Peceived from his dead mother he owied the favor-able course of his life, his works and his career, and the good fortune that always attended his en-

-, a professed materialist, who, according to the common phrase," believed in nothing," novertheless believed in his mother. Like Count de B ---, he had lost her at an early age, and had never ceased to be cons jous of her presence. He told us that he was oftener with his dead than he had been with his living mother. This declared apostle of medical materialism had, without knowing it; conversations with a soul that had

A celebrated journalist, M. R.—, lost a son twenty-four years of age, a charming and amiable youth, a writer and a poet. Every day M. R.—held conversation with his dead son. Fifteen minutes solitary meditation placed him in direct intercourse with the being who had been sustehed from his curbrace.

M.L.—, a lawyer, sustained similar relations constantly with the sped soul of his sister, in whom, according to his statement, all human per-fections were blended, and who never failed advantageously to advise her brother in all his troubles, great and small.

irnest advocate of the doctrine of re incarnation, though he differs in some respects from the Kardec school on this subject. For his actions he has evidently been much indebted to the writings of Reynaud, Pezz mi, Bonnet and otherse. The following is a summary of the principal features of the system of Nature expounded by Figurer:

A. The Sun is the primary agent of life and or-

II. In the primitive days of our globe, life firstappeared in adjustic and aerial plants, and then in zeeplytes. The same order is maintained even to day in the beginning and development of life and of souls. The solar rays, falling on the earth and the water, promote the formation of plants and z ophytes. By depositing in these media animated germs, emanating from the spiritualized beings who dwell in the Sun, the solar rays stimu-late the birth of plants and zeophytes.

III. Plants and zoobytes are endowed with

life and sensibility. They enfold an animated germ, as the seed enfolds the embryo.

IV. The administed germ contained in the plant and zeophyte passes, at the death of these, into the body of an animal, which next succeeds it in

the ascending scale of organic growth. From the zeightyte the animated germ goes into the mollusk, then into the vertebrate, the itsh or the rep-tile. From the body of the reptile it passes into that of a bird, and finally into that of a mammif-Y. In traversing the entire series of animals,

this rudimentary soul improves itself, and acquires the beginnings of faculties. To feeling, conscience joins itself, will and judgment. When the soul reaches the body of a mammifer, it has acquired a certain number of faculties. Besides feeling it has the basis of reason; that is, the "principle of causality." From a mammifer of the "principle of causality." From a mammifer of the superior orders the soul goes into the body of a new-born infant;

VI. The infant is born without memory, as was the animal from which he came. He acquires this faculty when about a year old, and enriches it gradually with new powers; imagination and thought are developed; reason strengthens itself; memory grows firm and expands.

It the child dies before the age of about twelve months, his soil, yet very imperfect; and provided with active powers, goes into the cloudy of another new born child; and begins a new life. VIII. At the deathfor a man, his body remains ing one with

ing on earth, his soul rises through the atmos-phere as far as the ether that surrounds all the

There as far as the ether that surrounds all the planets, and enters the body of an angel, or a superhuman being.

IN. If, during its sojourn on this earth, the human soul has not been sufficiently purified and ennobled, it begins a second life on the earth, passing into the body of a new-born child, and body of a new-born child, and loader the memory of its former existence. Only osing the memory of its former existence. Only when it has attained the requisite degree of moral improvement can this soul, after being re-incarnated once or twice, quit our globe, to take on a new body in the depths of other, and become a superhuman being, who regains the memory of his anterior lives.

What happens on earth happens also on the other planets of our solar system. In Mercury, , Mars, Jupiter, Sature, Uranus, and othe planets, the same operations take place. In the planets, the Sun provokes the birth of vegetables, or things analogous to our vegetables. By the influence of its rays falling on these globes, and discharging thereon, its animated germs, it produces plants and the inferior animals. Then these animated germs contained in plants and inferior animals, passing successively through the whole series of animals, at last generate a being superior by intelligence and sensibility to all

passes into the other that surrounds each planet, in an observe corner of Asia; to say that Go I had It goes to be incarnated, and produce a super; a Soa, and that he sent this Soa to ranson all

tributes; he is endowed with powerful faculties, tants of the two hemispheres, on very inaccurate which elevate him infinitely above terrestrial or bases. planetary man. In this being, matter is reduced. The trouble is, that all religious were formulating it to no spiritual principle, to a proportion so in their essential dos rines four thousand much smaller than in man. His folly is light and years also, when the thickest darkness surroundvaporous. He has senses which are unknown to ed the human mind. In this infancy of civil zaus; and those that we have are in him marvels too, men could have only concept on proposonly improved, or larged and subtilized. He thosed to their feet lacks age. They made a can transport himself in a brief time to any distributions their own image; they gave him their tance, and travel without fatigue. His sight coverage passions—jeel may, hate, revenge, dissimulations.

tance, and travel without fatigue. His sight covers immeasurable extent; he has an intuitive lation, anger. More than this, they gave him their knowledge of most of the facts of Nature which are imponentiable veil conceals from feeblo himself imponentiable for feeblo himself imponentiable for feeblo himself imponenti them beyond the grave.

(A.V.II. When he has reached the list degree of College saw instantly the dangers that threatened the clostich hierarchy, the spiritual zed being is them; and their course proves that they clearly

NX. The formation of aquatic and to hal plants, ing thangs. There was Campanella, seven times and the birth of inferior animals of z 5,00 ytes, is, tottured and twenty-soven years a prisoner, bewere have said, the result of the action of solar rays on our globe. Then begins the serial transmigrature of the solar rays of the course be yielded assent to Galiko's philosophy.

Vain efforts! Ideas born in a period of dark-

the science of our day.

"No one before ourselves," says the author, has thought of regarding the ether as a medium that reporn human souls could live in, and no one has hit upon the idea of making the ether in which move the stars of our system the general than they are to-day for this moral revolution, rendezvous, the common home, of beings superior the new doctrines will be easily accepted. to planetary humanity."

style in which they are presented throws new of every Spiritualist. light upon them.

The principal feature in the author's system which has a claim to novelty, though not to originality, is that presented in the nineteenth and twentieth paragraphs quoted above, in which the Present Age, we flud the following statement in sun of our system is regarded as the final and regard to the alleged expose of Henry C. Gordon, common home of spiritualized beings. Few Spir- in New York, which we cordially endorse: itualists will, we think, follow him in this extravagant flight; and few will believe with him that a spirit can ever be without an organism of some kind. There is much in the rest of his speculations which will-be acceptable to a large class of Spiritualists. His arguments for re-incarnation are earnestly put, and present in a succinct form esty or theft. In the court room said Sproule made all that has been urged by the aucient re-incarall that has been urged by the aucient re-inear some weeks or months past had been giving nationists, and by such modern ones as Leibuitz, scances for the materialization of spirits; that for Lessing, Herder, Pezzani, Roynaud and Kardoc.

The book is an entertaining one, and apparently an earnest one, though now and then we are left in doubt whether the author is not romancing or juizzing, rather than seriously speculating; as where he says: "The soul of a musical child may have come from the nightingale, the sweet singer of our woods," Or again: "In Asia, the wise, noble, and dignified claphant is perhaps the cusodian of the spiritual principle that is to pass

The author differs from Darwin in making his hierarchy of transmigrations proceed from spiritnal rather than physical aptitudes. Instead of regarding the brutish are as the type next below man, he would select the elephant or dog as spiritually nearest to the human degree.

There is a good deal of interesting scientific ingeneral reader, and presented in a lively and cap-tiers, our wives, and even our little children.
tivating style which the translator has preserved | We express no opinion in this matter of Mr. with singular success.

have a large sale. We know of no American work, except the "Planchette" of Mr. Sargent, which gives so full a presentation of the hypothesis of re-incarnation, adopted by a large majority

of the Spirituallets of France and Italy.
In regard to the existing religious of the world and their probable fate, the author has the following remarks! -

In the different religious to which, to-day, all the nations of the earth adhere, doctrine is decaying and decrepid; it cannot endure the scrutiny of reason. The doctrine of Buildhism, which restricts human life to the earthly existence, which denies personal immortality to man—absorbing the individual after his death, in the bosom of the Great All-is monstrous immorality, revolting panthelsm. The doctrino of Mahometanism which has no basis but the words of its founder, gathered under the title of the Koran, and regardby the Mussulmans themselves. The doctrine of to be forwarded to Congress. Be careful to write Judaism, which rests on the advent — always vainly expected—of a Saviour Messiah, the need

other living beings. This being, the analogue of the human, we call planetary man.

XI. When the planetary man, resident in Mercury, Venus, Mars. Jupiter or Saturn, dies, his spoisible for an alleged infamy of our race; to material envelope remains on the planetary globe; in ske it pay the penalty of a wrong done six

mean being.

NH. The phalanxes of Superhuman beings Adam's sin—is contrary to reason.

Adam's sin—is contrary to reason.

Adam's sin—is contrary to reason.

Adam's sin—is contrary to reason. doars then, in planetary other. There is the re-union of all purified soils come from earth, and from the other planets. The organic type of the more deveation of the masses, that powerful element in those beings is, moreover, the same, whatever may have been their planetary country! NIII. The superhuman being has special at the universe-rest o-day, among all the inhabi-

The trouble is, that all religious were formulat-

eaches them to live the happy life that awaits all immating the earth, and which lift offing but them beyond the grave. NV. The superhuman is mortal. When in the verse were rothing to the ancients, who did to

NN\_Tigraperhuman is mortal. When in the bosom of space he has completed the natural course of his life, he dies, and his spiritual principle enters into a new tody, the archangel or the arch-human, in whom the project on of spiritual principle predominates more and more, compared with the component matter.

NVI. These re-incarnations in the very depths of etheroal space, are repeated—just how many times it is impossible to determine—and produce a series of creatures more and nore active in the life to determine and produce in such absolute igrorance of the universe, religions must necessarly to did to dearth absolute igrorance of the universe, religions must necessarly to dearth was all; it was in itself, the earth solf, the will. Concessarly in such as all; it was in itself, the earth solf, the will dearth is oft the will.

Concessed the existence of the universe religions must necessarly to dearth was all; it was in itself, the earth solf, the earth is oft the universe. The such as all it was in itself, the earth solf, the continuation of the continuation of the nui

absolutely perfect in power and intelligence. He understool that the discoveries of astronomy is then wholly divested of all material allow were long to shake and throwdown the edition literation and the strength of existing religious. Scarcely had the gleam of the content to the strength of the stren the rolonger has a larty; he is pure spirit. In this state he attains the Sun.

NVIII. The Sun, the rovereign star, is, then, the fluid and common home of all spiritual 2-d beings, come from different planets, after passing though the long series of existences which have glided away amid the homeless plains of ether.

NIX. These spiritualized beings, united in the Sun, transmit to the Earth and the planets emans ations of their essence—that is, animated germs—which distribute on the planets organization, feeling and life, at the same time directing the great physical and mechanical processes which go on any on the Earth and in the other planets of our strong the grant and mechanical processes which go on any on the Earth and in the other planets of our strong the grant and mechanical processes which go on astronour, in order to be castling the gleam of existing religious. Scarcely had the gleam of scientific light become visible, when the bands of the Church set about quenching it. Rome declared war to the death against the new astronomy. There was Pierre D'Albaro, author a treat se on astrono ny, burned in effigy at Polygra, in 1927; and Cocso d'Astoli, given to the flames at Fierre co, in the same year, for having proclaimed that the earth moved. There was Jordano Brieno, 1920, in the earth moved. There was Jordano Brieno, 1921, and 1922, and 1924, and died a prisoner, in order to be east into the aveng-

on our plobe. Then begins the serial transmigration of soils through the bolles of different and mals, which ends in man, in the superhuman, in the superhuman serial serial soils of science. To day mankind reasons. Religious doctrines, in order to be accepted. Nature, this urby oken chain of vitel activity, which has neither beginning nor end, and which binds together all beings in one family, the universe that the succept all Nature, nor as dominating all that is visible under the skies, but Nature, then, is not a right line, but a circle; and the centre or objective of all Nature, nor as domi-nating all that is visible under the skies, but rather as a mere particle of creation, an obscure Nature, then, is to taright line, but a circle; and rather as a mere particle of creation, an obscure we cannot say where it begins or where it ends.

Egyptian wisdom, that represented the world by a serpent colled upon itself, was the symtol of a grand truth, which is going to bring back to light the schedule of the general family of worlds. Far from affirming that everything was made for man, it should be declared that the universe is a congrand truth, which is going to bring back to light the schedule of the general family of the schedule. It must be understood that tinual whole—an unbroken chain of which man-kind is but a link. It must be understood that

the arth is only a grain of sand, lost in the im-measurable extent of influite space.

See on what 10 dittle foundations the religion of Science and, Nature will be built. This new re-ligion will be the work of the twentieth century.

While we believe that a full appreciation of We think the author is mistaken in supposing the facts of modern Spiritualism, on the part of that his notion of a spirit home above the atmost the author of this work, would have added largesphere of earth is original. Not to speak of the ly to its value and effect, and prevented much vulgar belief which is not far different, numerous, that is fanciful, and, inconsistent, it is still intermediums have taught a similar decirine. Au- esting to see in how many particulars a scientific drew Jackson Davis, Hudson Tuttle and others investigation of the most advanced facts of asteach the doctains of spheres not unlike the rings tronomy and anthropology leads to conclusions of Saturn above the earth's atmosphere. To in perfect harmony with nearly all that is im Spiritualists the author's views on this subject portant in the deductions from spiritual plane will not come with any especial commendation in. In this respect the "To-morrow of Death" is of novelty; though the animated and scientific a work that is worthy to be placed in the library

## H. C. Gordon's Expose.

In Mrs. A. M. Middlebrook's "Jottings by the Wayside," published in the last number of the

.The papers are ringing with a triumphant cry re that "Spiritualism is demonstrated to be a humbug!" It seems that Mr. H. C. Gordon, one of the first mediums in the field, had some difficulty with a young man by the name of Sproute, who was associated with him, which resulted in the arrest of the latter on some charge of dishoncertain declarations to the effect that Gordon for a long time he believed those manifestations to be genuine, but that his suspicions were aroused, and led him to make some investigations, which resulted in the discovery, in Gordon's trunk, of all the parapherualia by which these counterfeit presentations of spirits were made. He declares them to be common French lithographs, bought in Nassan street, cut out, stiffened and trimmed, and presented in a dim light, at a distance from the spectators, and called spirit forms. A great many believe that this is all so. Of course the opponents of Spiritualism are sure it is so, and claim it as another death blow to the cause. But we rather think that after the smoke and noise have cleared away, it will be found that Spiritualism has not suffered. Were all the public mediums in the world caught in the very act of perpetrating fraud, it would have no special influence upon Spiritualism; for it is founded on eternal principles, based upon the action of immutable laws. All over the land, in thousands of homes, there are mediums who are made the constant daily recipients of spiritual influences; and these media formation in the book, not too profound for the are our fathers and mothers, our brothers and sis-

Gordon's for we never witnessed any of this class of manifestation in his presence; and a portion of Undoubtedly the "To-morrow of Death" will have a large sale. We know of no American be a young man of questionable antecedents. We know of Mr. Sargent. him to be a medium possessing remarkable bona fide gifts. We have repeatedly seen wonderful mannestations resulting through his mediumship, We have seen him floated in the atmosphere far above the heads of the circle; we have seen him lifted and carried a long distance by spirit force, and very many marvelous, indisputably genuing manifestations. If, not satisfied with these, he has resorted to trickery for the production of manfestations that he thought would give more satisfaction to the crowd, we can only mourn his weakness and folly. But let us not condemn him upon insufficient evidence.

## Freedom vs. A Religious Creed.

Send to us for printed copies of the petition gainst having a religious creed inserted in the United States Constitution; then obtain signatures, and re-mail the signed copies to this office, in a legible hand upon each petition the name of of whom is in no wise apparent, is almost ridicu. the State, county and town from whence they are returned.

#### Light from the Spirit-World.

Christians of the Elder Knapp, "God-in-the-Constitution," and many of a less "blue" type, are apt to toss the pharisale head at the mention of the bare possibility of anything good proceeding from the lips of our mediums-even as of old the question arose concerning the possibility of a similar emigration from Nazareth; but we defy any open-hearted, free-minded lover of his race to read the advice offered and the statements given in the answers to questions and the messages at the Free Public Circles of the Banner of Light, (which are by us published from week to week.) and not find much that is in the highest degree elevating, much that is conducive to virtuous living. much that is calculated to strip away the horror with which priesteraft, through interested motives, has shrouded life's closing scene, and toreveal the golden glory that lies beyond. Truly, we can say, as we have before done, if the devil returns to earth teaching love to God and love to man, it becomes the bounden duty of every wellwisher of humanity to hear him respectfully and bid him God-speed in his laudable mission!

But the origin of Spiritualism-judged by the rule laid down by the Nazarene-is celestial, not demoniae: " By their fruits ye shall know them."

An intellectuality steeped in unrepentant evil, is not the source from which proceed the homilies on benevolence, chastity, temperance in life, and preparedness for the last great change, which are given utterance to by the despised media of our time. In the Message Department the reader is taught that "man's works do follow him"-that good deeds on earth are the constituent parts of the spirit's heaven; that avarice and grasping ambition will bring their own unlovely compensation in that land where the spirit reaps what it has sown. In proof of our assertions, see the message of little Rosa Davidson in our issue of last week, where, speaking of her mother's sadness since she passed away, she says:

"I got sick and died; and as father's away a good deal of the time, and mother's left alone, she mourns all the time about me. I want to tell her if she does I can't feel very happy; and I want her to take my cousin Georgiana and adopt her. She 's a poor little thing; her mother's sick, and she do n't have any hody to take care of her. I want her to adopt hor, and to give her my clothes; they'll just fit her. I want her to be real good so her, just as if it was me, and I shall come and play with her, and we'll have real nice times. Oh, if mother only will do it I shall be so happy! If she don't, I shall think she don't love me."

Strange inculgation this-how calculated to ead that loying mother astray into the great sin of forgetting what the priest teaches: that her little daughter died because of God's displeasure at some act either willfully or unwittingly performed by her sorrowing parent! The message contained on the sixth page, present number, from Sybil Boynton, crazed for thirteen years by the preaching of Elder Knapp, is pithy and to the point, and worthy of the consideration of every thinking mind; in the course of which she says

"I think if any class of individuals is worthy of splittual punishment, it is those who lead the multitude astray, and are constantly pisturing to them scenes that never existend, excep, in their own depraved brains. But offences must come. Yet the law says: Wee unto those by whom they come! I would rather be a nurderer upon the highway than, to be one who preaches eternal damnation when there is none of the two! think the nurderer is entitled to more morey than the preaches. The out nurders were a stable to the other. The one does but kill the body, the other makes a

This "fearful looking for of vengeance," instill ed by the regular ministry, does not desert the coul with the hour of change. We are told by the denizens of the spirit-world that many intelli gences come there full of anxiety, looking around for hell and flames, or heaven and harps, and finding neither, to their amazement. Thus Mary Kingman, in this number, says to her mother, with reference to a spirit relative met by her since her decease:

"Aunt Watkins, she has the same strange notions she used to have here [on earth]. She thinks that God has got some kind of punishment in store for her, and that some time she will eatch it, but she don't know when nor how. he teachers say she will outlive that. When her attract n to earth ceases she will get beyond such errors, but not

Can those whose eyes are opened to that they r longer "see men as trees walking"-or as devils prepared to experience to all eternity the wrath of a predestinating God-do other than rejoice, "with joy unspeakable and full of glory," to the inevitably broadening scope of our new layspring from on high?

## God in the Constitution.

In the full report of the proceedings of the U. S. Senate for the 5th of February, 1872, as given in the Daily Globe, of Washington, appears the following:

"Mr. SCHURZ presented a memorial of one hundred and twelve citizens of Washington, Dis-trict of Columbia, remonstrating against a proosed amendment to the constitution recognizing God as the source of all authority and Tower in civil government, and the 'Lord Jesus Christ as the ruler among nations, and his revealed will as the supreme authority;" which was referred to the Committee on the Judiclary."

This remonstrance was accompanied by the following statement, signed by the first two

names on the memorial: "The signatures to the inclosed counter-petition one hundred and twelve in number, were nearly all obtained last Sunday (Jan. 28th), at a regular meeting of the Society of Spiritualists in Washington, D. C.; and it may be safely assumed that the sentiments therein expressed are heartily enthe sentiments therein expressed are heartily en-tertained by the great body of Spiritualists throughout the United States, who, it is conceded, outnumber any one sect of Protestants in this country. Furthermore, we believe that, if a thorough canvass were made of the whole country, nore signatures could be got from Spirit-ualists a one, to this remonstrance, than from all the religious sects to gether to the petition for an amendment to the constitution, against which this is a protest.

We have received at this office hundreds of to Washington, and expect to forward thousands of additional names within a few weeks. Lib-ERTY OF CONSCIENCE IN THIS COUNTRY MUST NOT BE TAMPERED WITH IN OUR LEGISLATIVE BODIES, if we would preserve our rights intact, as bequeathed to us by the Fathers of the Repullic.

#### A Grand Combination Convention. We learn from Woodhull & Claffin's Weekly,

that a project is on foot in New York, to bring all branches of radicalism or reform together, in a grand combination convention in that city, on or about the first of Maynext. Its movers intend to construct a platform and nominate candidates for President and Vice President-the first to broad as to be susceptible of including every human should remember this firm, and encourage them right, and the latter the best possible exponents of every branch of reform. That the time is fully ripe for such action none can doubt; but the method of bringing about the so much desired reforms in the body politic is a problem the wisest thinkers in the nation are at a loss to solve. If such an assemblage, as is foreshadowed above, meets at New York in May, of course the first act of its members will be to present every lank of its platform in order that reformers of all shades of thought may be able to decide whether or not they can safely and consistently stand upon it. Nous

## The Kent and Baker Fund.

Additional funds continue to come in, in response to A. J. Davis's proposition that societies and lecturers raise a general fund for the support of the invalid Brothers Kent and Baker. In our last issue, we acknowledged the receipt of returns from four different parties. To-day we are happy to acknowledge the receipt of the following:

to acknowledge the receipt of the following:

Walkgam, Ill., Ftb. 12, 1872.
Ww. White & Co., Boslon: Inclosed find draft for twentyone dollars and sixty-two cents (\$21.62), as the result of my
effort in behalf of Austin Kent and Joseph Baker. Agroeable to Bro. Davis's suggestion—published in the Bannor—
I set apart the proceeds of one lecture yeaterday for this
relief fund, and I carnestly hope our lecturers all over the
land will respond with substantial aid which will swell the
sum to thousands of dollars. The amount I received for
one lecture—one-half my Bunday's work—is ten dollars,
Then, after making an appeal to the audience last evening,
supported carnestly by Col. D. M. Fox, in behalf of these;
two junfortunate brothers, we took a collection, which
amounted to eleven dollars and sixty-two cents (\$11.62).

I hope, If any of our lecturing fraternity have, inadvertently or by force of untoward circumstances, neglected
this opportunity to bless and be blessed, they will remembor to make opportunity as early as may be, and join this

this opportunity to bless and be blessed, they will remember to make opportunity as early as may be, and join this concert of love with the influence of such sums as they can afford, assured that, while it is never too late to do good, "Procrastination in the thief of time."

Hoping that this action may be general, and therefore successful beyond precedent, and may bless and comfort the brothers in affliction, I am may be suffered to the brothers in affliction, I am C. Hows.

Yours for practical religion, LYMAN C. Hows.
P. S.—I am engaged for the Sundays of February and March at Waukegan and Kenosha, Miss Nettle M. Possobeing engaged to fill half the time in each place, alternating with me.

The cause is rising here, and taking strong hold in many fruitful minds.

We have also received six dollars from "the friends in Sturgis, Mich."

In our last issue, we acknowledged the receipt of the proceeds of Mr. Davis's lecture in Washington, but have since received the following note, which explains itself:

333 C Street, S. E., Wathington, D. C., Feb. 13, 1872.
WM. White & Co.—Brethren: A draft payable to your order was (I suppose) mailed yesterday by Mr. W. H. Burr, being proceeds of our benefit lecture.
Now, I propose that you divide equally all sums thus received between Kont and Baker, or place amounts to their credit. credit, and that you pay over an installment to each once a quarter, or oftener, as you may doem best, and oblige Yours, etc., A. J. DAVIS.

#### Movements of Lecturers and Mediums. Mrs. Anna M. Middlebrook lectures in Worcester, Mass ,

March 3d, 10th, 17th and 24th. Will attend to calls for the spring and summer months. She is now lecturing successfully in Portland, Me. Lyman C. Howe and Nettie M. Peace speak in Wankegan. III., during February and March, on alternate Sundays.

Dr. H. Slade, the test medium, is to visit Hartford, Conn., Peb. 24th and 25th, and held scances for spiritual manifestations.

Prof. Wm. Denton will speak at Harwich Port, Mass. Sunday, March Sist, at 101 A. M. and 11 P. M. Mrs. Jennette J. Clark will speak in New Bedford, Mass., March 3d ; in North Scituate, March 10th.

Mrs. S. A. Rogers will speak in Manchester, N. H., Sunday, March 3d. She would like to make engagements anywhere in the New England States. Post office address, Haverbill, Mass., Box 1358. Such a good fecturer and modium should be kept at work, for she will do good.

W. F. Jamieson's address is now No. 10 North Jefferson street, Chicago, Ill. He commences a course of lectures as Romco, Mich., Feb. 27th.

Mrs. Nellie J. T. Brigham is to speak in Cholsen Bunday voning, Feb. 25th. D. W. Hull speaks in Lawrence, Mass., March 3d.. He

spoke in Lowell, to a large audience, Feb. 18th. Miss Lottle Fowler's mediumship is still attracting much

attention in London. Hor tosts astonish the skeptics. Mrs. Lucia H. Cowles, of Clyde, Ohio, has been lecturing in Springfield the last four weeks very acceptably. She also lectured in the neighboring towns. She attends funerals,

and is also authorized to perform the marriage tie. Mrs. E. A. Blair will paint before a public audience at Meridian Hall, Newport, Maine, March 4th.

## A Discussion in Albany.

Dr. E. C. Dunn has been lecturing in Albany very satisfactorily for several weeks to increasing audiences. A discussion was arranged be; tween Dr. Dunn and Rev. Thomas Mitchell, a Methodist clergyman of ability, on the following. basis:

Resolved, That Spiritualism is a truth, and the Bible (King James's version) proves the same The dehate commenced Tuesday evening, Feb.

20th, and continued three evenings. The following paragraph, from our friend, G. L. Ditton; one of the most devoted workers in the field of Spiritualism, speaks appreciatingly of Dr. Dunn's labors in Albany:

"Dr. E. C. Dunn has lectured two Sabbaths be-fore the First Society of Spiritudists of Albany, N. Y., and been well received. Last Sunday eve the hall was crowded to overflowing to listen to his all is lecture on 'Spiritualism, and its Objec-tions Auswered, and a more attentive or appretions Answered, and a more attentive or appreciative acudience. I have hardly ever seen. His enthusiasm in our not le cause carried his heaters along with him, and I believe made a deep and lasting impression. He speaks for us two Sabbaths more, then goes West.

Mr. Peobles has made us several flying visitsoo brief for the happiness of his friends here."

## Music Hall Free Spiritual Meetings.

Mrs. Nellie J. T. Brigham was greeted by a large audience last Sunday, in Music Hall, Boston. Her text was "Seek and ye shall find," and in its elaloration she gave a beautiful discourse on the truth, uses and beauties of Spiritualism. Mrs. Brigham does not possess a particle of the "sensational" in her nature; yet her audiences seem at once to come into magnetic rapport with her, perhaps on account of her quiet and unassuming deportment, while she gives utterance to some of the finest inspirational thoughts ever breathed

from the line of woman. Mrs. Brigham delivers her last lecture here Sunday afternoon, Feb. 25th, and the opportunity to hear her should not be neglected.

## Special Notice.

Those who subscribed for the Banner previous o Jan. 1st, 1872—as per our announcement four weeks before-were to receive, in addition, Woodnames to a memorial to Congress against the pro- hull & Cliffin's Weekly. It should be Disposed amendment referred to above, recognizing TINCTLY UNDERSTOOD THAT THE CONTRACT God in the constitution, which we have just sent CRASED AT THE COMMENCEMENT OF THE NEW YEAR, and that those who have since remitted the price of subscription for the Banner, with the expectation of receiving 1 oth papers, will be disappointed. However, in lieu of the Weekly, we shall send to those who subscribe within a given time, a beautiful picture, entitled "THE SPIRIT BRIDE."

## Denver, Colorado.

Spiritualists and liberals in Denver and vicinity will be glad to learn that S. A. Grant & Co. have established a Lookstore at 383 Larimer street, Denver. This enterprising firm will keep for sale a supply of all the Spiritual and Reform Books published by Wm. White and Co., and also copies of the Banner of Light. Our friends in the West for their liberality....

## The West Harwich Discussion.

The debate recently held in Harwich between Dr. M. Henry Houghton of Stowe, Vt., and Dr. Morron upon the merits of Spiritualism, was entirely satisfactory to Spiritualists. Dr. Houghton showed himself a most eloquent and able defender of the truth.

If It is only necessary for us to invite attention to Mr. A. E. Newton's scholarly criticism on our first page. All will desire to read it.

#### ALL SURTS OF PARAGRAPHS.

28 Mr. Hazard's pamphlet on "Blasphemy: Who are the Biasphemers?-the 'Orthodox' or the 'Spiritualists'?" makes fifty-five pages; and is offered for ten cents-the bare cost of paper. Circulate the document, for it will do good in opening the eyes of the epititually blind.

Rev. J. D. Fulton, on Sunday last, likened Unitarians to "God's chosen people"!

We acknowledge the receipt of \$1 from C. G. Puffer, Taunton, Mass., for the benefit of Miss Rebecca H. Lyon, the invalid sieter in Washington, spoken of by Mrs. H. F. M. Brown in our last issue.

GERALD MASSEY's book "Concerning Spiritualism" has been issued in London, and the Medium and Daybreak says it "is reaping golden opinions from the press, not withstanding its Spiritualism." We have not yet received a copy of

Anaughty boy, being told by his mother that God would not forgive him if he did something, answered: "Yes, he would too; God likes to forgive little boys; that's what

"Pronch residents of New York subscribed \$4000 during one week to aid France to pay Germany the war debt.

The billious utterances of a certain class of people have about as much effect upon us as the wind whistling through

In the Maine Legislature, Augusta, Feb. 13th, a resolve was presented, requesting the State delegation in Congress. to use their influence for a faithful observance of our national treatios with the Indian tribes.

Mrs. Mary Walker argued the claims of women who served in the army, in the late war, for pay for their services, before the Senate Committee on Military Affairs, Wednesday,

PROGRESS IN CHELSEA. - The new Academy of Music, which is an ornament to our elster city, was dedicated Wednesday evening, Feb. 14th, by a concert embracing the combined forces of the Chelsen Choral Society and Haydn Mualcal Association, numbering over 400, who were accommo dated without difficulty upon its splendid stage. The concert was under direction of Dr. L. H. Southard-one of the places rendered being an "Ode to Song," written for the occasion by our old friend, B. P. Shillaber, of Partingtonian

The "Meseage Department" is the best part of the Banner of Light for me. - Joseph Snow.

The Committee on Legal Reform of the Maine Legislature at Augusta, gave a special hearing to the patitioners for Comale suffinge on Thursday, Feb. 8th. Mrs. Lucy Stone in this city continues to present a very encouraging aspect, Blackwell appeared for the petitioners, and delivered a speech of upward of an hour's duration to a good audience, including a large number of ladies, being followed by Mr. Blackwell with some further remarks on the same subject

Palse friends are worse than open enemics.

Alphonse (who has had an attack of mother-in-law) "Parbleu, madam, it is not zo trouble zat your daughter is my wife. Non! It is because the is not an orphan when the is married to me!"

Scandal, like the Nile, is fed by many streams; but it is extromely difficult to trace it to its source.

Wales, the 27th of February, is declared a public holiday speakers as Brothers Hull and Brunton ought to be conthroughout the British dominions.

THORNS OR PLOWERS.

We must not hope to be mowers,
And to gather the ripe, gold ears,
Until we have first been sowers. And watered the furrows with tears.

It is not just as we take it—
This mystical world of ours;
Life's field will yield, as we make it,
A harvest of thoms or flowers! -Alice Cary.

A partial hearing on the patition of George Clarke and others for an act entitling woman to vote in Maseachusetts, was given by the Legislature at the Green Room, State Capitol, Buston, Priday, Pob. 18th, at which Rev. James Freeman Clark, Dr. Blackwell, Lucy Stone and William Lloyd Garrison gave their views at some length, alter which the hearing was adjourned to Tuesday morning, Peb. 20th:

## New Publications.

GOD WITH Us; or, The Person and Work of Christ, with an Examination of "The Vicarious Sacrifice" of Dr. Bushnell, it the sufficient title of a little work on the Atonement by Alvah Hovey, D. D., Prosident of Newton Theological ninary, from the press of Gould & Lincoln. It is substantially an examination of the position of Dr. Bushnoll on the subject of Chirlst as a Saviour by a distinguished Battlet of both.

author of "Marion Borkeley," with illustrations, 'It is a real story of love-making under sweet pasteral influences, and takes the reader through the most delightful scenes and surroundings. It has proven very popular, and is still en--- joying a great run. The girls will all want to read it.

Arthur's Love in High Live is a domestic story in this fertile author's well-known style, from the press of Peterson & Brothers. It is written with his customary carnestness and ability, and will produce the effect of any of his best

The Universalist Publishing House, of this city, put forth a pamphlot with the significant and timely title, HAVE WE OUTGROWN CHRISTIANITY? by I. M. Atwood, paster of the "Church of the Disciples" at North Bridgewater, Mass. It is protty much after the Old Theology style and spirit.

We have from the press of Barker, Colter & Co. the ELEVENTH ANNUAL REPORT of the Home for Aged Men, in Springfield street, Boston. It is a clear and satisfactory exposition of a most worthy charity, to which all persons of

means are asked to contribute such aid as they are inclined-L. Van de Warker, M. D., of Syracuse, N. Y., in a pamphlot published by James Campbell, of this city, supplies what the intelligent community need to know about The Derec-TION OF CRIMINAL ABOUTION, a subject that has risen very greatly in general importance since the disclosures, made by cortain medical societies, and by determined reformers assisting them, in various parts of the country.

WILPRED CUMBERMEDE is the last story from George Macdonald, which Beribner & Co. now publish in book form. It is the most powerful and thrilling of the fictions yet written by this popular author. The story is autobiographical. and the spiritual element in it is correspondingly strong and noticeable. The author searches the very marrow of human life and character, and is still intensely dramatic with his competent judges in the country have examined habit of nice analysis. It is impossible to give the reader | and admired this Portrait, and do not hesitate to the thread or outline of this story-he must needs possess bimself of it from its own fascinating pages. The book is generously illustrated, and makes, with its fair and open type, an unusual attraction for the reader's eye and imagin-

THE LOST HEIR OF LINDITHIOW is the name of Mrs. Emma D. E. N. Southworth's new novel, now in pross, and to be published March 2d, by T. B. Peterson & Brothers, Philadelphia. It will command a very large sale, as it is one of Mrs. Southworth's most powerfully-written efforts, exciting and sonsational, and is fully equal, if not superfor to "Tried for Her Life," "Cruel as the Grave," "The Maiden Widow," "The Family Doom," "The Changed Brides," "The Bride's Fate," "Fair Play" and "How He Won Her," which have proved to be eight of the most popular novels ever published, and which are having unprecedented sales, for Mrs. Southworth as a novelist, stands at the head of all female writers. Her conceptions are marked by originality, and there is a purity and aweetness about her language which give a peculiar charm to her writings. Her characters are powerfully and touchingly drawn, and we learn to love them because they are/more natural than affected, "The Lost Heir of Linlithgow" will be issued in a large duodecum volume, uniform with Mrs. Southworth's other works.

## Bangor, Me.

May. Mrs. E A. Blair, the spirit-artist, appears der control of the invisibles.

Spiritualist Lyceums and Lectures. MERTINGS IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the spiritual Philosophy commenced in this siegant and spachous hall last October, and will be continued every Sunday, at 2h Priceisker, (except Feb. II and April 25.) Mrs. Neilie J. T. Brigham will lecture Feb. II and April 25.) Mrs. Neilie J. T. Brigham will lecture Feb. IIs and 5, to be followed by A. A. Wneeleck, Miss Litz e Doten, Miss Jennie Leys; Prof. Win. Denton and Mrs. Emma Hardinge. Reservéd seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 138 Washington street, or at the hall. Donations are solicited.

Eliof Hall.-The Children's Progressive Lyceum meets at 103 A. M.

John A. Andrew Hall, corner of Chauncy and Essex streets,

—Test circle at 10 A. H., Mrs. Mary Cartisle, medium. Lecture and answering questions at 2M and 14 P. M., by Mrs. S. A.
Floyd. Temple Hall.—The Hoylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; deening, lecture.

Bolton, - Eliot Hall. - Declarations by about twelve scholars, among whom were Etta Bragden, Belle Bacon, Rosa Osgood; a song by Hattle C. Richardson, and one by the DeWolf sisters (colored), in connection with the regular exercises, occurred at the session of the Children's Lyceum,

Sunday morning, Feb. 13th. The attendance was good, and the occasion profitable.

Birthday Party -The friends of Capt. David and Mrs. Maria Adams (both officers in the Children's Progressive Lycoum) assembled in full numbers at their residence, No 7 Hull street, on the evening of Thursday, Feb. 15th, for the purpose of celebrating the Captain's sixtleth birth day. Singing by Misses Mary A. Sanborn and Maria Adams, Mesors, D. N. Ford and C. W. Sullivan; music by Etta Bragten; remarks by Dr. A. H. Richardson, J. B. Hatch, Mrs. Adams and others; refreshments and the presentation of gifts, speech by C. W. Sullivan, composed the exercises and consumed the pleasant evening.

John A. Andrew Hall .- The regular exercises-circle by Mrs. Carliele in the forenoon; lectures by Mrs. Sarah A. Ployd, afternoon and evening-occurred at this hall Sunday, Feb. 18th.

On the evening of Wednesday, Feb. 14th, a quiet, well-atended and highly successful fancy dress ball was given by the friends of this Society at Eliot Hall-music by G. N. Thomas's band.

CHARLESTOWN .- Evening Star Hall .- This place-where conference meetings are being carried on under the arrangement of C. B. Marsh-was crowded as usual on Sunday evening, Feb. 18th. Remarks of a highly edifying character were made by Dr. A. H. Richardson, William Brunton, Abble M. Burnham, Messra, Rodgers, Vaughan, Packard, David Sargent and A. Sampson; and music from Blanch Poster, seconded by a volunteer choir, a ided interest to the meeting.

CHELSBA. - Granite Hall. - Nellie J. Temple Brigham spoke at this place on Sunday evening, Feb 18th, her remarks calling together a good audience. The lecture system and great credit is due those whose earnest labors have brought about this decirable agate of affairs.

NEWBURYFORT. - J. T. Loring, Secretary, reports, Feb. 16th, that "Rev. D. W. Hull, of Indiana, spoke for us three Sundays in January, and has done for us work of superlor quality. His lectures were mostly on Bible Spiritualism. His arguments are logical and convincing. He challenged the clergy here to hold a public discussion, but they were too shrewd to be caught:

The first two Sundays in this month the Rev. William Brunton; of Boston, spoke for us, and we were not disappointed in our high expectations of him as a speaker. His octures were scientific, logical and highly spiritual, and his The day of thankegiving for the recovery of the Prince of delivery foreible, elequent, and captivating. Such worthy stantly employed, for they give character to our glorious

> The last two Sundays in this month B. F. Richardson speaks for us, and the first two Sundays in March I.P. Greenleaf, of Boston."

EAST ABINOTON .- Phanix Hall -Lilla H. Shaw reports: On Bunday, Feb. 18th, a very large attendance made the exercises very animated. Recitations were given by Nellie Dunn, Lizzio Vining, Harry Leo Fish, Lizzio Mann, Sarah Trumbull, Betsey Shaw, Cora Beal, Belle Young, Ira F. Lowell, Lanna Shaw, John Lyon, Alfred Brown, Lydia J. Holbrook, Stophen Plummer; and a song by Hattle and Lottie Douell. Wing Movements were well performed. The Object Lesson was unavoidably omitted. Seventy-two scholars joined in the Grand March. Target Marsh new took place. Closed by singing "Angels bright are drawing near."

Milrorn - Washington Hall .- On Sunday, Feb. 18th, the Children's Progressive Lycoum assembled at the usual hour. After the opening exercises were gone through with, we had speaking and reading by Master Freddie Read Charlie Williams, William Walker, Rouben Cook, Misses Eva Wales, Netta Meglofflin, Stella Worger,-Effle Williams, Emma Walker, Notta Anson, Minnie Williams, and Ada Hill. Romarks by B. D. Godfrey, L. B. Folton, J. L. Buxton. Rowland Connor, of Boston, addressed the school, illustrating his remarks with a story, which was very instructive to all; after which the choir entertained us with a song. Sussion ended with

"divine," and will undoubtedly be widely read by the friends | the grand banner march, in which forty members took part. In the afternoon and evening, Rev. Rowland Connor. of Boston, lectured for us, giving us, as usual, two/very inter-

On the first Sunday in March Miss Jounie Leys is to speak for us. Mrs. Cordella Wales, our Quardian, has made arrangements for a Loap Year ball for the benefit of the Lyceum, on

PREMIUNI TO SUBSCRIBERS.

Thursday evening, Feb. 29.

A BEAUTIFUL SPIRIT PORTRAIT. THE SPIRIT BRIDE

An Extra Inducement to Subscribe for the Bunner of Right.

All persons who will send us \$3.00 previous to the first of April next, shall receive the BANNER Or Lidn't one year, and, in addition, a Card Pho-

#### tograph, entitled THE SPIRIT BRIDE,

measuring 10 by 12 inches, if they so request when forwarding their subscription. The original copy of THE SPIRIT BRIDE is a superb crayon drawing, executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under per fect control of the spirits. The picture represents the head and bust, life-size, of a young lady array-ed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist.

The BANNER OF LIGHT is the oldest Spiritualist paper in the world—substantial and reliable as an exponent of the Spiritual Philosophy of this century. Public Lectures from noted speak-ers appear in its columns from time to time, to gether with original Stories, Essays, Spiritual Phenomena, Correspondence, &c. It also advocates the rights of woman, as well as other needed

We ask our friends everywhere to lend us a helping hand, and so enable us to continue ou work-with renewed exertion-for the great good of humanity.

"WILLIAM WHITE & Co., Address Banner of Light. Boston, Mass.

## Issued in Pamphlet Form.

Thomas R. Hazard's searching analysis of the question, "Who are the Bladphamers! the "Orthodox "Christians, or the "Spiritualists?" met with such universal approbation while running through the Banner, that we are induced to reprint it in pamphlet form. It is a capital article for general circulation, and will be sold, by the Mrs. A. W. Tanner is lecturing in the City Hall, author's request, at the very low price of ten cents, Sundays, to large audiences; and is giving very free of postage, for the especial benefit of Sabbath general satisfaction. She has been reengaged for and charity school children, and we hope friends will take an interest in the matter, and see that upon the platform previous to the lecture, and, this powerful missionary pamphlet is put into the blind-folded, paints beautiful pictures while un- hands of those who will read it. It will prove to be an eye-opener to the truth and do good.

#### Special Notice to Subscribers.

Those of our patrons whose subscriptions run out with the present volume, and who interd to continue the paper-and we earnestly hope all will-are requested to remit for another year before the new volume commences, as that course will prevent the loss of any numbers of the paper, and save much extra labor in changing the names in our mailing machine.

Subscribers papers marked thus: 30-26, will expire with one more number, and all are earnestly invited to renew their subscription within two weeks. Please be careful, when renewing, always to name the splace to which the paper is mailed, so we can readily find it on our books; and the same care should be observed when a change of locality is desired. Write the name, town; State and county plainly, to prevent mis-

#### To the Liberal-Minded.

As the "Banner of Light Publishing House" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand the test of law:

"If sive devise and becrueath unto William III sive devise Annual Reform Books, Spiritualist and Reform Books, Spiritualist and Reform Books, Annual Reform Books, Spiritualist and Reform Books, Spiritualist an

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall appropriate and expend the same in such way and manner as they shall appropriate and expend the same in such way and manner as they shall appropriate and expend the same in such way and manner as they shall appropriate and expend the same in such way and manner as they shall appropriate and expend the same in such way and manner as they shall appropriate and expenditure the same in such way and manner as they shall appropriate and expenditure that it is a such as a su deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and LIBERAL, SPIRITUAL AND REFORM BOOKSTORE, its eternal progression."

CONTENTS OF THIS NUMBER OF THE BANNER .- Pirst page: The Limitations of True Freedom," by A. E. Newton. Se and : Same continued; Poem-"The Angel," by Thomas Wickersham,; "Julia Ward Howe on the Social Evil;" Christian Missions, from Missionary Records," by Dr. G. L. D. tson. Third: " Scittlem gone out of ' Towne," by John Wetherbee; "The Arcana of Spiritualism;" Banner Corespondence; Poem-"True Love," by Epes Sufgeaut New Hampshire-Sullivan and Merrimac Co. Convention: Thanks to Thomas R. Hazard;" Obituarles; Prospectus Fourth and Fifth: Editorials on current topics, items, etc. etc. Sixth: Messago Department; List of Spiritualist Lec turers. Seventh? Adverthoments, Righth : "Editorial Correspondence," by Warron Chase; "Western Locals," by Cephas B. Lynr; "Now York Matters."

#### Married:

on the evening of Feb. 10th, at the home of the bride's father, near West Liberty, Ind., by Eli F. Brown, Mr. William R. Wheat to Miss Necma V. Tucker.

In Liberal Hall, Morenci, Mich., Sunday afternoon, Feb. 11th, Mr. Bainbridge C. Brink to Miss Mattie L. Rounds, all of Morenel. Feb. 11th, by Dr. I. S. King, Mr. Michael C. Klef to Miss

Emina C. Farmer, both of Indianapolis, Ind.

#### Passed to Spirit-Life:

From Milford, N. Hr. Feb. 4th, E. Francilla S. Lynch, aged

From Millord, N. Hr. Peb. 4th, E. Francilla S. Lynch, aged 25 years 6 months and 23 days.

It was my saired duty to officiate at the last services rendered this beloved daughter 8nd sliter. Fair, and gentle awalliy, also lived an emboulment of portity and chally, ever ready to utter loving words to all, to nectouriswing doe la lot all. Yet even from Johs sweet nature the discriptine-mawraw was not withhelv; but she learned lives grat tesson of acceptance, and grief and slekness were endered with the particle and submission of a child who has learned to kay." Not my will, but thine, or done. She was ill with consumption eight months but active and hope all to the end, which came suddenly; yet this singel taught rister was ready, and passed on to the better life without a tear or shadow. The diar mother, brother aid friends who are left are conforted by the his seed faith of Sprituatism, and know this radiant split is not dead, but Itying with them in a life so be unful and blessed that it is well called "a loy unspeakable and jull of glory.".

From this city, Fch. 12th, Eliza J., wife of Martin V. Lin.

She was very fond of pets. A few hours before her decease tayorlic conary bird was seen fluttering in his cage, and 

Mediums and Speakers Convention at Lock-A Quarterly Convention of Mediums, Speakers and others will be held at Lockport, N. Y. Saturday and Sanday, March Lath and IT he commencing at 10 o'clock, and holding three sessions each day.

sessions each day,

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be expected.
Let this first gathering of the year surasss any of its prodected in numbers and spirit to which end a fasternal invitation is extended to all true seekers to attend.

J. W. SEAVER.
Ligander W. LAVIOR.

Committee.

A-E. TIDDEN.

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RACE Message in 17 to Department of the Banner of Light we claim was spriced by the Spirit whose name it bears shrough the instrumentally of Mrs. J. H. Connut.

white it an amnormal come called the trance. These Messages in heate that apir is carry with them, the characteristical from early by to that beyond—whether for goest or each but the seas, leave the earth system is not be veloped state, eachtly, progress this a higher condition. We sak the reader to receive to do time put forth by spirits in the one of mers that these not youngers with his or her reason. All earress as much of truth as they perceive —no mete.

#### The Banner of Light Free Circles.

These Circles are field at No 118 Washington stream. Boil No. 4 Vip. states, on Moshar, Tushar and Division No. 4 Vip. states, on Moshar, Tushar and Division Experience of the Circle Room with the open for visitors, attended a services commence at precisely three of the after which time no lone faill be admitted. Heats reserved for strangers. Don's tens solitated.

Mas Comantine only a no visitors on Mondays, Thosdays, Washington F. 1. These are the desired of the comantine of the strangers of the strangers. The strangers of th

Wednesdays or Photodays, until after six o'clock P. M. Hhe

gives no private artifacts.

Dinations of flowelf for our Circle-Room are solicited.

The appearance are often projounded by individuals among the automae. Those results the generality individuals among the automae. Those results the generality intelligence by the chairman, are sent in by eigence, pushed a

Sont in hy corres, underla.

REALER LETTERS—Visitors at our Prio Circles have the privilege of playing a sealed interion the taole for answer by the spirits. Prist, write one or two proper questions, signing full many to the same; put them in an envelope, seal it, and address, to the spirit, with why micrommunication is de-aired. At the school address in the Chairman, will return the letter to the writer, with the answer (if one is given) on the envelope.

#### · Invocation:

Yo rainted dead, ye who have trodden the paths of human, experience, and have lain down the hurden of human life and gone su to higher spiritual knowledge, be with us this hour, while we shall worship your God and ours. Come ye and strongthen that weak; come ve and instruct the ignoraht: come ve and be ever unto the blind; come yir and roll back the curtain which divides the spirituals from the material world; come ye and roll back the stone from the sepulchre of human doubly that the angel may come forth. Our Father and our Mother God, we praise thee again this hour for thy continued care, for thy loying kindness toward us. We game to thee with no complaints; thou art wise and just and altogether; lovely, and wilt deal in justice with us; and we, shall praise thee, our God, whether we descend into the valleys of humilia ion, or whether we ascond the mountain tops of aspiration and knowledge; wherever we go we shall find thee, and there we shall build an after unto thee, and shall worship and adore thee. Amen.

#### Questions and Answers.

Ques, - (From a correspondent.) Did the cruchixing of the man Jesus really occur, as is narrated in the New Testament, or is it only a myth? As we are given to understand, when the Romans founded a volony they made it imperative on the Judge to make returns yearly of the judigial and other transactions franspiring in the said colony, yet the above panied occurrence is not mentioned in Roman history. .

Ass - That such an event did occur can neverhe positive knowledge to any one now living on the earth; but, spice the greater portion of our knowledge somes by the right of authority-is handed flowin to use from mouth, to mouth, from: generation to generation, we are spute apt to recoive alike the true and the false that may come to usthrough traditionary records. Your correapondent asks if such an eventally occur. I be-Hove it did. I do not know, as I was not present. I have seen those who were—have made the the other makes a wreck of the soul. acquaintance of some who were participators in those scenes. I believe them, as I would my brethren here.

Q -(From the audience.) In Hudson Tuttle's Areana of Nature" a spirit says, "Nothing but a great emergency ever calls the interference of superior beings, and they have no inclination nor quences; but if danger threatens, we are promptstandard of truth and honesty. Can this bo so?

they may be, and they are constantly acting upon us, however low wo may be. There is a reciprocal power throughout all universes, felt by all son's, uniting each to every other one. At is, impossible for any band of spirits, such as these controlling our brother Pattle in his writings, to give you exactly what they may wish-to convey always just the ideas they may desire to; therefore it is necessary for the readers, for the thinkers, to golve every problem that is offered for themselves, in their own way, and not allow any spiritor spirits, to be arbiters for them.

Q.-Can spirits see the imponderable elements with their spicitful eves?

A .- We can see the action of these imponderable clements at all times, and at certain times we can see these imponderable elements themselves in our spiritual state.

Q-Do spirits feel fatigue, and require periods of test, as we do? A .- They do feel fatigue, and require periods of

rest, just as your minds are fatigued here and rebreak down.

Q -Do you have light and darkness corresponding with ours? A.-Yes.

Q - Are spirits susceptible to heat and cold? A .- Not to the heat and cold which is apparentto your human senses, but to a spiritual outgrowth of that heat and cold, which is not apparent to you. Your fire would not burn them, your water would not drown them, your infense electrical atmosphere would not free zo them; yet they have conditions equivalent to all these conditions with you, which act upon their spiritual bodies as these conditions act upon your physical bodies.

## "Old Abe."

[How do you do?] Well, massa, I am pretty well, considering all the trouble I have had. [Did you have much trouble?] Well, yes, massa, had a good deal trouble-had a heap trouble to find out what was the best kind of religion. You see, every massa. I had here had a different kind of religion-yes, and they all thought they was right, every one of them. I got thinking pretty much as they did-found myself turning every time I was sold. Yes, yes, and when I got to the spiritworld I found myself without any kind of religion at ali.

I was "Old Abe," not the President-no, but I belonged to the President Johnson. Now, I like to say a few words to him, just this: that if he got a little more religion into his politics, or a little... more politics into his religion, he would get along better-see his way clearer. [Which way would

think it makes any difference-mix 'em up just' even then. If it was his destiny to live longer son's religion; mix it up with his politics; it'll go Doubtless also he would recognize himself as an down by ther.

He did n't believe about these things, and I did. life, and governing that prayer, as well as govern-I believed I could come back after I died, and ling the falling sparrow. All the various move-Sain than't believe it. I told him I would come ments of reform are taken special notice of by back, and tell him about who he 'd g ot here. Sam', the inhabitants of the higher spiritual, life, for be was kind of decentful to me. He always told me it understood they all originate there, every one he never had any wife. He's got three here- of them. They are, if I may so speak, the pet three wives. Now I don't know as he meant to schemes of the angels. They are handed down be decentual, but it is so; he cheated me in that -- to you, impressed upon sensitive, sersceptible yes. He always preached against getting mar, minds, and evoked or evolved again from those ried. I had two wives. He told me be never was minds out into the world of humanity. What is married, and there are three wives that claim him the result? Lo, a reform is inaugurated here and over here. I believe our, too. So he had better there, in this case and in that; it may be a Woturn around, and be a truthful nigger-he'd her, man's Suffrage movement, it may be a reform in ter, for his own soul's sake, if he don't care about Labor, it may be a reform in Politics or in Relithings, but I do n't care to; that 's enough.

Massachusetts. He's come this way since he got the death of the Prince? freedom. I want him to know sthat the Loril's A.—Probably the one which would have pro-always good to me. I'm getting along a heap duced the most serious results would have been better than I ever deserved. [The gyou are satisfiable appointing of a regency, which would have thed?] Yes, massa, perfectly satisfied. [How old been equivalent to the deposition of the present were you?). Golly, massa, I don't know; 'special sovereign. Under the existing state of feeling was about a hundred, somewhere; hard telling in England, it is best that, for a while, things passed away "} Ido n't know pregisely-no, mas, at present the best that over can be-by no means, sa, not exactly Liemembers pretty year. Just, but they are the best for the present hour. after the close of the war, that a about as near as Q .- Do you not think it is impossible for the then? No, oh no, massa; I was booking it for contrasts it with that of the rich? myself then-yes, I was hooking it for myself. A -It certainly is impossible, for the mind who know; thought it was a preity good thing. [Didn't | who reasons rightly-righteously. The far-seeing you find it so? T was the worst thing ever hap- spirit speaking through Jesus- in the long ago, freedom, in slavery all their life.

thing line, Dec. 18.

#### Sybil Boynton.

years here on earth. The last thirteen years of Qu.-We see the very same kind of Pharisees invanity was produced by listening to Elder when he called them whited sepulchrea? went out of this life a wreck, and I became strainly the way of life-that all were heirs of salvation.

come. F would rather be a murderer upon the of heaven. highway than to be one who preaches eternal | Q.-Is not the human body a merocosm; condamnation when there is none. Of the two I taining everything in Nature below it TV. the preacher. The one murders a refail, the other

Dec. 18. ligion."

## Mary Kingman.

spower to interfere, with his individuality. He theria. I was six years old, I want say mother few. must lay his own plans, and abide the conso to know I can come back, and that I am happy in the spirit world; that I am alive, and that I shall mous with "atom?" ed by our love for our friends to give timely be the first one to meet her when she comes here. A.—No, I certainly do note. I use it in this warning, which, if heeded, will save them a great Tell her I have met my brother George; and he is sense, of the imponderable forces of Nature, all deal of suff-ring." Now it seems, by this, that we a young man now; and old Uncle Is rish, I have that ever was, all that is, all that ever can be. cannot converse with others beyond, our sphere, seen him. Aunt Walkins, she has the same Q-Is it not true that some bodies have mor although we may be related to them by birth, and strange notions she used to have here. She thinks although we may be living upl to our highest that God has got some kind of puntshment in store for her, and that sometime she will catch it, A .- That there are minds inhabiting spheres of | but she don't know when nor how. The teachers existence which we cannot reach in our present say she will outlive that. When her attraction to state, we believe; yet we also believe that we are tearth ceases she will get beyond such errors, but constantly acting upon these minds, however high not till their. Good-by, mister. . Dec. 18, ...

> Seince conducted by Theodore Parker; letters ! answered by C. H. Crowell.

## Invocation.

Oh thou, whose scriptures are the ever-open volume of Nature-our God, we worship and primaries. That which is a primary can here. adore thee; perceiving thee through all the count- solved no further-is incapable of any division, less mutations of Nature, in our study of Nature, of any change, except as it outworks itself in we talk with thee. We seem to be with thee, eyou as we are with the author of any written that there are a certain number of primaries volume when we read that volume. Oh, Mighty Once we had it sixty-four; now there is a simple Spirit, we understand, as we have come up through all of Nature's realm, and as we stand in the yestibule of eternity, as we are clothed upon with immortality, as we dwell in the sphere of mind as | vide it is not a primary-cannot be. The world well as of matter-thou requirest much at our has much to learn; and, as we are all pupils in hands. Thou has sent us out as souls, to glean God's wonderful school, we shall expect to profit through matter that experience that shall fit us largely by our advantages. . . Dec. 19. for eternity. Grant, oh, our Father, that we may perform our mission well, that we may so understand thy will and thy way for us that our misquire rest. If you do not give them rest they takes shall be few, that we shall walk steadily, swer the question which calls me here this afterthough slowly, in the way of right, until we shall finally overcome all error, and stand side by side Amen

## Questions and Answers.

cian?

Working-Men's Labor Union?

occasion. The prayer offered by him for the re- of spirit, and therefore my altar is not cut off. covery of the Prince of Wales was an honest prayer, doubtless a prayer springing from an earnest desire to do good. Now since in the event of the death of the Prince of Wales, nothing-but the direct calabities, for the time being at least, Katie Robinson. I did n't very often have a fire would result to the English nation, surely it were when I lived here, and I don't want to freeze now wise to pray for his recovery. And yet, doubtless, I've got back; froze enough when I was here.

polities in the religion"] Well, massa, don't that the destiny of the Prince of Wales was fixed, like a hoe cake. I's speaking about massa Johns here, he would do so; if not, he would pass on, agent, an instrument in the hands of an All-wise Then, you see, I promised to come to old Sam, and Sapreme Power governing all the events of anything else. I can tell him a good many more gion; but all reforms are sown in heaven first, and then germinate on earth.

I got two brothers down in Georgia, and one in . Q.-What dire result could have ensued from

how old I was: [Do you remember when you should remain as they are not because they are

I get to it. Were you with President Johnson a poor man to be reconciled to his condition, as he

then. Didn't know much about freedom, you reasons wrongly; altogether possible for the mind pened to "Old Abe;" that's the truth, massa fores w that there would always be poor, as well You were not prepared for freedom, I suppose, ] as rich. It is not probable that the time will ever Don't know how anybody could get prepared for come when there will be an harmonious disposition of this world's wealth. We use the term har-Well, massa, I hopes you'll have a good turn- monlous as it is generally defined or understood out to meet you when you get here, and every by humanity, at the same time recognizing the fact that there is a Divine harmony in all these seeming inconsistencies, a Divine harmony existing between the most abject poverty, and the My name was Sybil Boynton. I was fifty-six highest possible point of earthly wealth.

my earthly life were clouded by insanity. I re- and Sadducees that Jesus had reference to, and member them only as dreamy fragments. This it rouses the same spirit as I imagine Jesus had

Knapp's preaching. The truth was, I was just that A .- Yes, the same spirit exists to-day that extemperament that would become unbalanced by isted in his day; the same forces are at work. It any such manatrons doctrine, when once it became is right to be dissatisfied with that which is inimi-Incorporated into my thoughts. He psychologized gal to your happiness; it cannot be avoided. It un to believe it was true. I lost my reason, and its equally right, for you to be so placed that you are in a state of unhappiness; and, for this reaed like a wreck upon the shore of the other life, son, the soul is never, in my opinion, called upon I was picked up by loving spirits, and nursed to pass through any experience, either of sorrow back into sound spiritual health, and then taught or of joy, that is not a necessity to that soul-that will not become, as it were, a lever to that soul, I think if any class of individuals is worthy of lifting it into celestial life. As it has been said, spiritual punishment, it is those who lead the the poor, publicans, sinners, barlots, and the like, multitude astray, and are constantly picturing to swould enter into the kingdomfor heaven-before them seems that nover existed, except in their others who were seemingly better than they, beown deprayed brains. But offences must come, cause these very conditions would be a levernge, Yet the law says: "We anto those by whom they lifting them quicker and higher into the kingdom

think the murilever is entitled to more merely than A:- It contains all the elements known in Nature, past, present and future. I do not believe it at wholesale. The one does but kill the body, is nevessary that it should contain more than, one element of a kind, nor do 1 believe it does; and This is my answer to those who have said, for this reason; we do not find such conditions Mother, come back, and tell us your views of re- in analyzing the body. We find all the elements in Nature, and we find those that date far antepor to those with which we are in the present acquainted. We find those that stretch out into the My name is Miry Kingman. I lived in East illimitable future. They are all well classified Boston, and died there, seven years ago, of die and set in older-not one too many, not one too

Q .- Do you use the term "element" synony-

atoms of a given element than others?

A .- Certainly it is. Q .- Do spicits know the stape of atoms?

A -They do. Q .- An they perfect spheres?

A .- Not always.

Qu.-It seems to me that, if they were longer in one direction than another, it would imply di-

visibility, and that therefore they were not atoms. A .- There is not a single atom' in the universe that is not capable of being divided and subdivided ad infinitum. This is a fact well proven by science. By the term "atoms," I do not mean matter upward. It is said by earthly scientisti, addition; but the real truth of the case is, thereis but one—that is, God. Anything that can be analyzed-and, to analyze a thing, you must di-

## - Baron Von Humboldt.

Mr. Chairman, I. will now take occasion to annoon, which I have received from a company of friends who meet occasionally for spiritual inveswith thee in thine own kingdom of eternal truth tigation in Germany. They desire to know if I and righteousness. This we ask, oh Father-Spirit, am as much of a materialist now as I was when in the name of all Nature, and for ourselves, here, and how it was possible for me to entertain Dec. 19. the ideas concerning Nature that I was said to have entertained when here. These brothers of mine have been mistaken in their views of me Ques. - Are diseases more readily cured and my views. I believed when here, as I do through spirit power than by an ordinary physic (now, in a God in Nature, and nowhere else. To that extent, I was a materialist, but to no other Ass.-Medical scientists in our lifestind many, that I was aware of. They have been informedclasses of diseases, an almost infinite number of or rather they have informed themselves-erroclasses of diseases. Some of these, they tell us, neously respecting my views. Some of these are more readily reached and overcome by spir- brothers go so far as to believe that I-had no aith itual force than by drugs and medicines. Others whatever in any God. I had none in such a God cannot be reached by these spiritual forces, but as the churches offered me. I had none outside they can be by drugs and medicines. Others re- of Nature. I saw enough in the glorious, grand quire both, in order to gain savi-factory results. | old volume of Nature to assure me that there Q.-(From the audience.) Why did Theodore was a God-that there was a moving principle of Parker offer that invocation in behalf of the mind being exercised upon and through all Na-Prince's heirship to the throne, while we have so ture. I observed wisdom there; I observed jusmuch human suffering through their inhuman tice there; I observed love there-all the attrilaws? Would it not be better to invoke aid butes of a God. There was my shrine; there I for the Woman's Suffrage Convention, and the worshiped, and there I still worship; for thanks be to the God of Nature! this same beautiful Na-A .- Our brother Parker is not present on this ture has extended its feathery top into the realm Dec. 19,

## Katie Robinson.

I lived in Salutation street. My name was you have it—the religion in the politics, or the he who offered the prayer felt in his inmost soul! Mother and I live together now, in a nice place,

and I come back to tell father if he don't stop drinking, he'll go to some had place pretty soon; he'll go to the House of Correction. Mother wanted to come back and warn him, but I could come best. His name is William Robinson. He don't know anything about these things, but Miss Wilkins will till him. She'll see my message and she will give it to him. If he cares anything about me, I want him to stop drinking rum, b cause if he do n't he'll be very unhappy about b-cause if he don't he'll be very unhappy about ary. Address lox it pretty quick. He used to get drunk most of Broadway New Y the time.

I was seven years old. I have been gone most two years. Good-by, sir. Dec. 19.

#### Clara Fulton Pope.

I am here to request a favor of my brother, Rev. Justin D. Fulton, preaching in Tremont Temple in your city. It is this: that he will give the people his views concerning the twelfth chapter of First Corinthians.

I know he has no faith in the return of the spirit, but I also know he will have, for there are hidden springs in his being, which, when they gush forth, will bear him on to spiritual knowledge whether he will or no. I shall not be weary though be repulses me again and again. If I feel that it is my duty under God to return, I. shall do so, trusting the consequences with that God who watches over me, and watches over Dac. 19. him. I am Clara Fulton Pope.

#### Samuel Pinkerton.

How do you do, stranger? [How do you do?] I am all right. I originated in these parts, but I infgrated westward when I was quite young. I come pretty high saying I am a Missourian, for I lived there twenty odd years, so I claim more of a home there than here, although I was born in Cambridge.

My name is Pinkerton - Samuel Pinkerton. An old uncle of mine, who was half Spiritualist, half hard-shell Baptist, used to talk to me about these things. I didn't believe a word of 'em, but he always contended I should, and that I'd come back and acknowledge to him that he was right and I was wrong. Not a bit of it! Not a bit of it! He has n't got more than one grain of right to ten of error; that's the truth, stranger. He believes that spirits can return and communicate with their friends after death; so far so good; but he aint got much beyond that. He undertakes to work that up into his hard-shell Baptist religion, and it's like putting new wine into old bottles; if I aint much mistaken he'll have a bust-up before a great while. Now I am just about the same here on this side, as I was before I went over. I look things square in the face, and if they do n't suit me I turn my back on 'em and travel along without 'em. I've looked this Spiritualism square in the face, and it suits me, and I'm going to travel along with it, and whatever I can do to further it I'm going to do. I shan't go half-way to work about it-make a halfway business of it. I shau't take my old notions in one band, and this ere Spiritualism in the other, and undertake to halance myself between the two. If I take this thing I shall take it in both hands and go onward well balanced, and I would recommend my old Uncle Foster to do the Dec. 19. saine.

#### Jennie Johnson.

I am Jennie Johnson. I have sometimes prompted in answering your letters. You know I've been here several times before. You know I came and told you how my present father found my mother poor, in New York, and in distresshow he found her by first reading a message from me. He told me to come here and tell-von that he would sometime write out a full account of it. and send it to you for publication. He wants me to thank you many, many times for your kinds ness, for the good you had done him-you had brought him a world of happiness-you had changed the entire course of his life-you had taken away his doubts, and given him faith in Mass taken away his doubts, and given him faith in Goil—more than that, a knowledge of the here-after. For all this he wishes me to say to you he is deeply grateful, and were it not for circumstances over which he has a present not sufficient.

\*\*Mas. Palmy J. Roberts, Carpenterville, III.\*\*

\*\*Mas. Palmy J. Roberts, Carpenterville, III.\*\* stances over which he has at present not sufficient control, lie would write out an account of what I have given you here; corroborating it, immediately. As circumstances are, he shall be obliged to wait a while. Have patience; it will come. Dec. 19. N. Yamana .......

Seance conducted by Baron Von Humboldt; letters answered by "Jennie."

## MESSAGES TO BE PUBLISHED.

Thursday, Dec. 21.—Invocation; Questions and Answers; Hannah Stebhurs, of Rith, Me.; Martin Sweeney, to his mother; Brite Wide Awake.

Monday, Dec 25.—Invocation; Address; Samuel G'Pden, to his partner, Isane Powers; James Wallace, of Brooklyn, N. V. to, 18 mother;
Tresday, F.b. 18.—Invocation; Questions and Answers; Anson Burdegune, Sina Stevens, of Purhelphile, Pa. to her mother; James MacGowan, of Glasgow, Scotland, to his son; Horeas Prescott, of Concord, N. H.; Ann Caswell, of Keene, S. H.

Thursday, F. b. 15 -Invocation; Questions and Answers; Jane Perkins, of Jortsmonth, N.-B. to her daughter; Harry Hazeltive, to his mother; John Barnes, to his sen James; Emma Taylor, of St. Lonis, to her brother; Gen. Robert McConkins.

## LIST OF LEGTURERS.

[To be useful, this list should be reliable. It therefore schooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a locturer should by mistake appear, we desire to be so informed.l

ormed.1

J. Madrion Allen, Ancora, N. J.
Many X. Amplicate, importational, care Dr. C. Bunkley,
Dayton, O.
Many N. K. Andross, trance speaker, Delton, Wis.
C. Fannis Allen will speak in Philadelphia during February; in Vinciant, N. J., during Mirch; in Wircester Mass.,
during April. Permanent address; box 209 Stonelan, Mass.
Mrs. M. A. Adams, trance speaker, Brattlebord, Wt.
RRV. J. O. Bankert, Glenbertath, Wis.
Ell. F. Brown, Richmond, Ind.
Mrs. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, 225

-Wash-Sanal A. Byrkyrs will lecture at North Schuate,
Feb. 25; at Stonebam, March 3 and 10; at New Bedford, MarchIl, 24 and 31. Would Ike Medicate, Ith.
Mrs. Salan A. Byrkyrs will lecture at North Schuate,
Feb. 25; at Stonebam, March 3 and 10; at New Bedford, MarchIl, 24 and 31. Would Ike Medicate, Ither engagements.
Address, Wollaston Heichts, Mass., box 27.
Mrs. Nellty J. F. Brighard will speak in Music Ha'l, Boston, Mass., Juring April. Address, Elm Grove, Colerain,
Mass.
Mrs. Abby N. Burshay, Inspirational speaker, No. J. Clin.
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MRS. ABRY N. BURNHAY, Inspirational speaker, No. 1 Clinten Place, Charlestown, Mass.

MRS. E. BURR, inspirational speaker, hox 7, Southford, Conr. DR. JAMES K. BAILEY, box 394 Latbrite, Ind.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

MRS. A. P. BROWN will speak in Peabody, Mass., during

ADDIE L. BALDUT, INSPIRATIONAL SPEAKER, Chicago, III., care M. R. P. JURIPAL.

MRS. A. P. BROWN WILLSPICK IN PEABODY, Mass., during February. Address, St. Johnsbury Centre, Vt. REV. WILLIAM BRUNTON, 2 Kinedand street, Boston, Mass. Dr. J. H. CURRIK, 39 Wall street, Boston, Mass. MRS. LORN S. CRAIG, Oneida, III.

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MRS. LUCIVIL COWIES, Clyde, O. J. P. COWIES, M. D. WILL DECURE On "Human Tempera ments.", Address Camden, Me. Gronge E. CLARK, 2 Newhall street, Lynn, Mass. MR M. C. CONNELLY, LOUISHIB, KY., Inspirational speaker, will answer cells to lecture.

LEWIS F. CLMMINGS, Inspirational, Chicago, III., care-Religio Philosophical Journal.

MRS. MARIETTA F. CRUSS, trance speaker, Bradford, Mass. MRS. HELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. J. F. COLES, trance speaker, Thornton, N. H. MRS. HETTE, CLARK, trance speaker, West Harwich, Mass. MRS. HELLE A. CHAMBERLAIN, Eureke, Cal.

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MISS S. E. DICKSON, inapirational, Vineland, N. J., box 291.
FRANK DWIGHT, MORISHS, I.J.WA.
MRS. SOPHICK, DICRANT, Lebanon, N. H., will answer calls
in New Hampsdre and Vermont.
MRS. E. L. OANFLES, III Chauman street, Boston; Mass.
PROY. WM. DENTON, Wellicsly, Mass.
MISS LIZZIE DOTEN, PASIBON, 57 Tremont street, Boston,
153 F. P. U. D. N. TOOV, N. Y.

MISS LIZZIE DUTES, CANDON, OF FREMORESTEEL, BOSTON, DR E. C. DENN, TOY, N. Y. MRS AGNES M. DAVIS, CORNER HARVARD and Ellery streets, amortis, core, Mass.

J. Hannis Dawsa, M. D., will answer calls for Sunday lea-tes on the scientific phases of spiritualism and reform.

d. H. Ollis Prover and the private of Spiritualism and reform, Adless 20 filed street Biston, Mass.

Miss Nellie L. Davis and Spenk Li Salem during February. Aderess box 121 care v. P. Lake Lowelt Mass.

dist. Emry Devinous Ewer, inspirational speaker, 769

Broalway, New York.

Mas M. A. Fill's inspirational speaker, will answer calls to beture in librous, Michigan, Ladiana and Ohio. Address, Lowering and Ludi in to dis. 1nd Andrew T. Foss Manchester, N. H. J. G. Fish. Avon Springs. N. V.

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Miss M. Loutise Fernou, III Mobilises street; Lowell, Mass.
Miss M. Loutise Fernou, III Mobilises street; Lowell, Mass.
Miss M. Loutise Fernou, III Mobilises South Roston,
Dr. H. P. Fahrfield with speak in Philadelphia during
April Address, Vice 1a, N. J.
J. WM, Fletcher will speak in Lowel, Mass., March Jand
10. Address Westord, M. dileger Co., Mass.
Miss Fannir B. Frlton, Everett, Mass.
Rev. J. Francis, Gydensburg, N. Y.
Miss, M. H. Fuller, Elk River, Minn.
A. B. Francia, Cipile, O.
Miss, Laura Dr. Forger Gordon will respond to invitations to lecture for Lychana, woman suffrage and other socitiles, in the New England and Middle states, input the following subjects: 1st Our meet Great Political Problem; 2d,
Ithe Women and Working Men; 3d, A Crisis in Politics. Address, Washington, B. C.

Women and Working Men; 33, A Crisis in Epitics. Aq, Washington, D. C.
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s, Gileszteay, Lowell, Mass.
stac P. Gileszteay, Lowell, Mass.
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st. Heller Grover, Inspirational speaker, Blooming

ton 1.1.
KERSEY GRAVES, St. Joseph, Mo.
MES. A. HULL, trance, and inspirational speaker, 1716 Park avenue, Pulladelphia, Pa D. M. HERSEY HOUGHTON will speak one-half the time in Stowe and one-half in Hyde Park, VL, for one year. Address.

D. M. HENRY HOTOLTON WIll speak one-half the time in Stowe and one-halfin Hivde Park, Y., for one year. Address, Stowe, Yt.

MISS. EMMA HARDINGR WIll lecture in Portland, Me., during rebunary; it Providence, R. I., during March; in Boston and Plymonth. Mass. Juring Aeril; in Solicalized, Moss, during May: in Miltord and Westford during June. For were evening Lectures and although Schooths address care of Mr. Thomas Ranney; 251-Washington street, Boston, Mass. Miss. Hivling, Minchael and Mr. J. Miss. Hivling, Mitch. Vin Land. N. J. Miss. Hivling, Mitch. Vin Land. N. J. Miss. Hivling, Miss. Miss. Milton, Chaw, S. Towskein Holdley, Miss. S. A. Horton, East Saginaw, Mich., care K., Talbot, Miss. M. A. Horton, East Saginaw, Mich., care K., Talbot, Miss. March 17, 24 and 31; in Stafford, Ct., during-April; in Plymouth, Miss. May 26. Ad ress, 33 Pelasantst., Boston, Guardess Holt, Warren, Warren Co., Pa. Sides Holt, Warren, Warren Co., Pa. Sides Holt, Warren, Warren Co., Pa. Sides Holt, Warren Co., Pa. Lindson, Miss. Style Howe in spirational, 14 Chester Park, Roston, Mass. Miss Style M. Johnson bectures in Chickon, Ill., during February and March; in East Saginaw, Mich., during May, Address, as above, or 64 Grand River street, Detroit, Mich., Wh. F. Jamsson, becturer, Vapinala, Mich.

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MRS. FRANK REES KNOWLES, INSPIRATIONAL SPEAKOT, Preedsville, Mich.

JOHS R. KELSO, Springth Id, Mo.

JORDH B. LEWIS, INSPIRATIONAL SPEAKOT, Yellow String, O.

MRS JENNIF LEVS, INSPIRATIONAL SPEAKOT, WIll lecture in

Wordester during February; An Miltord, Mass., March 3 and

34, in Least Adington March 16; in Music Hall, Buston March 24, in the Bit thoom, in Chelsea In the evening in Troy, N.

4, during April: in Parti and, Me., during Mayand Warch 31;
in New York City during June. Address, care Dr. B. H.

Crandon, 4 Tremont Feniple, Royton.

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CEPHAS B. LAYNE St. Tris, Mich.

DR. GRONGE W. LUSE will answer calls to lecture. Address, Eaton Repuls, Mich.

CHARLES A. LOHEST LER, Trance speaker, Butteville, Or,
MRS, ANNA M. MIDDLERROOK Will speak in Portland guring fedurary. Address, how 718. Bridgendy, Comp.

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MRS, CHELS HOME PELLER MCKINER, San Francisco, Cal.

PROF. R. M. M'CORD, Centrana, 11.

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MRS, A. E. MOSSOY, Inspirational speaker, No Conway, N. H.

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address, Hammanton, N. J.

DR. L. A. PLUSE fectures upon "The New and True Idea of God." at convenient distances. Ha Hamman Idea of God." at convenient distances.

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THE WEST.

Warren Chase, Corresponding Editor. the property of the Banner of fig. 15, in 15 time has knimbers and bounds suppressions was some task the soften

A WARNING FROM THE CATHOLICS.

Rev. Fatter Gardsche, of St. Louis, standing high as a priest in the "Society of Jesus," at the St. I. mis Catholic University, and whose anywerity in this city is nearly as infallible with his church ag the Pore's, has sounded the alarm, and given holy warning against the "International Communisms." We waited the printing of his legture, that we might not mistake his grounds of epposition, and in giving our grounds of sympathy with the ingveniert. The groundwork of his objection is, that it commenced "in that revolt, against authority which began in the sixteenth century - against authority Divine," It commenced by rebelling against the infallible teaching of the church; it defied its "visible head;" and it was not till long after the church was. proved fallible, and even wicked and corrupt, that this revolt wave minered by Luther and others, and in which he says this movement had dis origin. It is therefore, so far, right and proper, and, with the Reformation, must be sustained as a part of the great work of progression by which the old church has nearly lost its power over both the physical and spiritual affairs of man, So far, this is good reason for us to support the movement of the Internationals.

He says the result of that revolt has been a tampering with the Word of God, until it has almost destroyed the belief of man, outside the church, in its inspired character." No doubt he is right; and this is, in itself, sufficient evidence. that they are right, and the church wrong; for, if It were the inspired word of God, like the laws of Nature, the more it was "tampered with" or studied, the more perfect and secure it would seem. It is the fallibility of the Word, as well as the church, that has been proved; and hence the complaint of the church when its own corruption is proved; and the fullure of its book to be sustained, or stand the criticism of human intellect. He attributes most of the progress, which he calls ovil, to our having set aside " a faith certain and infallible," by erring human reason... We cannot but pity a man with an intellect like Father-Garesche, who is a slave to such fullible "infallie ble" authority, where he has to sacrifice reason to faith-a faith which, at best; is only "the substance of things hoped for, and the evidence of

fuses "to be fettered willingly" by any restraint, save what its personal interest requires. We rejoice at this free lam of the human mind, and its. promise for the inture involved therein. He says: For, what is law save the propulgated will of a personal being who has a right we command and whom it is a duty to obey " We answer, Law is absolute, in tinste, immutable, and never can be created by any or all tinite beings; but, on the contrary, all finite being are subject to it, and man has no power to set it asile. In fact, as a scientific truth, law is God, and God is law, and all the law there is or ever can be; and it is our duty, as well as highest-interest, to seek, study and criticise this law for ourselves, and never take the authority of a church in its place,

This reverend teacher charges the whole sys tom which he opposes to a rebelliou against authority which he claims has the right to decide for all men what is right and what is wrong, and holds that we, individually, have no right to make this decision for ourselves, but should always submit to the church. We reloke that individual right to private indement is fully established on all religious matters and matters of conscience. Bo far we are at issue, and desire to be so. The reverend father draws a sharp and truthful picture of the poverty and misery of the lower classes of society, and charges their condition to this rebellion of thought, and the progress incldent to it; but, unfortunately, the truth 1s, that this lowest condition is in his own church, and the countries or peoples that are under its authority, and largely attributable to the robberies and oppressions of the church, and its lack of exercising its authority to stop intemperance, which is the hane and curse of the poorer classes in every land.

After raking up all the poverty and misery of the present hay, and portraying it in glowing colors, how harges it wil to the rebellion against the Catholic religion, which, in fact, is the main and principal cause of the poverty, misery and dissipation of the in st poverty stricken countries of the civilized world. He contrasts Ireland with England, and claims for Ireland a superiority which we cannot flud in the testimony of travelers or writers, and suppose it is like his fabled heaven and hell, existing only in faith.

He blames the government for not securing to the poor the blessings which God bestows on humanity. It is not God's blessings which the State falls to secure to the poor, but the education, and statutes necessary to protect them against the deception of the church and the cheatings of the speculators, both of which rob them of their earnings; and it is against these that the luternationals are protesting, since their eyes are being opened to the truth, and such ridiculous protests as this priest issues will not be likely to stop them, nor to stop the march, and progress of the age out of the church and its tyranny.

He proclaims loudly against the separation of education from the church, of course; for well he knows, if his old fabulous system is not woven into the education of the next generation, it will not be received by them, and must die out, as no intelligent adult can be converted to the Catholic church, or, at least, but very few, and those

mostly for social reasons, and not from belief. His principal charge, urged with full force of his eloquence-of which he has a goodly shareagainst the Internationals is, that they are pledged to the abolition of all religion and all individual rights of property. Both items are false charges. They are not pledged against RELIGION, but against a tyrant church and against the robbery of corporations, which cheat the poor out of their earnings. Religion, which is a natural right, they guarantee to each member, as his own conscience requires, and the natural right to the elements of life and labor they require for each person, and demand of governments the security of these for each person. Hence the outery and danger of the church, whose prerogative of furnishing religion and absolution is taken, away, as it should be. His attempt to prove his position by their declarations does not touch the bottom of the subject at all, and only proves what we have stated. We shall, in due time, review his lecture and position, within a stone's throw of his church, to all who wish to hear the other side.

He also accuses them of being pledged to the destruction of the family and its inheritance and

Garesche should, even to a prejudiced audience, make such reckless assertions, and rest them on his own word and the prejudice of his church against the thousands of poor men and women striving to gain their natural rights, of which and State combined, or acting singly. The horrid scenes of the Paris rebellion are of course portrayed vividly, and charged unjustly to the later-

We'know by the increased, sale of liberal and spiritual literature, as well as from other sources, that our cause is gaining rapidly in the Western that such men as Dr. Medlicot, of Lawrence, Kausas, cover up their true characters with sectarian religion, and get fully sustained and endorsed by the churches until the law catches them; and that he our greatest swindlers, who use the law and cor- day. porations to aid them, quiet their consciences and those of the people by attending to the requireare at last getting into the minds, of the people, and opening their eyes to the causes of sectarian opposition to Spiritualism.

Mediums are being developed in families where no efforts are made to find them, and the honest are being convinced by unmistakable evidence in their own homes, where they know there is no cheating nor deceiving; and in many instances the Christians are driven to the last resort to account for the fact, and the only unanswerable one, of an almost omnipotent devil.

ally, showing what we have stated to be true to a arge extent, while in our own city we find the ablest and best minds making inquiry and seeking evidence of the intercourse between the two

There is, however, still quito-a disposition among a certain class of our believers to bring down the heavenly influences to assist them indiscovering mines and treasures hidden in the earth, and to get their direction in speculating for the accumulation of wealth. It would seem to organize or control any body of worshipers as that the failures of the last ten years would be such, of whatever name, into or for a political sufficient to satisfy any intelligent person that party, I deprecate and denounce as treasonable things not seen," and which never will be seen. Such powers cannot be used by solicitation, nor principle of tree government in America—an evil life regress that the will of man, in this day, rest by any effort of ours for that purpose, to any to be resisted at all times and at all hazards by success. Occasionally valuable information has overy patriot in the land. been given voluntarily to parties for reasons known but to the spirits, and these few cases have commenced his year's engagement to preach at started the speculators into efforts that are almost. Apollo Hall, on Sunday last, under very favorain every instance failures. It is plain to us that spirit-life and intercourse are not adapted to mining purposes nor to prospecting, neither do we believe it is safe to invest by its direction in corner lots and rising stocks. This world and life have their own uses and their own work and mission for us, and we would not recalled the spirits in our speculations for wealth and popularity.

#### HOBBIES.

The age is marked with hobby rides in every lepartment, as a result of individual sovereignty which is slowly developing in the public mind. Individuals assume the right and powers of Govrument in taking life or taking property, and those of milder disposition try to crowd their paricular hobbies on the public, as essential to the good of all. There is really no good reason for dragging into our, or any other, society the measures that have no connection with or relation to it, even though the members of the one are advo-cates of the other. "Let every tub stand on its own bottom" is a very good motte. Let every banks of the Nile, took it to his poultry yard and wrangle with no one for not accepting them. What we say in the Bannet or on the rostrum no

## THE DAVENPORTS.

Some writer for the Investigator takes us to ask for endorsing the Davenports as genuine mediums, and says; they have been exposed, &c. They have been exposed several times, not however to their injury as mediums, nor to the injury of their success among the candid and unprejudiced public, as they still continue to be very popular and very successful to convincing candid inquirers. No expose we have seen or heard of. has explained what we have seen and heard and felt with our own senses, and we claim to be as canable of judging for ourself-as those whose prejudices are stronger than their senses are to indge for us. We are satisfied that they are me. diums and assisted by spirits, while we claim and admit nothing supernatural, and no immaterial agency in the performance. Natural law covers spiritual life, which is material.

## New York Matters.

(From Our Special Correspondent.)

RETRIBUTION. DEAR BANNER-A strange fatality, it is alleged, has followed the guilty perpetrator of the well-known Sand Creek massacre of November 1861, by which, as will be remembered, one hundred and twenty Indian men, women and children were betrayed, brutally murdered, and their bodies mutilated in the most horrible and disgusting manner. This man was the presiding elder of the Methodist church in Colorado at a time when the roughs had the upper hand, and as a consequence, assassinations of peaceable citizens frequently occurred. At the burial of one of the victims, the elder spoke strong, bold and brave words, which commended him to the Governor and Chief Justice of the Territory who were present, and the former complimented the speaker for his courage, and promised to appoint him chanlain of a regiment then recruiting for the war, which offer was rejected, with the remark, "That if he had an appointment in the army, it must be to fight and not to pray." The Governor there-fore commissioned him Major, which he immediately accepted, and entered upon the duties of his mee. From this he rose to the Colonelcy and to cmee. From this he rose to the Coloneley and to Sunday evening, to a large audience, of which the the command of the district, was nominated for Daily Times of the next morning said: "She has," Congress, and promoted by President Lincoln to she said, "no quarrel with Christianity as it was Congress, and promoted by President Lincoln to a Brigadier-Generalship, which the Senate did not confirm. He seemed to prosper, gave thousands of dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the building of a church, and soft dollars toward the soft dollars toward the building of a church, and soft dollars toward the building of a church the soft dollars toward the building of a church the soft dollars toward the building of a church the soft dollars toward the soft dolla and as much more to a religious academy in Denand as much more to a religious academy in Denver. At that time he was influential, popular and powerful. He then took a regiment to Sand Creek, surprised and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked; the Government authorities, and attacked the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and attacked while in our service the Cheyenne tribe, for which act of perfidy and needy. She adduced the tow-ering churches, with their splendid equipments, as an evidence of the truth of her allegation.

"What would be the effect if the poor and sick and maimed were to crowd the alsess and power as they crowded around the Nazarene? What a lowed him; he became involved, and lost nearly attacked while in our service the Cheyenne tribe, became involved and the checket tribe.

all rights of property. False accusations, again, all of his property. A favorite grandchild was not sustained by evidence. It is astonishing that any man with the public standing of Father Garesche should even to a prejudiced audience. —leaving a widow which this man married river—leaving a widow which this man married and thus became a step-father to his own grandchildren—and for which he incurred the displeasure and enunity of his church, family, and townsmen. against the thousands of poor men and women striving to gain their natural rights, of which they have been robbed for centuries by the church its contents in the State of Nebraska, was destroyed by fire, only a very short time after the insurance upon it had expired, and is a total loss, leaving him and his family in very destitute circumstances. The readers of the Banner for the trayed vividity, and charged unjustly to the 1 oternationals, whose principles and objects are to avoid all wars and conflicts of arms. Pea e and peaceable revolution they advocate, and seek inferestly to attain the rights which have so long been monopolized by church and Scale.

OUR CAUSE-IN THE WEST.

OUR CAUSE-IN THE WEST.

This man's life has its lesson, which all should beed showing that the outcast, the outlawed and heed, showing that the outcast, the outlawed and the poor cannot be outraged and oppressed with impunity; that there is compensation somewhere ev ry wrong, a healing balm for every suf-States and territories, and that sectarian inflatence is weakening still more rapidly. It is found that such men as Dr. Medlicot, of Lawrence, Kanthat such men as Dr. Medlicot, of Lawrence, Kan-

MRS, CORA L. V. TAPPAN Writes very encouragingly to her friends from her retreat in Florida. She says, "I shall soon he out; I sit up two or three hours during the day, "A young lady has just (Feb 8 h) brought me the first floral offering afathe Florida springthe yellow jossamine. It grows wild, and covers the live oak trees with gold. I long for the counments of the church and fashionable society; and it is also found that the churches are quiet on all popular sins, while they attack the unpopular, and neglect the rights of the poor. These things and neglect the rights of the poor. These things are quiet on the case of the poor. These things are all of the case of the poor.

A PROTEST As an E-liphanist-(I like this word better than Spiritualist, probably for its age and the associations connected with it, but more especially do I prefer it, because I do not like to have new words coined, when we have old ones to express the same idea)—to repeat, as an Epiphanist, I carnest ly protest against any organization, cosmopolitan s no cheating nor deceiving; and in many intances the Christians are driven to the last resort
of account for the fact, and the only unansweradie one, of an almost omnipotent devil.

We get letters and verbal statements continuthe plaints and verbal statements continuthe plaints are driven to the last resort
of the plaints are driven to the last resort
work of reform, is not objectionable; but men and
women associated together, assuming to define
or declare the religious belief of or to speak for any person or persons other than themselves as individuals, is oppressive and degrading to personal individuality, detrimental to society, and in every way injurious to our highest and holiest in terests, and on, all occasions to be selemnly and earnestly protested against, and condemned as carnestry protested against, and condemned as destructive and subversive of true progress, true religion, true manhood, true liberty; and a seri-ous offence against humanity; and furthermore, Lassert and declare that the civil and political duties of the citizen are of paramount importance, t be performed independent of all religious convic-tions or associations whatever, and every attempt

THOMAS GALES FORSTER

ble auspices, for a large and attentive audience In the morning he delivered a discourse of rather a personal and general character, a salutatory or introduction to his contemplated work for the coming year, which was full of good cheer, inter-esting and well-received. In the evening he spoke upon the subject of the early Grecian and Roman civilization, showing great research and consequent familiarity with the history of that period. Referred to the struggles of these two grand divisions of mankind for supremacy, and the final triumph of the Romans, and the subjection to their sway of the Grecians, which appeared to the advantage of both parties, joining the high act of Greece to the rough, strong and chivalrous spirit of Rome. The speaker also gave on account of the introduction of Christianity into the world, the life and teachings of Jesus, crystallizing by precept and example the religious aspirations, expressions and experiences of the preceding ages, into the most enduring form, and which the world after eighteen conturies falls to appreciate and live up to; of the early establishment of the Romish Church, its contests and compromises with the Pagan spirit of the times person, for himself or herself, freely express, his placed it under a sitting hen, afterwards visiting or her convictions of truth on every subject, but his yard only to find feathers and a young alligator. These dogmas were simply the nursing and hatching of mousier evils into the world, to op-What we say in the Bannet or on the rostrum no reader or hearer is obliged to receive as his or her the mind, and outrage human nature in every belief. We speak for one only on the subjects of the mind, and outrage human nature in every way by proclaiming the church as infallible, temperance, marriage, divorce, &c.

THE DAVENPORTS. ing the infall bility of a book, thus continuing the hatching of alligators' eggs of evil. The lecturer spoke at considerable length upon these historical topics, and closed with an earnest and closed with the carriest and closed with the carries and closed with the carrie quent appeal to the audience, "to be exceedingly careful not to nurse in their poultry-yards alligator eggs of evils, and by hatching them fill the world with envy malice, slander, selfishness and all unclaritableness. Never to gossip about each other. To protect their mediums, God's almoners to humanity," from the assaults of the enemy. To strengthen and sustain them by their love, encouragement and sympathy. To visit them frequently, and thereby surround them with a spiritual atmosphere, which would the better enable spirits, not superior to conditions, as none were, to express themselves to their friends here on the earth, and thereby benefit the whole hu-

man family. This sergion had in it much interesting information and good counsel, was expressed with power, and made a deep impression upon all present; preciminently practical, good for every-day life; was severe on those designated as "bigoted Spiritualists," not of a high standard of spiritual excellence, however, not inspiring and elevating to the mind; not entirely satisfactory to the spirit; not withstanding a good discourse-one that should have been given at the time and place it was, and one that will do much good. In my judgment, our speakers should tell us of the present and the fu-

"Watchman, tell us of the night, What its signs of promise are ?'

Express to us the highest and best spiritual aspiration and thought, and not chain us to the clogged wheels of the past, and drag us over the course too often.

"Let the dead past bury its dead."

It is the province of oratory, as of poesy, to simply suggest thoughts, state principles, and not be too literal in fact, and explanations; let the hearers till up the details if they wish. Propositions should be stated clearly, and left for the mind of the auditor to solve. Preserve the virtues of the past and let its manifold evils rot in their graves with their authors, remembering, as expressed by Mrs. Cora L. V. Tappan, in her epic of the Past and Future of America, christened

## Only the perfect thought endures for ave.

MRS: LAURA CUPPY SMITH

succeeded in inducing the proprietor to reopen Lyric Hall, in which she spoke upon the subject of "Modern Religion-What is its value?" last pronounce the religion of the present a failure. She had chosen her subject deliberately, and made her declaration in full raith of its truthfulness. It

lost in the letter. She cited the fact that the churches did not get down to where the miserable poor are who need help. She read from the New York Times a description of prison abuses, and you see, the lecturer continued, I am a young ultimately elevate us into the likeness of the all-Father. We must learn and teach that we can only reach and elevate the lowly by kindness and only fears and elevate he lowly by anthriess and love. The worship of God in splendid temples is not as receptable as the attraction of all the faculties the Divine Father has bestowed. The cultivation of these attributes is an anthem more acceptable than songs and prayers. We want the worship that shall unfold our powers. In the cutilization of our individual attributes, we are off-ring the highest worship and praise. When of Jesus. We look upon a distorted spine with commiscration, but lack feeling at sight of moral distortion. We must look upon crime as a dis-case, and endeayor to apply suitable medicine. "The treatment of our criminals would make a

demon of a good man. We appeal to the low and base and vile, instead of the better elements, and so make him worse instead of better. The first step toward respect for God is respect for our-selves; thence the first lesson we should teach degraded man reeling and in the gutter, we need a religion of deeds, and not words. The Nazarene associated with publicans and sinners, but the ministers of modern Christianity were unwilling to do as Jesus did. Rev. Stone, of California, said to his congregation in San Francisco, 'If you do not come down from your aristocratic stills,' and go where my Master went, I will close my church, and commence to preach anew, and in a list true. It affords the Bunner scribe-great pleas-There has been too much creed and to little Christ in the preaching of modern times. She had no hard feelings toward any creed or church, but wanted the mask torn off, and let them recognize the equality of their fellows." New York, Feb. 18, 1872.

## WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

Van Buren County, Mich .- The Annual Meeting in Recedsville - Details of the Convention - Election of Beeckwille—Details of the Convention—Luction of Officers—What the Speakers had to say—Radical-ism without kimaticism—The Implicity and Moral Converdice of certain Priests Exposed—The Ban-ner of Light has the whole Field, etc., etc.

On February 31 and 4 h, the Annual Meeting of the Van Buren County Circle of Spiritualists took place in the thriving town of Breedsville. inasmuch as the sterling workers for liberalism | course! and Spiritualism of many years standing have parnest souls are led into the pleasant paths of rationalism, and along the royal highway of spirtual thought and aspiration.

Mesers. Editors, the Western people appreciate your energy in devoting space to items of local interest to them. The Banner of Light, like a good mother, has a watchful eye concerning all filled with items, gathered up here and there, for

the edification of its vast army of readers. The Banner representative met with a most cordial-welcome-from the friends gathered in Breedsville. And he really had the egotism to feel that he deserved it. The reason, the young man gave in a speech as follows: Beloved, I am man gave-in a speech as follows: Beloved, I am-glad to meet you all. Breedswille, it is evident, Is a first-class town. Van Buren County is, un-doubtedly, accentre of culture. But I have been through trials and tribulations to get here. Ap-proach me and listen. Know, then, that the trains have all been behind time. Wells I arrived at Grand Junction, near-here, too late to connect with the train for this burgh. Grand Junction Consists of four shantles and a pig-pen. I thought I had get beyond the pale of civilization. But when I learned that Grand Junction had been "grand," until the fire-fiend came last fall, I looked at the shantles and said, in sweet accents, How energetic are the people! Sunday morning came, and lo! the chances were small of my seeing you, and greeting you with a fraternal greet-ing. I feared I should not have the pleasure of putting your names down as subscribers to the Banner of Light. This thought saddened me! But I did not cry. No! reporters never cry; they have no time for tender feelings. Therefore, as I have said, I did not weep. I sat down and studied the situation. After taking a square look at the premises, I began to reach out for a conclusion. The conclusion was, Breakfields must be reached to day. I accordingly chartered a hand-car and came in all right. car, and came in all right.

A LARGE NUMBER

Of people came forward and signed as subscribers to the Banner of Light. Thus is Yankee ingenuity and perseverance rewarded. What is a civilization without hand-cars!

THE SESSIONS

On Saturday (31) were full of interest. Mr. G. Sherman was Chairman. He introduced the speakers in 'a way peculiar to himself. For instance, he would say, 'Friends, Mr. — will now make a few remarks. You must be patient with him, and judge him for what he is worth. He may not amount to much; I can't tell yet." Oh, yes, these original lumbermen do not cater to the ceremonious or ornamental.

The Conference Saturday afternoon was edify-

THE SECOND SESSION

was taken up by a lecture from Rev. S. P. Merrifield, of Coloma His theme was, "God is love." The speaker declared that the Bible was not the only inspired book. Inspiration was universal. Its light has blessed all races; God is impartial. The application of this lofty conception of spiritual things to the wants of society was then made.

We were told that this discourse gave the

greatest satisfaction. Mr. Merrifield was formerly a Universalist clergyman. Now he is a firm Spiritualist, A man of middle age, calm, self-possessed and well-educated, and of a highly spiritual turn of mind, he is capable of doing a great deal of good in the world of free though. of free thought.

SUNDAY (4TH).

The first thing Sunday morning was a conference. Interesting remarks were made by Bros. Merrifield, Shafter, German and others. Speci-men copies of the Baaner of Light were distributed among the audience. Many expressed surprise to find that the Banner of Light, published in Boston, was the only Spiritualist paper represented at the meeting. The Banner reporter easily explained that little matter by stating that the West and South were the legitimate fields for the Banner of Light; in fact, that the Banner of Light was the world's paper. It was above all low factions, was not the reflex of any fanatical clique, was not the servant of any party, was not, in truth, anything with which sound minds could become dissatisfied.

AFTER THE CONFERENCE,

Mr. Frank McAlpine, of Dowagiac, delivered the regular address. His theme was, "Render unto Carar the things that are Casar's, and unto God the things that are God's." The speaker comby saying that, viewed from one standpoint, the legislative enactments of a people indicate the degree of moral and spiritual unfoldment of that people. All things that endure must be built on the hearts of the people; or, in other words, the real needs of the people must be considered. Illustrations were drawn from the historic page, to show how arbitrary measures that ignored the legitimate demands of the masses were blotted out as time rolled on. It had been so in the Old World; so, also, it was true in this country. See the living question before this country to day, enthusiastically exclaimed the speaker, it is woman suffrage. You cannot drive it down; you cannot legislate it down. It has a foundation deep in the hearts of the people, and it will rise to a glorious victory. Religion, to be permanent, must have this same foundation in the needs of the people. Look at the churches! Are they feeding the masses? No! they are endeavoring to stifle the demands of the human soul. And the priests come with their cunning sophistry to woo us from the realms of spiritual freedom back to so in the Old World; so, also, it was true in this country. See the living question before this coun-

punishment, as proofs that we have made a fall-nre—Such things could-not-exist if we had a suf-ficient religion. We must abolish the doctrine of total depravity, commence in childhood and teach that there is an element in humanity that will the above I invariably receive is, Not not all of it. These priests ask me to leave erratic Spirit-nalism and enter the liberal Christian ministry. It is no mild temptation, I assure you. But I tell-them I cannot endorse the creel—that the doctrine of the vicarious atonement is repulsive to me, even in its most so-called rationalistic forms. Then these priests, with a significant look, say:
"My dear fellow, you need not bother about your personal convictions; just preach the creed once in a while, lightly; I believe just as you do," Then, said the speaker, growing eloquent we look abreat and see distorted natures and righteous indignation, I just tell them. Get behind discordant lives, we should remember that we me, you Barrn, you moral coward; you sneak; I can only elevate them by adopting the methods will show you that principle is the God of a few righteous indignation, I just tell them, Get behind me, you Saran, you moral coward; you sneak; I will show you that princip'e is the God of a few on earth to-day. I then say, Christ shall not s'and between me and God; I must stand before the Erernal One for myself: [Applanse.] Blessed is Spiritualism, continued the speaker, for its grand teachings of self-reliance. I see no "erratic Spiritualism;" I see order and the sublime outworkings of natural law. Let us be noble, brave and free; let us never sell our birthright. Concluding the lecturer affirmed: Spiritualism. In its cluding, the lecturer affirmed: Spiritualism, in its proofs of the life beyond the grave, rests on that foundation essential to permanency, the needs of humanity. As one enjoying the happy results of the new doctrine, I invite all to its sacred temple.

[Applause.]

ure to further introduce Brother McAlpine to the

Mr. M is a good-looking young man, twenty-four years of age. He is a school-teacher in Dow-agiac, Mich., and is a close student; in fact, to use his own words, he is preparing himself for the spiritual rostrum. This brother, having withstood the wiles of priests, and being well posted already in history and the sciences, the Banner reporter suggests to him that the process of "preparation" has been going on long enough, and that now Frank McAlpine should don the armor,

and walk forth and walk forth
Friends everywhere, send calls to our young
brother. Messrs. Elitors, put his name in the
lecturers' column. We take the liberty of pub-licly welcoming Bro. McAlphia to the rostrum. A logical speaker, calm and dignified, yet rising,

at times, into genuine eloquence, he is on the path-way to great usefulness. Societies, remember that this young man has The County Circle was organized about four years ago. Meetings are held every three months. These gatherings are productive of great good, inaging his to your platforms? Do sof you are morally obligated to pursue such a inaging his to your platforms?

Oh, for a cordial welcome to all the young workthe fires of zeal renewed in them; and then many ers in the field! Young men, and women, too, which are essential to success—are ready for work. Oh, let us learn to cooperate with God's

Reader, remember the new workers; drop them a line of welcome, whether you ever expect to see them or not,

Was some excellent singing by the Breedsville that relates to progress - hence, its pages are Spiritualist choir, which was praised by everybody.

GOD IN THE CONSTITUTION.

In the afternoon, prior to the regular lecture, a netition was circulated against the proposed religious amendment to the Constitution of the United States. This created an immense sensation. Many speeches in favor of the "counter petitio were made. No one favored the idea of Christ-ianizing this government. One earnest speaker said that, if the ministers got to tinkering the Constitution, they would make worse work of it than did some of our inebriated politicians— which caused several human beings to ornament their countenances with a smile.

ELECTION OF OFFICERS.

The following persons were elected as officers for the ensuing year: President, Robert Baker, of Breedsville; Vice President, Mrs. Lida Brown, of Breedsville; Secretary, J. H. Tuttle, of Decatur; Treasurer, Mrs. Frank Reid Knowles, of Breedsville.

THE CHOIR was then called on for some more music, after which the regular address was delivered. corning this address the Banner reporter-modest-

The last session was full of interest. All of the speakers had a word to say. A committee was chosen to ascertain the number of Spiritualists in the county, and to perfect the financial system of the organization. Everybody pronounced the

Convention a success. PERSONAL.

Mrs. Frank Reid Knowles, of Breedsville, is a speaker of more than ordinary merit. Many were disappointed because her voice was not heard during the Convention. Our good sister has suffered from sickness of late, and that was her excuse for not speaking. Soon, we are happy to state, Mrs. Knowles (better known as Frank Reid) will be ready for active service as a speaker. NOTES.

Mrs. Mary A. Livermore, of the Woman's Journal, told the people of Sturgls, on the night of February 6th, what to do with their daughters.

The following night she had a good deal to say about Queen Elizabeth.

Mrs. A. E. Mosop is meeting with excellent success in Cleveland, Ohio. A lady of refinement and culture, she is an honor to the rostrum and a delightful member of the social circle.

delightini member of the social circle.

Prof. Twing, of Chicago, is called the Emerson of the American pulpit. Ostensibly he is a Presbyterian. But a large amount of conservative radicalism has a home in his soul. He has royal audiences, respectable in numbers and magnifi-cent in brains. The Professor is a poor speaker; his voice is harsh; he gesticulates awk wardly; but his talk amounts to something.

Mr. J. B. Angell tells us, in a neat little pam-

phlet, why he is a Spiritualist, and why he falls to see beauty in the ugly features of old-fashioned orthodoxy. It is evident that an angel has visited Mr. Angell. "How cheering the thought," etc.

J. M. Peebles is in Troy, N. Y. A rumor reaches us that the Spiritualists of Troy are building a the that the Spiritualists of Troy are dullding a temple. That's the way to do it. Order is fast being evolved out of chaos. We are selling many copies of "The Pilgrim." Bro. Peebles's life has a moral for all manking.

## VITAL MAGNETIC CURE:

AN EXPOSITION OF VITAL MAGNETISM,

And its Application to the Treatment of Mental and Physical Disease.

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Moral Integrity of Intentes—Testes and an anomal surface (its, &c. Unconscious Magnetism—Sleep—The Marriage Relation—Incompatibility—The Remedy &c., &c. Unconstibility—The Remedy &c., &c. Unconstible (its and its anomaly) of Intenting Cases, &c., &c. Uncolling Practiced in all Ages—Conditions for Healing—Fitness for the Work

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Psychological Phenomena—Different Forms—Practical