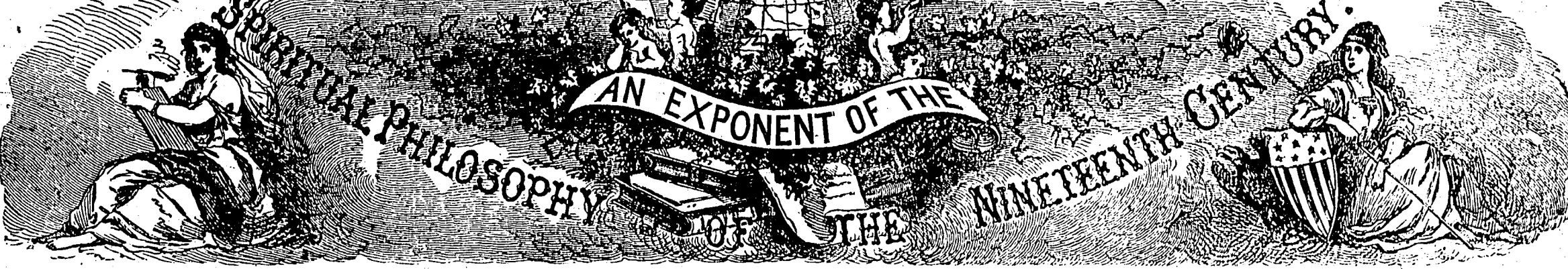


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NO. 12.

The Social Question.

MARRIAGE.

Criticism on C. B. Ferry's Essay [No. 2] on Marriage, published in the "Liberal Christian," bearing date of March 2d, 1872.

The writer introduces his subject with the assertion that "Marriage is made not arbitrarily in the skies, but naturally on the earth, and is the resultant blessing of two souls working out their own destiny together, with fear and trembling in deed, but with God meanwhile working in them both to will and to do of his good pleasure."

"This being the case, it is very clear that God permits some to come together whom we would keep apart if we could."

In reference to the latter statement I reply, As God "permits" such ones to come together, by the same indulgence also he permits them to go apart when they discover they do not belong together.

"And when they are together in the outward relation of husband and wife, but with a total incompatibility for each other—what then? The moment their eyes are opened to see their 'uncongeniality' for each other, do they begin to take measures to release themselves from the bond? By no means. Has God—have we nothing better to do with our mistakes than to try to undo them?"

This is, indeed, a new rendering of the use and purpose of life's experiences.

I understand the highest use of life to be, to learn the right use and adaptation of all things, to the end of promoting the best welfare of mankind and the greatest degree of universal harmony. Is the best way to accomplish this, "not to try to undo our mistakes?" He says, "God comprehends even the mistakes of his children in his perfect plan. True, and beautiful as true, that through their mistakes they should learn the more perfect way, or more of the perfect operation of the laws of life—that through suffering by the misuse or misadaptation of the law, they would learn the right use from the wrong. And when they have learned the right, or at least the better way, will the writer show us that it is making the best use of reason for the best welfare of humanity, to remain in the wrong in the light of knowledge? It is true there are cases wherein circumstances have woven material chains that cannot be broken, and the destiny of the parties is thenceforth sealed until death separates them.

If our weak, limited natural vision be dazzled by the sun, and we fall into a ditch in consequence, shall we make no effort to get out? This might do for one, if all others could learn their perfect lesson of wisdom by that one's experience, and keep out, by exploring the road more carefully, or patiently waiting until the vision grows stronger, or the inward monitor reveals the unmistakable way.

But life's experiences are for all souls, with one grand ultimate in design, although all experiences are not for one soul. And a great question is, how to profit by them for the best good of the greatest number.

It permits some to come together whom we would keep apart if we could. Such contracts in the name of marriage are exclusively external, having none of the elements of the internal vital life of the soul to sustain them. And in consideration of their effects upon the world through the transmission of inharmonious elements, they should never be advised, encouraged, or perpetuated after being made, except under conditions impossible for change.

The question, often comes up: "Why are not people as happy and contented in marriage now as in days of yore?" Our ancient, very ancient fathers, had nothing to complain of, if the marriage was only of the external form, for our worthy, time-venerable ancient slave mothers submitted to their husband-masters in all things without a murmur. And "incompatibilities" were inwardly borne with an outward grace, misunderstood for piety and peace. There was no alternative. The Bible—the Word of God, so called—enjoined it, and the laws compelled it. For the wife there was no escape from it. But these so meekly borne, inwardly smothered infidelities and discords, "fears and tremblings," of souls incompatible with each other, "dwelling together in the outward relation of husband and wife" before they became harmonized in each other through the purifying process of sacrifice and duty, provided their earth-life was long enough to accomplish it at all, were forced upon the offspring, and became a part and parcel of their nature, and inevitably found expression in outward life sooner or later, in forms more or less offensive and destructive to the peace and harmony of families and society. And yet, the questions of the age are: "Why are our State prisons and lunatic asylums so crammed, our youth so reckless, wives so debilitated, and our daughters too frail to better the next generation?" And why is it that drunkenness and licentiousness are running riot, and society corrupt to the core?

These effects, I answer, have their causes in ante-natal conditions, combined with inefficient education and social surrounding, which in turn become causes.

Contracts between the sexes that place their spirits in bondage, are not marriage. On the other hand, the sweetest and most blessed freedom is the marriage of parties in spirit by the law of the soul that no human law can sunder. And this is the only holy, enduring marriage.

It is the spiritual nature, so many generations ignorantly outraged, demanding its lawful rights in physical life, whose clarion note is heard throughout the land in the cry for divorce and change, that so disturbs the muddy waters of social life.

It is the great, growing heart of humanity palpitating and gasping for more of the pure air of freedom. It is the spirit of progression struggling for emancipation from the bondage of the swaddling clothes of its baby days. It is the heaving,

swelling, inherent forces of life moving human kind to a higher plane, and great must be the disintegration and confusion during the transition.

The writer says: "Again, marriage must be founded upon faith between husband and wife, and a faith which grows and is strengthened by all the experiences of life."

"And that faith must not rest upon what they see and know in each other, but upon the fact that they have chosen and therefore they believe the substance of things hoped for, and the evidence of things unseen."

If all that constitutes marriage is merely a legalized agreement between the parties to live together as husband and wife, trusting the rest to the uncertainty of "faith," then indeed we have nothing better to hope for than the present crude state of society. Such, however, is the church and state form of marriage. It legalizes the co-partnership of parties for life, as husband and wife, whose entire natures prove to be incompatible with each other as two positive points of the magnet, then pronounces them "joined by God."

Parties thus bound together soon come to shrink in sickening disgust from physical contact. And yet Mr. Ferry would have all such preserve the sanctity (?) of the law and the contract by a "growing faith," that they are living in perfect harmony with God's law, and "by no means seek to undo the mistake." This may do if the parties choose to make the sacrifice, and provided no children are to be involved in the direful consequences.

We cannot but think that the Christian era should have reflected spiritual light enough to have revealed to the world the truth that marriage means something more than legalized gratification of the sensual nature. The fact that disintegration is so prevalent in the existing system, bears evidence that faith and the artificial law are not a sufficiently firm basis upon which to found the relation in this latter part of the nineteenth century. They will not stand as in the olden time. No amount of faith can fill a place of the law of nature by attempting to establish a fancy for a fact, or by substituting belief for knowledge. The soul of humanity is enlarging, the human is spiritualizing, and cannot submit to the lead of blind faith and the selfish legislation of bigotry alone. Reason is for the outer world, and calculates mathematically for the welfare and gratification of the perishable external man.

Intuition—the voice of the soul—determines for the internal, imperishable spiritual man, for the highest good of the external; and, if allowed to lead, will never marry outside of the law of adaptation.

"We would suggest that parents cultivate this idea in the education of their sons and daughters."

When a man and woman are husband and wife, by virtue of the law of the soul, the word must be not needed to enjoin faith and trust in each other, for it is never lacking. And duty becomes obsolete, for the basic principle is the motive power of spontaneous action in behalf of each the other's happiness. A true marriage is unselfish.

Says the writer: "The rule should be that two persons have consented together in marriage, that they have taken each other for better or for worse, not only for life, but practically forever."

When he enters upon the other life where the higher law prevails, he will soon learn the impotency of faith to perpetuate as marriage the blind, loveless, legal contracts, barring bodies without consent of the soul, "practically forever" in the world of souls.

This theory makes it either unlawful to marry a second time after the decease of a husband or wife, or lawful to have a plurality of wives or husbands in the after-life.

Why he quotes Dr. Bartol's words, "Love is law," I am unable to perceive, since nowhere in his essay is such a law suggested or alluded to as necessary to marriage. He speaks of a "believing love, that will do much for both husband and wife," which implies again uncertainty and doubt.

It is the universal acclamation of nature that "God is love." John (called the divine) caught the voice of nature in his soul and reiterated the acclamation, and the human soul universally responds. There is no music enunciated from the myriad voices of nature or art equal in inspirational power and effect to that emotion in the human soul that the word Love is the only word used to express.

The emotions of the soul in its highest and purest attraction to objects and aspirations toward the infinite, expressed through the higher faculties in varying degrees of power, are properly termed Love. And those manifested through the lower departments of the nature, representative of the animal in the human composition in their attractions to the elements of animal life, are properly termed the passions or lusts. Love is eternal in essence; lust is temporal.

Now, then, if "God is Love," and "Love is law," then Love is a law of the soul. This being admitted, why supersede a law of the soul by faith upon which to found marriage? It must be admitted, however, that marriages in the external form only, if they must bide the law, may be better founded upon faith than upon nothing. But why not abide by this higher law? Why defy the man-made law, imperfect at best, and debase or practically and theoretically ignore the eternal law of the soul, perfect in itself? To teach marriage without love is false teaching, and sowing seeds for a harvest just such as the world is reaping to-day.

Of divorce the writer says: "The true escape from the ills of what we are quite apt enough to call 'unfortunate unions,' is not by the door of divorce, which is made away with too easily on its hinges, but by that by which the Son of Man opens the door of duty and self-sacrifice. I will not say that there are not cases in which divorce is justified by every principle of religion, and is a merciful and necessary provision, but those cases are exceedingly rare, and it is to be believed that they will become more and more so, rather than the reverse, in proportion as marriage comes to be regarded as something worth laboring for and waiting for."

As he does not specify the causes of cases sufficient to justify divorce, we are left to infer, from their being so "exceedingly rare," that they must be limited to those caused by adultery, as the law makes that first in importance to any other cause, however kindly the parties may treat each other in every other respect. While a husband may—and not a few do—after providing enough to feed the stomach, pursue a course of oppression toward his wife, in continuous total neglect, deprivation of privileges, daily unkindnesses, by arbitrary exactions, cramping penuriousness and abusive threats of violence, under the effects of a moderate use of alcohol on the brain, amounting to a process of slow torturing slavery, dressing to loathsome and not very rarely destructive to life eventually, and then graciously class the case among the consumptions; but if he use no violence of immediate danger to life or limb, there is no redress for her. Divorce is out of the question, except in three or four States, at most. Would not divorce be a merciful provision in such cases? Statistics inform us that in the United States there are one hundred thousand drinking men, of which one-half that number go down to drinkards' graves annually. Is faith sufficient to preserve the sanctity of marriage with debauchees of dissipation, with men converted into walking whiskey tanks, or with patronizers and supporters of brothels, against any necessity for divorce? There can be no greater outrage upon a marriage than that of a husband bartering his manhood for gluttony of his animal appetites, and converting himself into a beastly, repulsive object, then continuing to hold his selfish, shrinking, loathing companion in the same close relationship of a loving and dutiful wife; and when he discovers that she shrinks from and loathes him, resort to abuse rather than reform. Cases are not "very rare," which, under the curses of society—of which the enforced continuity of false, incompatible marriages is a prominent cause—drive one or the other of the parties to the desperation of flinging themselves by bullet, poison, suicide, or fraudulent use of the law, which it seems "swings altogether too slowly on its hinges," to prevent these crimes. In such cases, the only admission is, that a timely divorce would have been an incalculable mercy.

Continuing to live in marriage with either party dissipated by alcoholic drink, or given to promiscuity, is accursing in its effects upon offspring, by perpetuating the seeds of disease that beget carnal appetites, weak minds and bodies, and short lives. He says:

"There can be no true marriage where sin that is unrepented of is allowed to cast the withering blight and blackening shadow of its curse upon it."

It is to be feared that, under the existing state of the social world, these cases are not very rare; and if they "are no true marriage," what would he have the parties involved in such false relations do? remain under the withering blight and blackening shadow of the "curse," rather than be delivered by the blessing of divorce? That is adding sin to sin, if sin unrepented of is such a curse to marriage. If the statement is true that houses of assignation are chiefly supported by married men, according to legal recognition, justifiable divorce, from that cause alone, makes a list that stretches wide the lines of C. B. Ferry's limitations.

Divorce would be a supreme blessing to society, compared to the diseased, degenerating, world-accurring system of marriage, that places people in conditions where they are forced to be false to themselves, false to their partners, and, in brief, false to every law of life, thus making up a life of falsities, and then holds them bound to that condition by law, *vincens volens*. The difference between divorce and such a condition is synonymous with the difference between slavery and freedom. Then either let us have an easy divorce law, until the people come to learn that marriage is worth laboring for and waiting for," and the masses become more a law unto themselves through knowledge of the laws of life and their adaptations, or wipe out the present system altogether, and substitute, in its stead, a new and a better system—one more in consonance with the unerring laws of Nature.

C. H. W.

DIRECT EVIDENCE.

MESSRS. EDITORS—I propose, in a brief space, to show that the rule designated by Mr. Lum, as having been applied in determining the true origin of a language, was necessarily uncertain in its results; consequently, the "direct evidence" it afforded was inconclusive.

RULE.—"A single grammatical form, in any one of those languages, exhibiting a more perfect and flexible structure than in any of the others, was direct evidence that it was not derived from those retaining the less perfect form."

In that portion of his essay which treats of Chaldean, Mr. Lum quotes from Francois Lenormant, commencing at the latter half of the ninth paragraph:

"One language was originally common to the sons of Shem and Ham. But the Egyptian and its allied idioms were first separated from the main stem, and in a less perfect state of development. In this separate state of existence, they became, as it were, stereotyped by the fixed standard of the monuments of Egypt, whilst the Semitic languages of Asia, of the Canaanites and Semites proper, continued to progress, arrived at a state of greater perfection, and assumed the character of a distinct family."

Now, trying these two branches of one family of languages by Mr. Lum's rule, in the absence of other evidence, no one would ever suspect the true origin of the more perfected branch, nor would any one suppose that the two branches were descended from one common parentage.

Do not suppose that I lightly esteem Mr. Lum's contribution. To me it is highly interesting. I hope he has not given the world all he can spare of "The Twilight of History." It contains very many gems, precious as well as sparkling.

H. N. S.

Spiritualism.

NOTICE OF FOREIGN PERIODICALS, &c.

Prepared expressly for the Banner of Light, BY DR. G. L. DITSON.

Le Concile de la Libre Pensée—Spiritualism in Holland—M. Dupauloup—Dr. J. J. Strong—El Critico Espiritista—The Revue Spirite.

The length of my last review of foreign journals prevented a notice of *Le Concile de la Libre Pensée* of Belgium, which has for some time been before me. Its twenty-four handsome quarto pages are eminently attractive, and always provoke a struggle of the quill as to which shall, by the terseness of phraseology, the novelty of theme, or the graces of diction, win special attention. Its first three articles are devoted, respectively, to a consideration of The Religious Reform Movement in Europe, the Congress of the Old Catholics at Munich, and the Programme of the Anti-Infallibilists of Stuttgart, and cannot fail to be of service to the cause of truth.

Then follows a scathing résumé of the deeds, the angry invectives, the political intrigues (far from Christ-like) of M. Dupauloup, late bishop of Orleans. The fifth article is headed, "The Necessity of Abolishing the Catechism of the Priests—New Facts," and these facts are sufficiently startling, as we shall see: "The Republicain of Allier says, Blanchard, a priest of Clermont and Ecurat, accused of an attempt to violate a young girl under thirteen years of age, was brought before the court of assizes of Cherbourg Inferieure. Being found guilty of the charge for which he was arraigned, the curé Blanchard was condemned to five years' imprisonment."

Another crime, still more diabolical, if possible, came before the court of assizes of the Gironde. Here the abbé Garnier was found guilty of the most heinous offence—"one of a character of exceptional gravity," says the French reporter, and of a like nature of the preceding; and he was condemned to fifteen years' hard labor. That a powerful argument against the catechism of the priests may be founded on such flesh and blood facts, cannot be gainsayed; but exceptional cases, however startling, have not the weight which may be brought to bear upon this subject, from the well-known depravity of this sect of religionists throughout Mexico, the West India Islands, South America, France, Italy and Spain.

The following article (much abbreviated) appears also in *Le Concile*, which will recall to mind, to those who have read *Réflexions* by the talented American sculptor, Mr. Storey, the facts of a wonderful historical event:

"In the magnificent cathedral of Santa Maria Maggiore at Rome, is the chapel of the Borgese family. In whose vaulted roof the angels of the once beautiful and benevolent princess, Grand Duchess of Tuscany, are depicted. This princess was esteemed by all who knew her, for her many virtues, her charity and amiability. One night, in an obscure corner of the chapel, there knelt in prayer a poor old woman, whose tears and sobbing betokened bitter destitution. Eros long she was standing beside her a lovely female form, robed in black. The specter demanded what she sought. The old woman responded that she was alone in the world, without resources, and that the Madonna did not aid her, she knew not what would become of her in the future. Have courage, said the lady in black. I have neither silver nor gold, but such as I have I give to you. With these words she drew from her finger a magnificent diamond ring, and presented it to the sufferer. The next day the old woman took the splendid jewel to a shop and received on it a small sum of money, with a request to return the following day for the balance of its value. Returning as desired, she was arrested and brought before a magistrate, it having been discovered that the ring belonged to the Borgese family; indeed, on the woman's trial, the Prince B. testified that it was the very one he had placed on his wife's finger, and that she was positively buried with it. It was impossible that it should have been stolen, for the chapel was guarded night and day. The innocence of the woman being established, she was set at liberty, and the prince took care of her the rest of her days."

This history, fully accredited at Rome, says the historian, gives us a new proof of the facility with which spirits carry material objects through any opposing substance. "Modern Spiritualism," continues the writer, "presents numerous examples of a similar nature."

In my own house, I will say for the benefit of your new subscribers, in the presence of the Fox Sisters I have had brought into my parlor, when all the doors were closed, not only a beautiful sprig of small white flowers, but a little gold-headed rattan stick belonging to my son.

The cause of Spiritualism in Holland has met with a severe loss in the *chrysmatist* of M. Ravin, an officer in the army of the Netherlands. "Spiritualism had been the one joy, the object of his life. He brought to bear upon it the indefatigable spirit of investigation and analysis which characterized the people of his country. In a beautiful day in March, and with all possible simplicity, according to his request he was conveyed to the cemetery of *Chénie des Dunes*, accompanied by the band of the Netherlands grenadiers, who played funeral marches from Beethoven, Dürer and Mozart. Three discourses were pronounced at his grave: one by M. Riko, who had been converted to our faith by the deceased; one by a companion in arms; and a third by a stranger, whose eloquent words moved his auditors to tears. The latter speaker proved to be the vice president of the *Société Veritas* of Amsterdam. He ended his remarks with the assurance of his profound conviction that Spiritualism would flourish in spite of all obstacles, and bear abundant fruit for posterity. The deceased was President of the *Société Oramane* of the Hague. He was an able writer, and his pen had given him much fame, and many friends. The society just named is favored in its séances by two media, through whom very remarkable phenomena occur. Various objects are lifted without human contact, and music obtained from the piano, violin and cello harp."

There is also in Holland a distinguished seant, Dr. Polate, who through his medium *extra lucide* has obtained a series of the most surprising communications; but is commanded to keep them secret, till the time for their promulgation is announced to him.

It is further stated, that at Dordrecht, Utrecht, Hampten, Rotterdam, Arnhem, Middleburg, &c., many persons or small committees are making a study of Spiritualism.

Le Concile announces a remarkable book that is soon to appear at Leuwarden, called *Christus Rodrius*. It will contain well authenticated accounts of apparitions analogous to the appearance of Christ after his crucifixion. The author is Theodoorus Van Velsen, a Protestant pastor and a D.D.

It would seem that the American Doctor, Daniel Strong, by his wonderful cures at Marselles, has called forth a poem from the pen of M. Stanislas-Lahord. "Around thy name as around a star, shines a clear light," is a portion of a couple of lines; while the rest, full of praise of the Doctor's good works and statements regarding the persecution he is subject to, form a record the Doctor may well be proud of.

El Critico Espiritista of Madrid, has again come to hand, after several months' delinquency. Knowing how intensely valuable (if I may use such an expression) spiritualistic facts are to the people, few things give me more mental depression than the discontinuance of any of these periodicals which have once started in their useful career. Some seem like comets, to be consumed by their own brilliancy; such was the *Aurora* of Florence, than which no journal in our field of literature was more worthy of patronage and praise.

El Critico opens with a good sound article on the "Reason why Spiritualism is necessary." I have space only for a synopsis of a paragraph or two at its close:

"In the midst of the chaos of ideas observable to-day, in the social state of this historic moment, when all religious positions appear to have said their last word with that lofty pride which disdains accommodation of differences; when the light of science and the shade of error waver with the tempests of old pre-occupations; to-day when the tumults of life, like a stormy sea, seem ready to engulf the staunch ship and bring to the surface the deepest buried; in these days when the poor rebel against the rich, and the powerful crush the necessitous; when words are at a premium, when it is hard to find words to express the truth, when the mind is in a state of confusion, when the soul is in a state of unrest, when the heart is in a state of pain, when the body is in a state of weakness, when the spirit is in a state of agony, when the world is in a state of confusion, when the human race is in a state of distress, when the angels of heaven are in a state of sorrow, when the devils of hell are in a state of rage, when the spirits of the dead are in a state of torment, when the souls of the living are in a state of anguish, when the hearts of the true are in a state of despair, when the minds of the wise are in a state of bewilderment, when the tongues of the just are in a state of dumbness, when the eyes of the blind are in a state of darkness, when the ears of the deaf are in a state of silence, when the noses of the dumb are in a state of stupidity, when the mouths of the foolish are in a state of folly, when the hands of the idle are in a state of idleness, when the feet of the lazy are in a state of sloth, when the hearts of the wicked are in a state of wickedness, when the minds of the evil are in a state of evil, when the tongues of the liars are in a state of falsehood, when the eyes of the hypocrites are in a state of hypocrisy, when the ears of the Pharisees are in a state of Pharisaism, when the noses of the Sadducees are in a state of Sadduceism, when the mouths of the Herodians are in a state of Herodianism, when the hands of the Ismaelites are in a state of Ismaelism, when the feet of the Amalekites are in a state of Amalekism, when the hearts of the Canaanites are in a state of Canaanism, when the minds of the Hittites are in a state of Hittitism, when the tongues of the Jebusites are in a state of Jebusism, when the eyes of the Amorites are in a state of Amorism, when the ears of the Canaanites are in a state of Canaanism, when the noses of the Hittites are in a state of Hittitism, when the mouths of the Jebusites are in a state of Jebusism, when the hands of the Amorites are in a state of Amorism, when the feet of the Canaanites are in a state of Canaanism, when the hearts of the Hittites are in a state of Hittitism, when the minds of the Jebusites are in a state of Jebusism, when the tongues of the Amorites are in a state of Amorism, when the eyes of the Canaanites are in a state of Canaanism, when the ears of the Hittites are in 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Free Thought.

A STEP IN ADVANCE.

BY MRS. MARIA M. KING.

The course of the Spiritualists of Boston, in organizing under a constitution, with a platform of principles, I regard as an unmistakable token of progress. It cannot but be a source of intense gratification to all who have hoped and waited for such action by Spiritualists, having labored for years to make Spiritualism understood and respected, and loved for what it is, to see one of the foremost societies in the land take this advanced step, and to see it endorsed so emphatically by the Banner of Light. This Society has truly represented our philosophy and the common sense of the age, by telling the people what Spiritualism is, as its members understand it, and what principles they hold and labor to promote as an organization. This is the essential method for all Spiritualist societies to pursue, as it is the only way whereby they can exert a salutary influence upon the community. The principles of Spiritualism are what are being—not simply the name, and these should be condensed in such comprehensive declarations as, the one above referred to, and presented to the community as a standard of morals and religion for the people to live by. If Spiritualists themselves refuse such standards, what is their religion worth to them, and what is their influence worth to the world as propagandists of a religious faith, a philosophy, or science?

Do philosophers, scientists, politicians, or religionists any save Spiritualists refuse to make declarations of the principles they would have the people accept? Men think it very necessary to understand the platform of a political party before they subscribe to it or work for it; and if it is not so important to let the people clearly comprehend the principles they are invited to accept, when asked to give their adhesion to Spiritualism, then I must confess to a very slight comprehension of the fitness of things. We are preaching Spiritualism, talking much of its transcendent, glorious fitness to meet the wants of suffering humanity; but when interrogated as to our creed, our principles, the answer is, nine times out of ten, "Oh, we have no creed; we do not believe in creeds or declarations of principles; they are dangerous to the mental liberty of the people! Make your own creed." But what do you teach?" says an interrogator. "Spiritualism and many other things. You will find our principles stated in our literature, and lectures and mediums are teaching them." The intelligent interrogator will be likely to ask, is there more harm in a condensed platform of principles—or creed, if you please to call it—than in declarations in private conversation, in books and lectures, which, surely, are not as convenient for reference as a concise declaration of faith would be, such as other religious bodies have?

If we sincerely believe, as we profess to, the doctrine of Spiritualism, or some of them, having a clear comprehension of what we do believe, why should we hesitate to hold them up to the people as standards of faith and practice? We cannot, as Spiritualists, make an authoritative creed to bind and stultify the reason and conscience of any. It is utterly at variance with the whole spirit of our faith to do so; and we are teaching away the factors that old creeds have forged, by giving the people one whose fundamental principle is *freedom*—no allegiance to dogmas which cultivated, progressive reason does not warrant.

The truth is, we have scattered and wasted our forces by our loose, careless, unbusinesslike management. Many of our societies have disintegrated for lack of a bond of union—something tangible to believe in and work for. Many societies have lost their influence for good, by losing the respect of the better part of the community by their unparliamentary habit of hitting every vagary that can be named, or allowing it to be hit, and on to Spiritualism, and by allowing errand-fancies, whose ridiculous doctrines and practices are enough to disgrace any cause, to have a place in them, and an equal influence with consistent Spiritualists. "Liberal" close communion has been thrust at those who have attempted to place societies on a living basis, until the timid have become frightened and have succumbed to this cry, and others have "laid by," and are waiting for a possible change to work to some purpose. May we not now look for a better state of things to come speedily? Can we not hope that impending issues will stimulate Spiritualists throughout the country to take a decided stand for what they believe to be truth, and make the people understand them? No dodging questions, now, that are vital to religion, morality, and all the sacred interests of humanity, will do. The times demand specific declarations and action. Spiritualism has a claim for all human wees, and this must be applied by giving its doctrines pure, unadulterated, to the people, in every possible way it can be done. "Line upon line, precept upon precept," example upon example, ORGANIZATIONS WITH DECLARATIONS OF PRINCIPLES, are the methods whereby to cause this living fountain of truth, to scatter its healing waters broadcast upon all the people.

CAN OUR SPIRITUAL BOAT BE STRANDED AMONG THE BREAKERS?

BY W. C. WATERS.

I have noticed in the Banner of Light a communication from that grand worker, Emma Hardinge Britten, in which she seems to intimate that we need an express declaration of principles, in council assembled, to keep the world from misunderstanding our position.

I have never attended a spiritual convention. I consider them just as valuable as any other gathering where our philosophy is talked about, and no more so; yet I have not the slightest fear that a national convention has been able to inaugurate a leadership that shall strand our spiritual bark.

To my mind, it is a mistaken idea, that, as a body, we are at all responsible for the views entertained by any individual who may happen to be elected president for one year, of a national spiritual convention. If I remember correctly, it was near the beginning of the late war that a spiritual national convention elected a democratic, pro-slavery judge to that imposing position for one year. Probably nine-tenths of those who elected him were anti-slavery in sentiment, but did not consider themselves at all compromised through his political views.

In electing a person to preside for one year, as chairman or president of a society, nothing more can be intended than to say the individual is competent to preside as an officer in that position. Fortunately, the Spiritualists have no creed or church to be damaged by the idiosyncrasies of any one. If we had just thirty-nine articles of faith, and one of them read: "We shall be changed in a moment, in the twinkling of an eye, at the last trump," and the presiding officer should man-

nipulate it to read, that "we shall all be hanged in a moment, in the twinkling of an eye, at the last trump," then we might very justly become alarmed, and take up arms in defense of our faith. Thomas Jefferson was so heretical that he took occasion to say that it made no difference to him "whether his neighbor believed in one God or twenty; it neither picked his pocket nor broke his leg." He neither believed the Scripture whole story, nor quite story; and yet what Orthodox democrat ever thought of refusing Jefferson a vote on that account?

If a political party has just so many planks in its creed, and a presidential candidate should be so obliging as to say that he would abdicate his personality, and thereafter be nothing more or less than that which might be expressed in the given number of planks, then the unity would be so complete, so full, that the high contracting parties might very justly feel grieved in view of any unfriendly divergence.

But the Spiritualists make no such contracts; there is no Spiritualist in this country responsible for the opinions of another; and, of all the people in the world, they are the least likely to be led.

If there are men or women who have funds to give to advance a glorious cause, they may not do better than to pay them out in this spiritual movement; but if it is personal ambition, or simply individual axes they have to sharpen, then they would do better elsewhere, as we have many men and women who read and think for themselves. We cannot be caught with lasso, greenbacks, or legendein.

A few may swing, for the time being, a little too far this way or that, but they will be likely to take a second thought, and gravitate to the plane of reason and common sense. It has been so in the past, and so I think it will be in the present and future.

The lady broker who is causing a ripple just now, is certainly very radical on certain points; but the truth in the matter, it may be presumed, lies somewhere half way between the conservatives and the lady broker; and out of the commotion the happy medium ground may be reached. But she is as powerless to move the mass of the believers in spirit communion, in any improper direction, as she is to stop the downward flow of Niagara with her finger.

MARY F. DAVIS vs. UNIVERSOLOGY.

Still the old question, "Which was first, the egg or the chicken?" Perhaps "More Preponderance" will settle the question for each person when the hour of illumination shall come.

I sympathize with Mrs. Davis in her earnest resentment against male dominance, etc. I too have feared that, after all, perhaps the key to the reconciliation of seemingly antagonistic elements had not been found; but a careful study of the basic outline of universoology has convinced me that Mr. Andrews has discovered the law of justice as between man and woman, and that it will only be necessary for Mrs. Davis to learn the full import of the formula, "More Preponderance," to satisfy her that she has too hastily decided against Mr. Andrews in this matter.

If, after an hour's conversation with Mrs. Davis, I should come to the conclusion that her head governed her heart; that every impulse and emotion was critically inspected and approved of, before being coined into words or embodied in acts, she would accept my statement as complimentary, as showing the cooperation of the wise head with the loving heart; or, if, on the contrary, I should say that her heart ruled her head, that her heart suggested what the head should translate into words or deeds, she would still feel compensated by the implied cooperation of heart with head. In either case it would be the "More Preponderance" of the one or the other.

No indignity is intended the head when we call it cool; and none is intended the heart when we call it warm—both are vitalized and fed by the same life-giving current. The head brings its contribution of cold calculation; the heart its warm impulse to blend them for the general good. Again, the right side of the human body may be called the positive or masculine; and the left, the negative or feminine side. Now, while we distinguish one from the other by these namings, we do not discriminate unjustly, as against or in favor of either. While the left side may be said to be representative of the heart, and the right side representative of the head, each is entitled to equal consideration; either is incomplete without the other, and although custom has insisted upon the special training of the right hand, to take the precedence in all activities, still the exceptional left-handed persons prove the possibility of substituting one hand for the other, or of using either indifferently, as with those persons called ambidextrous. This and many other examples establish the underlying unity of Nature in the midst of the diversity which coincides with sex.

Mr. Andrews makes exact analyses of apparently conflicting elements for the purpose of demonstrating the inseparable relations existing between them, the necessity for their antagonizing and interblending to secure that very reciprocity and even-handed justice which the past, in its ignorance of the true nature and relation of the masculine to the feminine, has denied to woman.

Mrs. Davis, from my knowledge of her character, is too earnest in her love of truth to wish to misapprehend so strong an ally in the cause she has at heart as Mr. Andrews proves himself to be in his scientific demonstration of the underlying law, or inherent necessity of justice in all human affairs; and it becomes the duty of every one who works to dispel ignorance, and consequently injustice, to study the Basic Outline of Universoology, to master the fundamental principles there enunciated—as they must study and understand the rules of arithmetic before denying their efficiency in solving problems. A mere superficial reading will not enable the reader in either case to judge of the power here placed within reach of the careful student.

A Herculean work cannot be accomplished by the ignorant application of force in the physical world, but wonders are achieved when the screw, the lever, the power of steam, electricity, etc., are discovered and applied. Mr. Andrews, in his Basic Outline of Universoology, has presented to the moral and spiritual world the intellectual screw, lever, etc., which will revolutionize methods and make possible what hitherto has been impossible.

Mr. Andrews's discovery of the relation between apparently antagonistic elements, furnishes the impregnable basis upon which a true society must be constructed, to render individual ignorance, aggression or hate operative. Thus his discoveries enable us to see that, from the masculine point of view, the egg may be first in order, and from the feminine point of view, the chicken may be first; in either case, reversing the positions or points of aspect, the first shall be last, and the last first.

Yours respectfully,

MARY A. LELAND.

No 970 Sixth avenue, New York.

Foreign Correspondence.

ENGLAND.

BY J. H. POWELL.

Mr. Spurgeon on Modern Thought—Prof. Pepper's Essay on Spiritualism—Paid Mediums—The late J. W. Jackson—Gerald Massey's Lectures—Testimony to Mrs. Everett.

Mr. Spurgeon, the great gun of Orthodoxy, has just gone off with a loud report on modern Free Thought. At the annual conference of the Pastor's College, he fired away at the gigantic foe; but I think I may assert that his heavy shot did not wound the Goliath of Thought—much less kill him. Hear him: "I have been censured by a certain paper for having spoken hard things against the modern school of thought. I will only say that, if I have uttered anything that appeared hard, it was intensely soft and gentle to what I would say if I knew how to say it; for I had no feeling toward it but that of inextinguishable hate. I love the men, but pity their mistakes. I respect their characters wherever they are respectable men—and, generally speaking, they are so; but I regard the modern school of thought as being Satan's principal instrument for undermining the citadel of Truth. Many of these men are using the arts of Jesuits; for some hold views contrary to the churches over which they preside, while others do not scruple to take texts and preach from the Bible, in whose inspiration they do not believe. Toward them I have the same feeling as God has toward evil; only I cannot feel in the same infinite degree; but if there is any quality they can cling at, I trust they will say it, and feel flattered by their contempt, and gratified by their animosity."

Mr. Spurgeon thus fights the progress of Thought, and wastes his powder. The waves would not recede at the bidding of Canute, neither could Mrs. Barton sweep them back with her mop. The world is a thought, never in accordance with law. Persecute the Galilees—what then? It will move. Poor Mr. Spurgeon! the devil haunts him perpetually, disguised in the robes of honest opinion.

Poor Mr. Spurgeon! he has discovered, in the growth of Free Thought, the cause of the church. If he does not say so, his language implies it. The signs of the times are promising for the liberal-minded and good for humanity.

The fire of Spurgeon is less than the power working without the temple. We should be a sorry set of fanatics if Spurgeon's gospel became our spiritual daily. What is the use of the world with Elder Knapp, Henry Morgan, or Parson Fulton. God save us from the necessity!

Spurgeon is the most popular of English divines. In this respect only does he resemble Beecher; there is no mistaking the one for the other. Spurgeon is a theologian fossil. He is imbedded in the old-fashioned faith, and is a little honest of digging him out and rubbing the crust off of him. He has neither Beecher's grip of thought nor capacity for expansion. Spurgeon belongs solely to the night. Like the bat, he is out of his element in daylight. Beecher, on the contrary, exults in sunlight, although he does not always show it. To drop metaphor, the one is always seeing the devil working damnation for the multitude, in and out of the churches. The other sees his satanic majesty bound hand and foot, and even disposes his omnipotence. We have hope with Beecher, none with Spurgeon. Modern thought molts and is molting in degree by the Beechers, who is left only the protean, into which the Spurgeons. Still the world moves, and the "Banner of Light" circulates.

Prof. Pepper has left the Polytechnic Institute and gone to the Egyptian Hall, which interiorly has been tastefully redecorated, where he is advertised to make the eyes of the folk of the other "mediums" with his "mediums."

I am indebted to "The Spiritualist" for a report of the Professor's opening lecture, from which I learn that he intends to show no mercy to the class of mediums who make money by their seances, whilst he promises respectful treatment to those who do not. He is a scientific and respectable leaning toward it, or upon it. Indeed, he goes so far as to say that he is ready to investigate, in a candid spirit, providing certain conditions are observed. That is, I suppose, he does not intend to sit in the dark again, or to touch a lady thrice, at a seance he attended, as he has been doing, or to perform two dry dances, and heard her declare that the dear spirits had touched her each time.

No doubt the Professor has a comical side to his nature; but he should know that deception, practiced at a seance, is in the highest degree reprehensible, and no one, especially of the cultivated and scientific stamp, with a decent amount of self-respect, would be guilty of it. Prof. Pepper ought to respect the deceptions of the spirit-circle, or keep away. He has no compunction for the act, since he makes public capital out of it.

His strictures on paid mediums come with bad grace from a man, who would stop his scientific experiments if he were not to empty his pockets. I hear from others beside Prof. Pepper a great deal said against paid mediums, but, in the name of all the properties, are the Archbishop of Canterbury and Prof. Pepper—the one in the name of Religion, and the other, Science—to relegate paid mediums to their proper place, and to respect the introduction of a friend. The thing is simply absurd. Spiritualism can no more be sustained without paid apostles, than all the other systems of belief. Instead of advocating "advice gratis" from mediumship, I call for more liberal recompense than the multitude of mediums obtain. It is a shame to see a man, who is a student of the phenomena to encounter upon the medium's vitality and time, and then, with scarcely a "thank you," leaving her to the wolf of hunger, or the still worse despondency of "hope deferred." Two or more visits were paid by a lady from the West End to one of our mediums, who received from her one shilling a visit, and respect of the introduction of a friend. The lady asked the medium if he ever went to persons' houses to sit. "Yes, if it was made worth my while." "Would he come to her on a certain day and be in time for dinner?" It was arranged. The day appointed, found our hopeful medium at the fashionable residence. Dinner over, the lady said to the medium, "I have come to see you, and I have brought you a present." The lady then handed him a box, and he said, "I have brought you a present, and I have brought you a present." The lady then handed him a box, and he said, "I have brought you a present, and I have brought you a present."

When the medium is turned into green cheese, and Prof. Pepper refuses to take fifty here for exposing Spiritualism, or man's Darwinian ancestors reappear on the earth, then, and not till then, will mediums cease to receive pay for services rendered.

Prof. Pepper thinks that Spiritualists who "perform" for the sake of money should be dealt with in a court of law. What next? What is good for the goose is also good for the gander. Suppose the exhibitors of sham spiritual phenomena were brought to justice? Where would Prof. Pepper be? Mediums would sing another song in that case. "I am a student of the phenomena," I mean, I am a philosophical spirit; meet me in the presence of two medical men who shall address you, and you shall put on a garment I will give you, through which we can see your arms and bones, and then let us see if we can get raps."

This is a moderate demand for a scientist who went to a dark circle and touched a lady thrice with two of his fingers, but it is a step in advance, considering the Professor's former attitude toward Spiritualism. There was a time, in my recollection, when Prof. Pepper turned his back against investigating Spiritualism, when the opportunity was offered him, asserting emphatically, "I do not wish to be concerned."

Mark now the changed aspect in his demeanor, and pray don't overlook the silliness of the conditions he dictates. Does he want two medical men to frighten away all spirits, or to disturb the medium's passivity? If no manifestations took place, under the Professor's conditions, what a very figure they would cut with her bones and arms exposed! Here is a chance for our lady mediums. Who among them is ready to allow the two medical men to address her and put on the patent-rap-proof dress of Prof. Pepper's own invention. Truly science is presenting us with marvels every day. Nothing surprises us since

the Professor has taken to lean just a little on the side of Spiritualism. Who will take the trouble to convince him that his counterfeit representations are about as much like the genuine as doggerel is to poetry.

In the meantime the world must wait to see the fresh display of the Professor's exhibition. He will answer if he does not convince, and he ought to be well paid for it.

Some months ago I mentioned that Mr. J. W. Jackson was preparing to start a new Mesmeric Infirmary, to meet a great want in London. He was unfortunately unsuccessful. The work, if accomplished, must now fall into other hands, for the same death has lately delivered Mr. Jackson from his earthly work. He was for many years a valiant worker in the field of mesmerism, and will long be remembered with kindly feelings by those who labored with him. The truths of Spiritualism came to him late, and he was unable to contribute much in its behalf. He was a member of the Anthropological Society, and contributed some valuable papers to the Society's "Reports." He wrote for seven years in Human Nature many interesting articles on Creation and kindred topics. His death was unexpected by his friends, and caused much sympathy. A fund is being raised for the support of Mrs. Jackson, who has been invited to deliver four lectures at St. George's Hall by a committee of the leading English Spiritualists. He will commence the course Sunday, May 12th, and will be sure to have full houses, as great exertions are being made in his favor. It appears that he is a Spiritualist of fifteen years' experience, and since that time our correspondent has had the pleasure of weekly receiving written expressions of her continued care and loving guardianship—her messages being freighted with comfort and cheering power.

I hear of two operators independent of Mr. Hudson who have succeeded in obtaining spirit photographs with the aid of mediums.

A piano forte and a sewing-machine have been graciously presented to Mrs. Everett, whose wonderful medium powers have attracted many hundreds to her seances during several years. Mr. S. C. Hall, the author and editor of the "Art Journal," presided and made a speech on the occasion. Speeches were also delivered by Mr. Andrew Leighton, Mr. Shorter and Mr. Theobald. It is pleasant to know that there are a few liberal minds in this country who manifest their appreciation of mediums in a more substantial manner than giving them dinners simply for their services.

179 Copenhagen street, Caledonian Rd., N., London, April 16th, 1872.

Banner Correspondence.

New Jersey.

VINELAND.—Uri N. Merwin forwards a somewhat lengthy account of the transition from earth to spirit-life of Frederick K. and Laura K., son and daughter of Martha J. and Edward P. Merwin, from which we extract the following information:

Frederick K. died of consumption in Carthage, Mo., Jan. 28th, 1871, at the age of twenty-three years. The family had removed thither from Ohio, but the change of climate was not conducive to his health, as was hoped, and he sank gradually. Three months before his decease he lost his voice, but was cheered by the activity of his spirit vision, he often whispering that friend and family were near him. The hour and day of his separation from his mortal body were correctly predicted by Mrs. Holden, (a medium)—being revealed to her in a dream—and by the spirits, who told the invalid that he would pass on Jan. 28th. Great interest existed among the skeptics as to whether this doubly-confirmed prediction would prove true—which it did.

In the absence of a regular speaker poems were read at the funeral, and "He has crossed the shining river" was sung. The controlling spirit of Mrs. Colfax (a medium present) said that he would manifest himself on the 27th of February. Whether he arrived the friends are not sure, and received satisfactory tests of his presence in spirit, and a happy welcome. In April following C. Fannie Allen was in Carthage, and preached a funeral discourse from the text: "He is not here, but has risen," which was followed by a poem, "The Grass is the Hillside," alluding to the resting-place of his physical form on a "hillside" on the banks of Spring river.

On the day of his funeral Mrs. Colfax predicted another death in the family within one year, which was verified by the translation of the sister Laura K., aged twenty-two, at Neodesha, Mo., December 31, 1871. She was employed as a teacher of the school-room of her brother's deceased in teaching one of the public school at Carthage. E. V. Wilson being in that neighborhood, lecturing and giving tests shortly after her decease (hemorrhage of the lungs) began to tell upon her system, described her brother to her, and gave the following messages from him: "Tell me what to keep away from the school-room this fall." She readily perceived that her work was accomplished, as her brother had seemed, since his decease, to be her constant spirit companion, and she had the utmost confidence in what he might say to her. Just after losing his voice he made a goodly number of visits to attract the attention of those around him; and this signal was often repeated when she was present, so loudly in the school-room sometimes that others heard it. Through the advice of Mrs. Robinson, of Chicago, she visited her friends in Ohio in August. The family meanwhile removing to Kansas. Her health now failed rapidly; she was brought to her new home by her mother in November, and suddenly expired at noon on the 31 of December. The bereaved parents are sustained by the knowledge that their loved are only gone on a little while before, and thank God and the good angels for the glorious philosophy of Spiritualism.

Connecticut.

DEAR BANNER.—In this conservative old city of New London I have lectured one Sunday, and am to lecture another in the Universalist Church. Had quite a good audience last Sunday, and the people seemed interested and pleased. Some earnest souls have raised money enough to have a few lectures, and give the church an airing and make the members with the holy truths gleaned from the field of reform. It has not been opened before since I was here a year ago this month, when I lectured two Sundays, as I am doing now. Mr. Bullard, of Plymouth, kindly released me from my engagement there for the last Sunday of this month, and I am to speak in Norwich, Providence, R. I., where I hope to see a new energy aroused among the people, causing them to be as earnest as in days gone by, when angel Achaz W. Sprague stood as a queen of power, giving utterance to her grand inspirations and prophecies, amidst the noise and din of bands of marching multitudes and flashing fireworks, as Stephen A. Douglas was escorted to the hall, on his electrifying tour through that city. Then and there did she prophesy the past war, that has lifted the negro race from the plane of brutes to the inheritance of men; and then and there did she prophesy that woman would rid the world of slavery, and legislate with man upon the important needs of long-suffering humanity. The first has been fulfilled, and the latter will be, though it come through war; for the voice of God hath promised it, and the aspiring souls of women demand it.

During the month of June my friends will address me at the home of Josiah Simmons, Providence, R. I., July and August I shall bid to the mountains of my native State, to spend the time with my own precious mother, father, and grandmothers, now in his eighty-ninth year, brother-in-law and sisters, with a thankful heart, that while other hopes of life have been blighted, other idols have turned to dust and ashes, beneath the homestead roof still beat the true hearts of undying affection, anxiously waiting for the wanderer's return. Address me Bridgewater, Vt., during July and August.

For truth, justice, fidelity to all good, equal rights based upon the "golden rule," I am yours in earnest,
M. S. TOWNSEND HOADLEY.
New London, May 17, 1872.

Massachusetts.

FALL RIVER.—J. Wm. Fletcher, under date of May 13th writes: The Spiritualists of this city are about to enter into the season of the meetings have been conducted very successfully during the winter, and are to continue until July, when they will close during the warmer summer months. Much credit is due to Dr. C. R. Wilbur and Benjamin Wilbur, seconded by the aid of

kind and liberal friends, for the success of the meetings. Miss Nellie L. Davis, a young lady of rare literary attainments, is quite popular here. Mrs. Clara A. Field, of Lowell, has met with great success in this place, calling forth, in the evening especially, large and appreciative audiences. Other speakers of like merit have, in their turn, performed their part acceptably.

Pennsylvania.

PHILADELPHIA.—O. L. Ingraham sends an account of his spiritual experiences. He says he has, within the last year, been more strongly attracted to the fact of spirit return, and led to a larger appreciation of the work done by the Banner of Light than ever before. Within the time mentioned, he was so fortunate as to obtain written communications from spirit-friends, through the mediumship of planchette—the writing being accomplished in the presence of his two youngest children. He at first put little heed to their assertions, that they knew nothing of how it was done, but, finally, joining the party, discovered that the lines were traced by no one present—at least, visibly so. He could not deny this evidence, presented within the sacred circle of his own home, though he had been skeptical to that given through public mediums, but little heed to their assertions. His wife, who a few months since passed on, and who was not so thoroughly convinced as himself on the subject, remarked, just before her decease, that, if possible, she would return and manifest. In a brief time after her transition from mortal to spirit-life, she gave evidence, through a medium, of her true identity, existence, and since that time our correspondent has had the pleasure of weekly receiving written expressions of her continued care and loving guardianship—her messages being freighted with comfort and cheering power.

Utah.

SALT LAKE CITY.—H. E. M. Brown, writing from this place, May 11th, says: "Thousands" here are looking out of the Mormon Church; some have gone out; now they are asking the way to the spiritual kingdom. They are mostly on the plane of manifestations; they want to see, more than to hear. A good physical medium would find work and a large number of people in Ogden, Mr. Foster, the Davenport, and Dr. Slade would do well to come this way. In Ogden there is a small society of Spiritualists. They have invited a speaker for a year, but the call is physical demonstrations.

There is a good society in this city. F. L. T. Harrison and William Godby (the one named, the other unnamed) were first in the Mormon Church; they have joined the "Gentile" ranks, till the Church of Humanity is strong in numbers, ready to fight the battles of the Lord.

But the call is facts—tests. O. H. Congar, M. D., has been elected President of the Salt Lake Society—the right man for the right place. Being a medium wishing to be in the Mormon Church, they have joined the "Gentile" ranks, till the Church of Humanity is strong in numbers, ready to fight the battles of the Lord.

Ohio.

LOYSVILLE.—A. D. Youm sends us his greeting as a new convert to the spiritual philosophy. He gives an account of his attitude for the light given him as regards the future destiny and present duty of man. He says, in concluding: "It is safe for me to say that down deep in the souls of this community—even below the first-prize bottom of Theology—lurks a germ untarnished, awaiting the quickening influence of the knowledge that is to come. A multiplied testimony of the spirit's power. If some of the dispensers of truth could but pass this way while sowing their seed, I would be responsible if it failed to germinate and flourish into a mighty harvest. I have known the Banner's mission for some years, though I paid little heed for the knowledge until recently. I am now a member of the class watching anxiously for its weekly visits, and our humble home now boasts both a 'new Banner and a new Light.' Enter me upon your list for life, and if additional assurance be wanting to entitle me to the full honors of the term, compel me to swear anew my allegiance to our cause every twelve-month and collect your dues."

Illinois.

JEFFERSON CO.—William A. Thompson says that he has been for some time a reader of the Banner of Light, and gains much comfort—as well as the members of his family—from its columns. He is a member of the Mormon Church, as a study of its claims demonstrated its unreasonableness; so he became a Universalist, from which faith he was, after awhile, attracted by the sublime revelations of Andrew Jackson Davis's Harmonical Philosophy. While standing as an outcast—religiously speaking—in the world, Mr. Thompson feels that he is in the country, and that he is surrounded by those congenial souls who have preceded him to the better life, and who now, as old age gathers upon his physical frame, are waiting to meet him in the beyond. He has no word of condemnation for those who denounce either himself or the followers of the faith he has espoused: "They are sure to follow the way of progression some time." Many liberal-minded men and women exist in Southern Illinois, and a reliable test medium could be secured, much good for the cause would be compassed in that section.

Nebraska.

DECATUR.—Morris Quigley, writing recently from this locality, says that circles for spirit communion are regularly held in the country, excellent and convincing manifestations—among them the slate and pencil test (a Dr. Slade—occurring therein. Two years ago there were two Spiritualists in the town; the increase in numbers and interest our correspondent ascribes wholly to the test circles, which to his mind surpass the lecturing phase for the overcoming of the prejudice and ignorance of Orthodox bigotry. He counsels Spiritualists everywhere to look to and cherish the phenomenal phase of their philosophy, and wishes the Banner of Light could be printed on parchment, that each number might continue through all time.

New York.

ALBANY.—Mrs. Hattie M. Chapin writes May 11th, giving a brief account of spiritual matters, and the efforts making by her friends to add to the interest of the meetings. She speaks highly of the manifestations witnessed by her at seances recently given in Albany, by Dr. Henry Slade, which surpassed anything she had previously seen.

THE VISION OF THE SNOW.

"She has gone to be with the angels,"
Sothey had always said
To the little questioner asking
Of his fair, young mother, dead.
They never had told of the darkness,
Of the sorrowful, silent tomb,
Nor scared the sensitive spirit
By linking a thought of gloom
With the girl-like, beautiful being,
Who patiently from her breast
Had lain him in baby-sweetness,
To pass to her early rest.
And when he would whisper—'Where is she?'
Missing the mother-kiss,
They answered—'Away in a country
That is lovelier far than this;
A land all a-shine with beauty
Too pure for our mortal sight,
Where the darling ones who have left us
Are walking in robes of white.'
And with eagerest face he would listen,
His tremulous lips apart,
Till the thought of the Beautiful Country
Haunted his yearning heart.
One morn, as he peered from the window,
A miracle of surprise,
A marvelous, mystic vision
Dazzled his wondering eyes.
Born where the winter's harshness
Is tempered with spring-like glow,
The delicate Southern nurling
Never had seen the snow.
And clasping his childish fingers,
He turned with a flashing brow,
And cried—'We have got to heaven,
Show me my mother now!'

There is no real life but cheerful life.—Addison.

and will be forwarded to their address on receipt of the copy containing the advertisement, marked:

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

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

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, JUNE 1, 1872.

Office in the "Parker Building,"
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BOSTON, U. S. A.

THE AMERICAN NEWS COMPANY, 15 NASSAU ST.,
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WILLIAM WHITE & CO.,
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LAWYER. H. WILSON, ASSISTANT EDITOR.

For terms of subscription see sixth page. All mail matter must be sent to our Central Office, Boston, Mass.

Letters and communications pertaining to the Editor's Department must be addressed to the Editor, and not to the Publisher, and must be sent to the Editor's Office, not to the Publisher's Office.

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means entirely cut off between the copper vessel and the board, the power of muscular control is thereby completely eliminated.

Your correspondent is correct in which I refer to an early and imperfect form of the experiment, and you thereupon comment on these passages, speak of well-known hydrostatic laws, and give calculations, as if my published experiments in question really afforded any grounds for severe remarks.

It is much to be regretted that you should have selected from my pamphlet two passages occurring on page 28, and should have omitted to read the few lines which connect these passages; otherwise it must have been apparent to you that your self-evident exposition of a well-known hydrostatic law had no bearing on the case in point. Let us study the deficiency. The following paragraph, from page 28 of my pamphlet, fills up the gap between the two passages you quote: [An illustration is here inserted in the original, with references which cannot be reproduced in its absence.] "On the board, exactly over the fulcrum, is placed a large glass vase filled with water. A narrow iron stand on the edge of the board, with an arm and a ring in which rests a hemispherical copper vessel, perforated with several holes in the bottom. The iron stand is 2 inches from the board, and the arm and copper vessel are so adjusted that the latter dips into the water 14 inches, being 3 inches from the bottom of the vase. A weight of two pounds is suspended from the stand, shaking or striking the arm or the vessel produces no appreciable mechanical effect on the board capable of affecting the balance. Dipping the hand to the full extent into the water does not produce the least appreciable action on the balance. As the mechanical transmission of power is by this means entirely cut off between the copper vessel and the board, the power of muscular control is thereby completely eliminated."

I venture to think that had you read the above connecting link between your two quotations from my pamphlet, or had even noticed the parts I have italicized, you would not have written that under such circumstances a man would be present to exert on the lever when the hand is dipped in the water an undoubted fact; whether it produces the effect in question or not, depends on the sensibility of the apparatus and the placing of the vessel. A displacement of 3 cubic inches of water would exert a pressure which, if directly applied to your machine, would be equal to 630 grains; the extreme pressure of your imaginary psychic force being, according to your own statement, 5,000 grains.

I have preferred to quote from the reprint of my paper in the "Quarterly Journal of Science," for October 1st, 1871, as your citations appear to show that you have derived your information from that source. In my original paper, published in September 27th, 1871, the paper to which Dr. Carpenter and yourself referred—the same experiment is described in almost identical words, and is, moreover, illustrated with photographs of the apparatus. [Another diagram is here inserted.] But why refer only to the water-contact experiment? The true explanation of the case, which will reconcile all the indisputable facts, is how does the well-known hydrostatic law account for experiment 2 on p. 29 in which the vessel of water was removed? Or experiment 3, in which the force acted through a space of 1 foot? Or experiment 4, in which the force acted at a distance of 3 feet? Or experiments 5 and 6, in which another kind of apparatus was used, and the force likewise acted at a distance?

The only sentence in your letter bearing in any way on my actual experiment is the last one, in which you say, "I cannot see what part you intended the water to play when you subsequently placed the vessel over the dead point, and it appears to me that the contact of the water with the force acting according to physical laws should produce the motion of a lever by acting on its fulcrum." In this I entirely agree; I, too, cannot see the part the water played; nor can I trace the analogy between the psychic force and a force acting according to known physical laws. Yet the facts recorded in my pamphlet are irrefragable, and that I remain yours truly, WILLIAM WHITE.

Sir Charles Wheatstone, F.R.S., &c.

Female Doctors.

A "Woman Medical Student," who is on the eve of leaving Boston to pursue her clinical studies elsewhere, communicates with the Herald respecting her views and feelings, and in a vein calculated to make some of our favored citizens not altogether satisfied or happy. She says: "During the past fortnight I have waited, expecting every day to hear the reply of the trustees of the hospitals here to the question of allowing us access to the women's wards, which was left to their decision last spring; but no decision comes from them. I should think common civility required them to say something." And then she goes on to say that from her window she sees "whirlwinds of Harvard medical students rushing in and out of the hospitals, receiving all the advantages there for which we women students have vainly pleaded." She follows up her statement with this appeal: "Gentlemen of Boston, go out some morning and take a look at these young Harvard students, and see if you think they propose to become such men as you wish to have at the bedside of your wives and daughters during all the sicknesses they may be called to pass through."

Further than this she goes, appealing to the young men, asking them to go and take a look at these same Harvard students, and decide whether you prefer one of them to attend the young wives whom you expect some day to take to your homes, to seeing at their bedside an intelligent, well-educated physician of their own sex. Then if they decide not, she appeals to them with much force to open the doors of the hospitals for the advantage of the sex, that women may be prepared to attend their wives whenever they need the aid of a physician. The writer says she leaves for New York; and if, while there, she sees by chance any medical women looking for places to do kitchen work, she promises to direct them to the Superintendent of the City Hospital of Boston, because he happens to be the only one possessing authority there who has expressed a willingness to admit women medical students on any terms. She honestly thinks he ought to be patronized. "Anybody can comprehend the meaning and pith of the lady's protest and appeal. It should bring a blush of shame to the cheeks of the trustees of Harvard Medical College that they are so much behind the age and its advancing spirit."

An Incident.

A late number of the Portland (Me.) Monitor contains the following interesting phenomenal item: "A few days ago, while our friend Todd was relating to a gentleman the statements of Mr. Thos. R. Hazard in relation to the wonderful manifestations at Moravia, N. Y., a well-dressed stranger interrupted him by asking if he 'believed that story.' Mr. Todd, expecting controversy, gave an evasive answer, but said he was inclined to believe it. The gentleman then said, 'I have just come from Moravia; I was there ten days; I never claimed to be a Spiritualist; but while there, my mother appeared to me distinctly, and talked with me, and I knew I was an utter stranger to all present. Probably you could not make that man believe that it was the work of the devil.'"

Massachusetts State Spiritualist Association.

Let no one interested in the progress of free thought forget that on Wednesday morning, afternoon and evening, May 23d, this Society will hold a meeting at Elliot Hall, corner of Elliot and Tremont streets, Boston, Mass. The morning session is called for 10 o'clock. The election of officers will take place, and business of interest and importance is to come before the meeting.

Some True and Good Words.

In the Religious Magazine for January, Rev. E. H. Sears undertook a somewhat broad and liberal survey of the "Strength and Weakness of Modern Spiritualism." He styled it a faith "everywhere spoken against." After recounting the most and worst that has been or can be said against it, he observed: "And, lastly, this faith has had one blessed power whatever its influence has been. It has produced a deep and radical change in the manner of thinking and talking of death. If anything has cast an awful chill over Christian homes and hearts, and seemed to destroy or falsify their faith, it has been the presence of death. After eighteen hundred years of Christian light, we tremble with terror on the edge of the grave's awful abyss, and are filled with speechless agony whenever the hand of death is laid on one we love. Death always seems a fearful break in Nature, almost a return to chaos. We speak of the dark, mysterious valley only in terrified whispers. Now all this cannot be said of those homes and hearts where Spiritualism is the earnestly accepted faith. I have heard these people talk so rationally, so naturally, of the other life, that death seemed to have no dominion over them. With them death is almost an obsolete word. They only speak of 'going out of the form,' of 'going to the Summer-land,' of 'going to the other side.' Even their children live in the golden atmosphere of hope and trust, and learn to talk of heaven as only the upper chambers of their earthly home."

"As I go into the old churchyards," continues this writer, "and see, keeping watch over the graves, the grinning death's head cut in stone, I think of those unknown thousands buried under the mighty Rome, many of whose simple graves bear only the touching words—'Asleep in Jesus.' And then I pray for the help of any faith that can take away from the human heart the awful fear of the grave, and bring back to the church of Christ the joy and trust of his early disciples. The faith that can do this should be welcomed by our hearts as a glorious instrument of the divine religion of Jesus Christ. Sweet as well as true words are all these, and out of the heart of a man who is in quest of the substance. They constitute a fit admission of a fact which is not to be dismissed with sneers, or covered up with silence. There is testimony from experience, from one who has been tried in the furnace of life and religious theories; and it supplies the very want which existence is recognized: in one way and another, by all professed Orthodox believers. They all admit that they are not yet satisfied, but they will not allow that Spiritualism has discovered the blessed secret which will fully compensate for all their disappointment and grief."

A Fit Reply.

We were most agreeably surprised to find in a paper so far away as Montana Territory—the Helena Gazette—the evidence of a sturdy religious independence that is worthy of imitation nearer home. Not that we do not look for independence as a quarter for, we assuredly do, but it was an agreeable surprise to discover, in a recent issue of a Journal so far away, a spirit of revolt against the demands of modern Orthodoxy, that contains the promise of a state never to be shackled by the provisions of such a convention as that which was held several months since in Cincinnati. It appears that some one of the super-serviceable set who run that remarkable body of delegates, sent the same busy circular to the Gazette which was dispatched to about every other newspaper office in the country. It requested the Gazette to lend its influence to aid the proposed amendment to the Constitution, recognizing Christianity as our national religion. It speaks of the "call" issued to catch sympathy of a certain class, styling them all "political preachers," and says they are "a tribe it has always heartily despised." That is plain and good.

After fairly stating the four points named in the circular, to which its attention was particularly invited, it goes on to say with the right spirit: "We have no sympathy for any movement for the establishment of a national or state religion. We get along well enough without one, and we certainly would oppose any change in this respect as earnestly as the one early democratic leaders when this idea was proposed in their time. We regard it as a movement to bring some worldly preachers, who wish to forsake their calling and obtain political preferment, into prominence, and we have no sympathy or respect for such men." "We want no religious party politics. If anything could break up the Government, such parties would." And it refuses to touch the movement—to state the names of the signers to the circular—to have anything to do with it, and on these good solid grounds. Every paper to which the circular has been sent would take the pains to speak out in the same straightforward way, we should soon have this discussion brought to the surface, and there is where we want it.

The Leaven Working.

The daily press throughout the country is bearing the story of the feverish unrest existing among the laboring classes, not only in the United States, but in Great Britain and Continental Europe. Causes are at work which portend of grand results to follow. The true lover of his kind must see hopeful omens in the activity with which the sons of toil are endeavoring to arrange some plan for their improvement on the mental and social plane.

As we go to press we learn that the strike of the trades in New York for the eight-hour system is an established success, the master carpenters, masons, bricklayers, plumbers and cabinet makers having acceded to the demand. Movements are on foot for the production of similar action on the part of the horse-shoers and general laborers. So widespread among the employing class has become the dread of the combined efforts of the employees, that the master masons of Chicago have resolved that they will sign no contracts hereafter, unless they contain a provision exempting the builders from all damages in case of a general strike.

While we are of opinion that some better method than "striking" will yet arise for the amelioration of the laboring classes, yet this sign of awakening interest in their condition among themselves, even though seeking a semi-violent form in its expression, is better to look upon than the solemn *vis inertiae* of despair.

A Slip of the Pen.

In a recent issue of the Banner of Light, we took occasion to refer in a commendatory manner to Dr. Dio Lewis's new work, "Our Digestion; or, My Jolly Friend's Secret," but unfortunately at the close we stated that it was published by Lee & Shepard of Boston. This firm are well known as enterprising and tireless in the production of new delicacies for the public reading appetite; but in this case the honor belongs to George Maclean, Publisher, 733 Sansom street, Philadelphia, Pa.—Boston office 3 School street. The work is for sale only by subscription.

Prohibition and Principle.

In a recent issue of the Golden Age, Mr. Tilton takes occasion to oppose the position assumed by Mr. Wendell Phillips on the subject of temperance, with the vital consideration that what we turn over to the law to do for us is only so much taken from our moral strength. Mr. Phillips had been quoting, in a recent address, the appealing remark of a rich drunkard in Illinois, that, if somebody would give him the resolution to pass an open door that led into a drinking saloon, he would share his wealth with him to-morrow. Now, said Mr. Phillips, no one but God can plant that resolution in such a man; but here is one thing that law can do, and that is, to shut that door. The Golden Age admits that this is the very question to answer, and asks if the shutting of that door by law is not directly in the face of republican institutions. It argues the matter: If it is the law that steps in to shut the door of its temptation, suppose it were his particular temptation to steal, to fight, to lie; should the law make it its business to go about shutting up the facts that excite him to transgression?

"Perhaps," says the Golden Age, in continuation, "the Almighty might have made a world without a single temptation in it, as he might have made one in which nobly will fall down. But, in this world, temptation seems quite as essential for the development of manhood as the law of gravitation for material ends; and to try to abolish the one is quite as fruitless, not to say foolish, as to attempt to expunge the other from the constitution of the globe. It is not the temptation that we must remove, but the weakness of principle, the moral inertia which tumbles into them." How profoundly true that all is! Plain and easy sailing never would make men of us. We require rough usage in order to get proper temper and tone. Many must succumb, we know, and lamentably fall away from the high privilege of victory; but they have no greater obstacles to overcome than others, though their conditions may be less favorable. Is it not, then, the duty of true reformers to try and establish better conditions for them? To attempt to remove the obstacles is beginning at the wrong end.

Announced Spiritualist Meetings.

By reference to our sixth and eighth pages it will be seen that the advent of the summer days is the signal for the renewal of those pleasant and profitable convocations, for which the followers of the spiritual philosophy have already become noted.

The Vermont State Spiritualist Association will meet in Quarterly Convention at Stowe, on Friday, June 28th, and continue in session three days, closing Sunday, June 30th. Able speakers will be in attendance.

An Anniversary Meeting of the Spiritualists and Friends of Progress will be held at the Free Church in the village of Surgis, Mich., commencing on Friday, June 14th, at two o'clock P. M., and continuing until Sunday evening, the 16th.

A Quarterly Convention of mediums, speakers and others, for Western New York, will be held in Union Hall, Danville, on Saturday and Sunday, June 1st and 2d.

The Progressive Spiritual Society of Shell Rock, Iowa, will hold its annual meeting at that place, Sunday, June 21. This body was organized in 1860, and now numbers some fifty members, with good prospects of future success, though mediocrity help is desired, as it also is in many other parts of the country.

The Spiritualists of Colorado Territory will hold their third Annual Convention at Golden, Col., on the 6th and 7th of July.

The Minnesota State Spiritualist Association will hold a three days' Semi-Annual Convention at Minneapolis, Minn., June 21st, 22nd and 23rd.

Dr. A. H. Richardson and James S. Dodge, of Boston, Mass., give notice that a camp meeting will be arranged by them, to take place at Walden Pond Grove, on the Fitchburg railroad—the same to commence Wednesday, Aug. 7th—of which full particulars will be given hereafter; also that a picnic will occur on the same ground, Wednesday, July 17th. See card in another column.

"The Sabbath Was Made for Man."

Mark (ii: 27) informs us that this was the reply of Jesus to the scoffing Pharisees, when his hungry disciples began on that day to pluck the waving corn, over eighteen hundred years ago; and the truth of the assertion, as also that of its companion clause—"and not man for the Sabbath"—is self-evident to every eye not blinded by worldly interest or creedal bigotry. Nevertheless, while the public libraries in New York, Philadelphia, Cincinnati and other leading cities of our Union are thrown open to the public on the Christian Sabbath, Boston is in the rear of this grand advance movement. Puritanism, clad in broadcloth and silk, bespangled with gold and diamonds, instead of the rascal garb and high peaked hat of "ye olden time," keeps guard in this city, and utters its "respectable" protest through the assembled wisdom of our Board of Aldermen. After the liberal Common Council, in a praiseworthy manner, voted recently to open the Public Library to the people on Sunday, the astute "fathers" refused to concur, being unwilling to assume the responsibility of this step, and being desirous of hiding behind the opinion of the City Solicitor. Still the desire of the people moves on to its sure attainment.

Spiritualism in Salt Lake City.

Dr. O. H. Congar, President of the Spiritualist Association and Lyceum organization at the above point, writes us under a recent date, earnestly desiring that some reliable mediums for physical manifestations of spirit presence and power should visit that city and Utah generally. He says the country is rapidly filling up with progressive and liberal minds, and that a large field for useful labor lies open to whoever will come. If either Dr. Slade or the Davenport could feel to make the attempt, he is certain that there would be afforded ample pecuniary compensation. Any other reliable medium for physical manifestations, desiring information with

Message Department.

Each Message in this Department of the Banner of Light, is a direct appeal to the spiritual life of the reader, through the medium of the spiritual sense.

Mr. J. H. Conant.
While in a normal condition, called the trance. These Messages indicate that spirits carry with them the characteristics of their earth life to that beyond—whether for good or evil. But those who leave the earth sphere in an undeveloped state, eventually pass into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these Messages that does not comport with his or her reason. All express as much of truth as they perceive or know.

The Banner of Light Free Circles.

These Circles are held at No. 112 Washington Street, Room No. 4, (up stairs) on Monday, Tuesday and Thursday evenings. The Circle Room will be open for visitors at two o'clock, and a committee will be present to receive and direct all who may wish to attend. Seats reserved for strangers. Donations solicited.

Mr. Conant's Message.—The Circle Room will be open for visitors on Monday, Tuesday, Wednesday and Thursday, until after six o'clock P. M. who gives no private address.

Donations of Flowers for Free Circles.—Donations of flowers for the Free Circles are solicited. The flowers are to be placed in the Circle Room, and are to be used for the decoration of the room.

Seated Letters.—Letters at our Free Circles have the privilege of being read on the table for answer by the spirits. First, write one or two pages, questions, addressing the spirit questioner by his or her full name; then put them in an envelope, real, and address your questions on the envelope. At the close of the session, the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions are given by spirits, and not by the writer. The spirit questioner always writes the question or questions upon the envelope containing the question or questions. Questions should not place letters in answer upon the table, as the spirit questioner will be disappointed.

Invocation.
Thou Infinite Presence, who keepeth watch and ward over the destinies of every living soul, we pray thee to kindle the fire of faith, hope and charity within our souls, that we may sacrifice all our errors unto truth, and go straightway onward and upward, nearer and nearer to thee. Amen.

Feb. 26.

Questions and Answers.

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

Ques.—(From a correspondent.) Does knowledge of ourselves have a beginning and an end?

Ans.—So far as the personality of the physical and spiritual bodies is concerned, there is a beginning and an end to a knowledge of ourselves.

Q.—Jesus and his immediate followers teach that there is great merit in faith. Now, to my mind, faith without evidence is folly, with it a necessity. Will the controlling spirit give us his views on the subject?

A.—Jesus used the term faith synonymously with belief, with desire. He combined the two, just as every spiritual teacher should do today, in propagating spiritual truths. For example: If my brother or sister desires to be spiritually informed, then I can inform them upon any matter that I am spiritually acquainted with; but if they do not, then my efforts will fall to reach their souls; they cannot come within the sphere of their understanding. Jesus understood this; consequently when he said "Even as your faith is, so shall it be done unto you," he meant, "If you have faith in me and my works, I can do much for you; if you have not, I can do nothing." He might have said, "If you are spiritually ready to receive my teaching, or my healing powers, then I can impart them to you; if you are not, I can do nothing for you."

Q.—Whence did the mis-called Christian Sabbath have its origin?

A.—The ancients, particularly the ancient Egyptians, had great faith in the divinity of numbers. Three, forming the sacred triangle, was to them particularly sacred; seven, illustrating the seven harmonic numbers of music and nature, was almost equally so; and they were in the habit of making an application, particularly in their religious rites and ceremonies, of these sacred numbers; thirteen was another, twenty-five was another, thirty-seven was another; but the numbers three and seven were held to be the most sacred, and so they worked them in, not only to their religious ceremonies, but into their everyday avocations. They set apart one day in three to the worship of the sun, one day in seven to the worship of the God who was supposed to preside over vegetation. In after years a sect called Christians, professing to follow in the footsteps of him called Christ, borrowed this sacred number, and attached it to their so-called Holy or Lord's Day. So, you see, it is but a stolen myth, after all.

Q.—Is the rocking motion of cradles injurious to infant children?

A.—The mother of ancient days would answer, No. In all probability the mother of modern days, who knows very little about the care of her infant, would answer, Yes. You can give the preference to whom you choose. I shall add that science is upon the side of the ancient mother.

Q.—What causes some children almost constantly to throw up their nourishment? Is it a sign of health, as some think, or not?

A.—Common sense would determine that the stomach of the infant had been over-charged. In all probability this is the cause in seven cases out of ten. Nature takes care of the little stomach. If you allow the unintelligent infant to take too much into it, Nature rejects it at once. Then the ignorant declare something is the matter with the child. So there is, Nature is taking care of it.

Q.—Is it injurious for infants to sleep in the same bed with the mothers?

A.—Again, Nature determined that under all ordinary circumstances the mother and the child should repose together.

Q.—(From the audience.) Is it right for persons to seek the counsel of spirits with regard to matters of material business?

A.—Sometimes it is right. It is right when you have put forth all honest efforts and have failed to succeed, and do not know yourselves, which way to turn. It is right, then, to ask for advice from whatever source you can obtain it. It is always best to first task your own powers to their utmost extent.

Q.—Are they any more able to give us advice than we are to judge for ourselves?

A.—Under some circumstances they are a great deal better capable of giving you advice than you are of judging for yourselves; under other circumstances, you know far better how to proceed than they do.

Q.—I once was placed in a position where it was impossible for me to know what course I would be best to take; and I gave way to the direction of spirits, and followed their instructions day by day, constantly being assured that I was approaching the desired end, when, the truth was, I was as far from it as I possibly could be.

A.—In the first place, you should not place confidence in every returning spirit. You should know, as far as possible, whom you are consulting.

Q.—They gave the right name.

Q.—You should require something more than the name.

Q.—They seemed to have the knowledge which

was necessary, gave certain technical terms which implied they knew what they were talking about; yet the result was entirely contrary to what was expected.

A.—In that case, the spirit might have been honest, might have believed he was doing just right for you, when the real truth was, he was doing just wrong. Spirits are quite as apt to be deceived, with reference to mortal affairs, as ourselves. They are not infallible, like the head of the Roman Church. Do not claim it from them, then, when asking for advice.

Q.—You told us that the knowledge of ourselves had a beginning and an ending. What would become of condition after that knowledge ends?

A.—I said, with reference to the physical and spiritual body—meaning with reference to organization, to form. Now, it is my belief that many of us have lived in other forms. Perhaps every one of my audience has lived in another form besides the one they now occupy, and they have no recollection of the fact, because that belongs to the form, and has died out with the form. The soul has separate faculties of its own. It understands itself in the present, in the past, and in the future. It is an entity shot off from the Infinite, the God—a part of God, as indestructible as God; therefore it had no beginning, and can have no ending.

Q.—The human soul, as it now is, has no knowledge of an existence prior to that of the body?

A.—But it has; the soul has that knowledge, although it cannot project that knowledge through the human senses.

Q.—Now, what is myself?

A.—That is a hard question to answer. So far as you, in the present, are concerned, it is a physical body acted upon by a thinking soul; but, so far as you are concerned as related to eternity, you are that thinking soul, and the body is no more to you than this handkerchief is to me or my medium. It is for use, and for nothing else. It is not a part of the medium or of myself; neither is the body a part of the real man or the real woman. You, each one of you, play upon these bodies, as I now do upon this which is foreign to me, which does not belong to me, only for an hour. Nature leases you these bodies for a longer or shorter period; you cannot tell how long that may be.

James Madison Percy.
My name was James Madison Percy. I was ten years old. I lived in Memphis, Tenn.; and my father believes that I can come back. My mother does not; but I thought I'd come here and send her a message. I want to tell her I was with her yesterday, when she was packing up some of my clothes to give away. I was very glad to see her doing it, but I was sorry to see her shed so many tears over it. I hope, now, she will believe I was really with her, because she was all alone except me. Good-day, sir.

Feb. 26.

Ellen Read.

My name was Ellen Read. I lived in Boston, on Prince Street. I have been gone thirteen years. I have left two sons, a daughter and a husband. I wish, if it were possible, I could communicate with one or all of them. My children's names were Charles, John, and Mary.

Feb. 26.

Prof. Faraday.

"Can you give any reason, from your new spiritual standpoint, for your rejection of modern Spiritualism while you were on the earth?" That is a question which has reached me, which I am here this afternoon to answer.

The sciences with which earthly scientists are at present acquainted have not yet extended into the realm of spirit. They deal only with matter; therefore the earthly scientist, unless he steps aside from his legitimate position, remains an unbeliever in modern Spiritualism. But, thanks to the powers that are working in the midst of the people, earthly science is about to step over the threshold of materialism, and enter upon the spiritual arena.

The science of the spectrum analysis is destined to reveal wonders to the earthly scientist—destined to inform him that there is quite as much in the unseen for him to explore, as there is in the seen, the physical, the tangible. This is the first step—the golden key that shall unlock the door leading into the arena of spiritual truth, and then your glorious philosophy of Spiritualism will be clothed in purple and fine linen. Now it is wrapped in swaddling clothes, and laid in a manger, and although many wise men come to worship it, yet there are few who understand it. You Spiritualists stand more upon a foundation of faith than upon anything else to-day. When asked to give a reason for your faith, that reason, to the scientific man, is so weak, so unsubstantial as to amount to nothing, because the fine and beautiful points of your glorious philosophy need to be brought out by the tests which science will apply to it, and then it will stand forth in grandeur and dignity, a very God. Prof. Faraday.

Feb. 26.

Francis A. Kirby.

[The spirit addressed his mother, who sat near the medium.] Mother, it is all right. [Is this you, Francis?] Yes, it is me, mother; it is all right; it is just as you told me. [What shall I say to your family?] Tell them that as soon as I get stronger I shall be able to give them evidence that they cannot dispute. Tell your good husband I am under a world of obligation to him, but I will try and repay him. Now, mother, feel that it is all right. I have found a happy resting place—got rid of the body. Francis A. Kirby. Feb. 26.

Patrick Murphy.

Good-day, sir. Faith! I was a little troubled in stepping in after the chap that's just gone out; but I was requested to come here and say if I went to Mr. Cole's house, in Dover, N. H., and upset the things that was upset there. Faith! I did not, then, at all! I had nothing to do with it, and I do not know anything about it. It is not always safe to lay everything to spirits that you can't account for in this world. I've cut up considerable there; but I haven't been in his house at all. The traps that got upset there was done by somebody else besides myself. Patrick Murphy. Good-day, sir.

Feb. 26.

Annie Clementina Edwards.

My name was Annie Clementina Edwards. I was twelve years old. I lived in New York City, on King Street. I want to tell my mother if she'll try to get over being afraid of people that have died. I will come to her and be a great comfort to her. She's a medium, but she don't know about it. [Can you show yourself to her?] Yes, sir. Good-by, sir.

Feb. 26.

Invocation.

Thou Light of the World, who seeketh out the hiding place of every living soul, and redeemeth it from sin, and setteth it as a gem in thy crown

of rejoicing, thou Great Spirit of all Time and Eternity, we come to thee this hour, praising thee for thy gifts unto us, and praying unto thee for what we deem we need. In our weakness, Great Spirit of Strength, we ask thee for strength; may it please thee to give it unto us. In our ignorance we ask thee for wisdom; may it please thee to grant us as much as we can make good use of. In our unrighteousness we pray thee to cast the mantle of thy righteousness upon us, and may its power permeate our being, and purge us from all sin. And for these mortals, when the record of this life shall be closed for them, may it have purchased for them peace and plenty in the life to come. Amen.

Feb. 27.

Questions and Answers.

CHAIRMAN.—Dr. Robert, of Bay City, Mich., sends the following printed paragraph for consideration at the Free Circle, by the intelligence controlling:

"KEROSENE CURE FOR CONSUMPTION.—Mr. A. H. Brown, of Meekburg, N. C., informs the Charleston Southern Home, that his wife had an affection of the lungs which threatened to end her life very soon. On the 10th of August she began to take ten drops of kerosene oil on going to bed, and kept it up until an entire cure was effected. In two weeks she began to notice a favorable change, and steadily improved until a complete cure resulted. He says that others have tried it with equally happy results."

What is the unknown principle in kerosene that will remove the cause of consumption? Also, in what stages of the disease may the most favorable results be expected?

Ans.—Your correspondent doubtless wishes to know something more concerning the medicinal properties of kerosene. All diseases of the human body exist in consequence of the presence of poison in that locality. In other words, the disease is a poison; kerosene is also a poison; it contains one of the most active poisons known in the mineral kingdom. Medical scientists tell us that under certain conditions or stages of pulmonary consumption, this poison in kerosene acts favorably upon the poison existing in the lungs of the patient that is suffering under consumption. The disciples of a certain eminent German physician believed in the theory of displacing one poison by administering another. Now, then, this is the principle upon which kerosene acts favorably upon the sick.

Ques.—Does it act most favorably at the commencement of the disease, or at any subsequent period?

A.—It is said to have no effect unless there are tubercles upon the lungs.

Q.—Certain modern historians claim that the ancient Egyptian priests of the higher degrees were familiar with clairvoyance and magnetism. Can the controlling spirit tell us to what degree they understood them, and to what extent they used them in their civilization?

A.—Yes, the controlling intelligence can answer that question, probably better than any one else. These sciences that are so little known to-day, were well known in those days; at least by the Egyptian priests. Clairvoyance was an acknowledged science; communion with spirits a something not believed in, but positively known; and it governed all the acts of their lives. Magnetism, or the flow of healing forces through the body, was the most potent of all remedies in use for the sick, and the priest who could not heal the sick by this power was straightway deposed—could no longer hold the office after a failure.

This may be classed among the "Lost Arts," but the spirit of discovery, which is rife in the present age is questioning concerning these lost arts, and this is one which it has brought to the threshold of the present hour, and it is arranged before the bar of common sense; and in the future, this, as well as many others of the lost arts, will be regained, restored, and will find a prominent place among the sciences of the present day.

Q.—(From the audience.) What caused the loss of these arts to humanity after they had once obtained them?

A.—The Egyptians left no record of their doings in this direction, and indeed what they did leave has never yet been deciphered by your wise men of the present day, or of any age. The ancient pyramids to-day challenge analysis. Your wise men cannot tell wherefore they were erected, or even when, or under what circumstances.

Q.—Have you any knowledge of the matter?

A.—Do I know? I do.

Q.—(From the Chairman.) Are you willing to give us information?

A.—At some time, yes.

Q.—Was this gift of healing specially confined to a certain class of the Egyptians—a certain order of priests, for instance?

A.—Yes, it was confined to the priests, and they believed that they received their gifts directly from the gods or departed spirits. They called them the gods; you call them your friends who have gone before you.

Q.—Did they impart this information to the people, as you give information at the present day, or did they keep it exclusively to themselves?

A.—They who asked for information always received it. They who did not, could not expect to.

Feb. 27.

Leo Rogers.

I died on the tenth of this month—February—in Jacksonville, Fla., whither I had gone with a hope of regaining my health. My disease was consumption. I was nearly nineteen years of age. My parents reside at Boston Highlands, and I wish to communicate with them, if possible. I wish them to know that with the exception of the loss of the body I suffered in, and my being debarred from free communication with them, I should hardly know I had left this world. Everything is different from what I had expected, and as one truthful writer has said, "Eye hath not seen, nor heard, neither hath it entered into the heart of man to conceive" the glories of this beautiful life; yet it is so much like the dear old earth-life, that you scarcely miss a familiar object. I have nothing wanting to happiness except free communication with those I love who are here. I hope, if they deem it wise—and I hope they will—they will give me the privilege of communicating with them as I now speak with you. From Leo Rogers. When my message appears, will you be kind enough to send a paper to Mrs. Mary Rogers, Boston Highlands? Feb. 27.

James Baxter.

It is only two years since I left the earth—it hardly seems so long. Some spirits are occasionally actually amused by returning and reading their own obituaries, and being unwilling listeners to what is said of them. Now I tried to keep a decently-clean earthly record when I was here, but some of the good people will have it I stained it terribly on going out, which I declare to be false.

They say I got egregiously drunk, and died of delirium tremens. There never was a great falsehood spoken of any one. I doubt if I ever drank liquor enough in all my life to produce such a condition; certainly I never did at any one time. My disease was inflammation of the bowels and the brain, and nothing else. I had a weakness of the bowels upon me for some months, but thought nothing of it—did not like to check it for fear it would be worse; so I let it run, and unwisely I let it run too long. When I began to see that something must be done for a check, instead of calling in a physician, I went to a druggist, obtained what he thought I needed, and the result was not exactly favorable, and it ended in the transfer of the difficulty from the bowels to the brain—partially so—just enough to make me wandering, and give me the appearance to the eyes of the inexperienced—of unbalancing under delirium tremens, but certainly not to the experienced physician. And if they who were called in to look after my case so pronounced it, they were foolish, that's all.

Now I don't care a straw which way matters turn, so far as the things of this world are concerned, only that it be established that I left a clean record—that I did not leave this life and enter upon that as a fool should. I protest against it. The druggist—Mr. Noble—ought to know whether I was suffering from an attack of delirium tremens or not, when I called at his place for medicine. [Mr. Noble, of Boston?] Yes, [I know him well.] Well, he knows me. My name was Baxter—James Baxter.

I don't like to be credited with such a record in my present home—it has an unpleasant effect upon me, and I determined to return and clear it up, if possible. I say—let it be distinctly understood—I did not die of delirium tremens; I died of inflammation of the brain and the bowels.

Feb. 27.

Albro Finnette.

I am Albro Finnette. I died one day—about the first of last month—January, in Boston. I got two brothers here—to them I come. I say to them, Stay where you be. They think they shall go to Italy; they better stay here. They look to me when I was here. I have care over them; they younger, but old enough to come up and do well. They know about these things. [Are they looking for a message from you?] Yes. The elder, I say to him, I come. I say, I come this way; when I been gone about one month, look for me. They look now.

You see, I say they better stay here and go right on as I did, and I shall lead them, and they need not have any fear. Good day, sir.

Feb. 27.

Theresa Gillespie.

How do you do, Mrs. Wilson? [addressing a lady on the platform.] I used to know you. I am Theresa Gillespie. Do you think I can reach my mother? [I hope so; I'll do all I can for you.] I want to talk with her. "Birdie" [Mrs. W.'s daughter in spirit-life] thought I could, if I came here. I wish she would go somewhere; so that I can speak with her through a medium; I don't want to say what I have to say, here. [Where does she live?] I don't know; I can't keep track of her. [You will be able to find her, I think, after you leave here.] Shall I?—shall I? Then I am so glad I came.

Feb. 27.

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A Word to the World, (Preface to the Poems.)

The Prayer of the Sorrowing.

The Song of the North.

The Meeting of Signa and Gera.

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