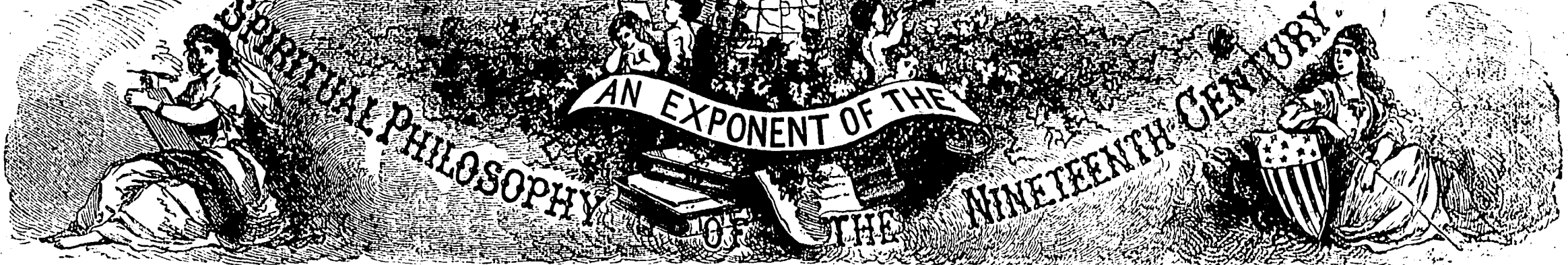


BANNER OF LIGHT.



VOL. XXXI.

{WM. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 30, 1872.

{\$3.00 PER ANNUM,
In Advance.

NO. 3.

The Social Question.

THE PRINCIPLES OF SOCIAL FREEDOM. A REJOINDER.

TO A. E. NEWTON:

My Dear Sir—You are just one-half right when you say, in your criticism in the Banner, that I desire to know and speak the highest truth in all things; since, beside all that, I also desire to know and speak the lowest truth. It is almost a fatal mistake that almost everybody makes, in assuming that truth is all high. With me, truth, whether high or low, is one and the same thing, only differing in degree. But I attempted to point that out in "The Principles of Social Freedom." If I failed to make it clear there, it was useless to attempt to elucidate it here. But the non-comprehension by you of what I think I do understand, furnishes the entire basis for your criticism. I assume that a person has the right to do whatever he can do; since the capacity to perform a thing is the property of the right to perform it. You will not dispute that a tiger has the right to kill a man, but you must, else you have no right to assume that a tiger man has no right to do the same. In either case, God endows the capacity, and furnishes the object.

It is not, therefore, a "useless refinement" to which I resorted. I am not given to useless refinements; but if to anything, to quite the contrary. I am not half so anxious to make nice distinctions as I am to attract attention to the widest range of truth. I speak with no regard, whatever, to existing customs, from which you seem indisposed to break away. No inquiry after truth should be made under the formula laid down by what that truth is to supersede. Hence, when we discuss contracts, we must find the natural principles which underlie contracts. Everything in Nature contracts to perform what it has the capacity to perform. We do not expect "figs of thorns, nor grapes from thistles." Now for a moment adopt the natural law of contracts, and by it try human contracts; and then affirm that you, I, or anybody else, can perform a contract which we have not the capacity to perform.

All our rules of right and wrong are founded upon the false basis of arbitrary power, which would compel people against their natural capacities. Therefore when you say one person inflicts a wrong upon another, or upon society, when he fails to perform a contract, you are assuming a higher power than Nature has invested you with to exercise over others. "Judge, not lest ye be judged," is the great law. Nobody can by any possible means determine for another what is right and what wrong.

But I see you have not yet obtained the full meaning of freedom. There is no such thing as true and false freedom. It is either freedom, or it is slavery and despotism. You give a dilute admixture of all three, and call it true freedom, or freedom with limitations. I will endeavor, once more, to give you my idea of freedom. A person is absolutely free to do whatever he has the capacity to perform; but, in the pursuit of that freedom, he must not encroach upon the rights of another, since the very instant he proceeds within the rights of another, against his will, that moment his freedom is changed into despotism, because he would enforce conditions within the province of another person. Hence it is that I have asserted, over and over again, that it is the sphere of government to protect individuals in the possession and exercise of their rights, among which is the right to freedom. This is so plain to me, that I wonder any thoughtful mind fails to comprehend it. In it lies the whole question of "the principles of social freedom."

Admit my statement of freedom to be the true one, and I see no way of escape from my deductions. Deny my statement of freedom, and the divine right of might is the only alternative. It is either every individual governing himself, and the general government protecting that government, or it may be one individual having absolute control over all the rest; since there is no legitimate halting-ground between the divine right of a king and the human right of every individual.

I am glad you touch upon the rights of children; but it seems to me that even with them you carry an admixture of the same character to which reference has been made; since you state one proposition, but leave the inference that you do not mean it. You state it is the duty of society to protect the ante-natal and post-natal rights of children; but leave it to be inferred that it is the parents who are responsible. Is not that contradictory? If it be the duty of society, it cannot also be the duty of the parents, since that would entail a conflict of duty. And under the rule of freedom society cannot compel the individual to do what he chooses not to perform. While children are in that stage of development in which they belong by Nature to the mother, she, and not society, is the sole governing power. But the moment that stage is passed, then the power is changed to society. True, different mothers will perform the duties of maternity with different degrees of perfectness, and society cannot compel them to perform them alike; but when society becomes the responsible party, then similar advantages can be extended to all children. And this is one of the plain duties which society should perform.

If it be contended that society should control the relations of the sexes from which children result, because it has an interest in children as the future constituents of itself, a line of discrimination is opened which will extend to every act of life; since the conditions of children depend not only upon the circumstances immediately attending their begetting, birth and education, but upon the previous lives of the parents, upon their pecuniary conditions, upon the food and drink they use, the labor they perform, and in short upon every fact of life. Hence I say if society has the right to control marriage on account of the

interest it has in the children which may result from it, it also has the right to determine what the persons about to marry shall eat, drink and wear, and what they may do in all directions; since these have even a more direct influence upon what children will be, than the mere fact of the parents being held married by legal constraint has. The difficulty in these matters is not to be, indeed cannot be, solved by legal enactments; it belongs to the department of general education. We have both the right and the duty to educate, and if we could only legally enact that people should be educated all our difficulties would soon be in a fair way for solution.

I have neither the time nor inclination to review your remarks on regeneration, since they are mostly similar to my own convictions. The term regeneration was used by me in the sense of the necessity of outgoing inherited deformities, whether physical, mental, or moral. I hold that children begotten under the perfect conditions of marriage will have nothing to outgrow, since they would be the result of the best natural conditions obtainable.

I do not think I "failed to set forth" my views of love and freedom with "desirable precision." The reason you think I did is, because you use "the words love, right, freedom and some others, with variant and sometimes incongruous senses."—In fact, it seems to me that what has already been said can leave no doubt as to what I mean by freedom and right, since I have endeavored to be precise and clear. I will now add love to the list, and will premise by saying that a failure to observe both sides of what is involved, and to apply the rule of individual freedom and right to protection, make all the confusion into which my critics fall. Because a person has the right to, and does love, it by no means follows that sexual relations must ensue; that depends not only upon the person loving, but upon the object loved as well, whether it consent to such relations. Dismissing all other forms of love, then I reassert that there is no natural right existing anywhere outside of two individuals, which can rightfully determine whether they shall maintain sexual relations. If there be, will some wise one please inform me where it resides? I have never been able to discover it.

And suppose their "better intentions do condemn"? Can law enforce them in favor of the individual? If so, I may have used "unguarded language"; if not, your discriminations, instead of mine, are rather finely drawn. It matters little to me what I am understood to say—I am only anxious to state truths so broadly that I need never be obliged to modify them, that the whole may be included.

But I am really surprised that you should have made so fatal an illustration as to love—or license, if you please to call it so—in comparison with theft and swindling. But I fear to lose the effect of your position unless I quote your words: "Were any argument needed to show the tremendous mistake of this—my—position, it would be sufficient to ask: Why not apply the same safe curative principle to the evil manifestations of every other passion and desire? Take covetousness, for example: why interfere with robbery, swindling, embezzlement or fraud in any shape? Why not leave the thievery of Fire Polaris and the rapacity of Tammany quite free, since, as evils, they will thus best be cured?"

I repeat, I am surprised that you should set such a trap in which to catch me, and think you have caught me, while it must be palpable to everybody else that it is yourself who is entrapped; and I think I can convince you of it. Let us examine these positions. If I commit a theft, if I rob, swindle, or embezzle, or otherwise fraudulently obtain anything, I take something from somebody without their knowledge or consent; indeed against their wish and will—to which I have no right. If I love, under the "fullest license" to every phase of the passion or instinct, over called or mis-called love, I only do with other persons what they, equally with me, consent to and join me in. To make your comparison hold, you should have described a rape, when one compels another to endure that which is rebuffed against, as is sometimes the case outside, but frequently so inside, marriage; and for that crime the law provides a more stringent penalty, even, than it does against either of the crimes you cite. Therefore I unhesitatingly assert that you have demonstrated the fallaciousness of your own, but not my argument.

I chose to define love, in the natural order of the subject, as evolved by a continuous line of argumentation; and I still think the analysis of the various phases of love should follow instead of precede the definition of love itself. So, again, I am compelled to think your criticism weak, when you assume I was inconsistent, and that I lack discrimination, which I neither deny or affirm. But, if I do, I am not so indiscreet as to call things by wrong names.

And now, from the defensive, I change to the offensive, and charge that you neither acknowledge the facts of Nature nor the deductions of logic. You speak of right and wrong, of love and lust, as if they were different things, instead of different conditions of the same thing. I thought I had made this so plain, in my speech, that no one could fail to perceive it; but it appears I was again wrong. The love you are capable of is your own. It belongs to nobody else, and probably nobody else in the world can love just as you can love. The same is true of me, and of everybody else in the whole world. The different degrees of love, thus represented, cover all the space, from the very lowest and most undeveloped exhibitions of love—or lust, if you please—up to the most spiritually refined and intellectually subordinated lust—or love, if you please. Every shade and variety of sexual attraction is represented in this progressive chain; but the higher conditions have no more right to assume control over and attempt to force the lower conditions to conform to their law, than the lower have to do the same by the higher.

It is the failure to be able to separate the idea of restraint from the true idea of freedom, that distinguishes almost everybody who has attempted to criticize my "Social Freedom." It is impossible for me to determine what is right for another to do; therefore I repeat that "you can never do right until you are free to do wrong." What my judgment may be regarding what you should do, to be right, might differ essentially from your own conception of right; so it is impossible for me to erect a standard of right and wrong for you. It is equally impossible for society to erect such a standard, and compel its members to conform thereto. Hence, your strictures on my presentation of right have no meaning, and your illustration of the right to use intoxicating drink is a clear admission of what I say: since who shall enforce the restraint? I am sure you do not infer a law—you do not even attempt to do so; unless, indeed, we are to suppose you would have the better sense of the individual do it—which, again, would be a clear admission of my theory, and a denial of what you leave it to be inferred yours is.

And the same analysis equally disposes of your three statements, one of which you assume I must mean by free love. What is a legitimate exercise of the functions of love? Can you decide that for society or for me? If you make the attempt to do so, that moment you are encroaching upon the rights of others, and from freedom sink to tyranny.

But you restate my own position so well in this regard, that, for the life of me, I am unable to see what it is that you conceive you are criticizing; since to admit of my argument what you state it to be, admits away all chance for criticism, and leaves the whole matter, as I leave it, with the individual, who ought to live the best possible life; which, for his own good, I freely grant, but, if he do not choose to do so, both you and I are powerless to compel him.

As you say, "this principle is a two-edged sword; it is, indeed, the word of God piercing even to the dividing asunder of soul and spirit, and is a discoverer of the thoughts and intents of the heart." But your intimation that, as a social reformer, I bring dire reprobation upon the cause by its non-comprehension, is scarcely compatible with your own statement that I do both understand and enforce that plain rule or law of freedom. "Even 'freedom,' when subject to this, becomes a harmless terror," which is what I contend and you admit.

In regard to your "higher law" paragraph, it is unnecessary to reply, except to say: If you can improve upon God's laws, I presume anybody will be happy to substitute the one for the other in practice; but again I ask: Who shall enforce them? All the restrictions that men attempted to enforce could not save Chicago or Peshigo. And are you prepared to say that God's laws were at fault that they were destroyed? or that, in the grand economy of the universe, their destruction was a calamity? How can our finite minds measure the wisdom of creation, so as to be competent to decide that a very low and promiscuous exhibition of sexualism is wrong—is even to be deprecated? Who are we that are wiser than God? So, you see, in whatever direction we look, we come back to a common point of departure, to wit: to the right to individual freedom, and to the sphere of organizations of the people to protect the exercise of it. Therefore I am at a loss to know what the difference is between restrictions and "rectified restrictions," since I would be restrictions after all the rectification of which they are possible were made. I think, after more mature consideration, you will adopt the term *protection*, as I have, and drop the use of *restriction*, as what ought to be enforced.

I most thoroughly agree with you as to what that is which is "the thing most needed," and use no opportunity to impress it wherever I go, both in speech and writing. But I do not claim that I have the right to enforce that, except in teaching it. I cannot compel a person to accept any proposition, but I may convince him of its truth. And that is the duty I owe humanity; yet the whole of them could not compel me to fulfill it against my will. Hence I do not see the terrible importance of enforcing the counterpart of rights. Then, again, you fail when you assume that I fail. I can state the right of freedom for the individual, but I cannot inform him of his duty. I may state what I think it to be, but if I proceed beyond that I should be encroaching upon freedom. All the multiplication of terms which must necessarily always be used in a relative sense, if used at all, only befog the points at issue in the discussion of social freedom. It is the principle at which we must arrive, after reaching which, its application must be rigidly adhered to in all things. "Complex love," "duty versus pleasure," "laws of harmony," "personal love," &c., have nothing to do with the principle of freedom, and their use only prolongs the controversy. How far these are involved each individual case determines for itself. They are the names for facts, following from the exercise of inherent powers, whose principle we are seeking to find out. That principle I endeavored to clearly lay down, and, as you acknowledge, successfully; but you depart from it at every step in your analysis, at the same time assuming that I wandered from it. I do not think you can find a single paragraph in my speech, in which sight of the plain declaration of freedom is lost. I did show the various degrees of love, and deprecated the existence of the lower as ultimate conditions; but I did not say they were wrong to the individuals representing them, but wrong to me.

On the contrary, you haven't given one sentence of criticism of my definition of freedom unadorned with the idea of constraint; just as though there could be a constrained freedom. A constrained despotism there may be, and that is what is always mistaken for freedom. You must pardon me if I say you have not criticized social freedom at all, but you have criticized

the various degrees of constraint which you consider proper under the impression that you were defining freedom. I do not desire to review the remaining parts of your article; they have no relation to freedom. The question to be determined is, What is freedom? and has the individual a right to it? After granting that every one is entitled to freedom, we have only to repeat: Anna Dickinson's reply to her pro-slavery querists, who were fearful as to what the negroes would do with their freedom; that "it is none of our business, so that they do not encroach upon our rights." But she is now asking of me, in reference to social slavery, the same question she answered so well about negro slavery. Am I free socially? Then it is nobody's business what I do with that freedom, unless I attempt to impose it in another's sphere; when, as I have already said, it changes from freedom into tyranny, and then the need for legal protection supervenes.

On the other hand, deny freedom, and you assert the right of might; and that might may be exercised by one person over the whole world, when there is no place to stop between the right of every individual to freedom and the right of one individual to control all the rest if he can acquire the power to enforce it; and that is just as true socially as it is politically.

Did I not think I know the motive of your criticism, I should be compelled to think it an attempt to make my position appear ridiculous; while in fact your argument, if it mean anything, means just what I mean. I maintain freedom, you do not assert despotism; but you question freedom, or appear to do so, offering no substitute for what you arraign. It is the same fault I found with Hudson Tuttle; I showed my colors, he said they were false. I asked him to run up his; but he leaves me to think he has none. You call legal ownership "a barbarism," and certain things "legal prostitution." Abolish these, and what have you left but freedom. Stripped of well turned sentences and reduced to "Freedom for good in the broadest sphere," it means neither more nor less than that.

And if the "centrifugal force" increases in the individual, it must be met and counteracted by an increase of the "centripetal" force, also, in the individual, and not in nobody else, as you leave it to be inferred it should; since nobody can supply, for the use of another, what belongs to himself as an individual. That is apply, if he be furnished at all, must be in the form of development in the individual himself, through the efforts of others or of society, in their rendition of the duty they owe to those better than themselves in the scale of human advancement. And this is the difference between the freedom to educate and the tyranny of compulsion—between the rights and duties of individuals and the rights and duties of government; or, to state it still more specifically, individuals have the duty to perform what they have the right to perform, while governments have the right to perform what it is their duty to perform. Governments are the creations of individuals, and have no inherent rights; but the people who frame them impose duties upon them. The reverse is true of individuals; and if you pursue the question to its last analysis, rights and duties are synonymous terms, both meaning freedom. It is the failure to make this discrimination, that leads governments to be despotic—to encroach upon the freedom of the people; and we shall never have a truly republican government until the organic law is replaced by one erected upon the principles of individual human rights.

Yours for the whole truth,

VICTORIA C. WOODHULL,
41 Broad Street, N. Y., March 8, 1872.

Written for the Banner of Light.
THE PUBLIC DEFAMER.
A Life Sketch.
BY E. R. PLACE.

In public hall I've seen the talker aim,
With furious zeal, to blacken o'er the name
Of some rare soul who dared to face a lie,
Rabid corruption, or the vile defile.

He painted well—far better than he knew;
Each touch he gave was multiplied by two;
At every blotch his dashing brush threw down,
Another fell—to paint a fool or clown!
And when at last he deemed the work complete,
Smiling complacent in superb conceit,
Not far were thinking of the ass that walked,
More than of him so rampantly assailed!

LOST WOMEN.—Has it ever occurred to you what a commentary upon our civilization are those lost women, and the attitude of society toward them? A little child strays from the home enclosure, and the whole community is on the alert to find the wanderer, and restore it to its mother's arms. What is doing when it is found, what fearful sympathy, what heartiness of congratulation! There are no harsh comments upon poor, tired feet, but they are ever so many to reward for the soiled and torn garments; no lack of kisses for the tear-stained face. But let the child be grown to womanhood, let her be lured from it by the sordid lure of what happens then? Do Christian men and women go in quest of her? Do they provide all possible help for her return, or, if she return of her own motion, do they receive her with every doubt between her and respectability. Ah, will not these in a moment be required at our hands hereafter?—Mrs. Burleigh.

Europe has 450,000 miles of telegraph wire, and 13,000 stations; America, 180,000 miles of wire, and 6,000 stations; India, 11,000 miles, and 200 stations; Australia, 10,000 miles, and 270 stations; and the extension throughout the world is at the rate of 100,000 miles of wire per annum; to say nothing of 30,000 miles of submarine cable now in successful operation.

Free Thought.

CHURCH AND STATE, LAW AND PHYSIC.

"Will they never have done?"

I see by the "Banner" that while the Doctors of Divinity have been contriving in Cincinnati how they may, by a union of civil and ecclesiastical law, regain dominion over the souls and consciences of Americans, the Medical Sinners are also at their dirty work again in Albany, intruding with the legislature of the Empire State to compel by statute all New Yorkers to submit their bodies to their control, and by no means to shift off the "mortal coil" but in accordance with the rules that with slight modifications were practiced by "the profession" in the dark ages, most or all of which these *black and dead* doctors learned ignorances have been forced to submit to and unwillingly adopt, by the common-sense portion of mankind.

In my youth I knew scores, yes, hundreds of strong and healthy young men and women, who were as unmistakably murdered by the lance of these blood-sucking leeches as if their throats had been cut by a butcher's knife or their hearts pierced with an assassin's dagger. If this is doubted I will pledge myself to point the New York Judiciary Committee to an "M. D." doctor of my acquaintance, now living, who I know from what I have heard him and his neighbors say will testify under oath, that in the early days of his practice he was in his ignorance, made the medical instrument by which not scores only, but tens of scores of human beings were launched prematurely into eternity, and this because he felt himself constrained to treat patients in accordance with the blood-sucking doctrines laid down in the medical books, to depart from which would have subjected him to the penalty of dismissal from the ranks of the diplomated M. D.s, and to be branded with the epithet of *quack*. I think God that I was the first, to my knowledge, who dared to condemn, both in private and public, the system of wholesale medical slaughter that was then in vogue, in spite of being denounced by the regular M. D. quacks and fools as a "meddlesome ignoramus" who knew nothing of the subject he was talking about. Still I have lived to see the day when there is not a doctor of medicine in the land who would dare to return to the diabolical blood-letting and thirst-torturing practice then pursued, and I hope (though now in my last quarter of life's century) to live to see the day when no regular bred M. D. quack will dare to kill his patients in congestive maladies, by the substitution of morphia or other preparations of opium or narcotic drugs for the lance, as is now so generally done in fevers and other congestive complaints.

It is one of the most atrocious features in modern society, that whilst there is scarce a man of average acumen and ability, including even the M. D.s themselves, but what classifies the science of medicine, as taught in the schools and practiced by the regular professions, among the grossest of cheats and humbugs—still there is scarce one of them who does not, in case of sickness in his family, consign the lives of his dearest relatives and connections into the hands of one or more of these death-dealing doctors. And why is this? Simply for the reason that "Mother Grundy" has decided that all individual responsibility is removed from the friends of the ill-fated patient, provided they are sent out of the world in a respectable way, by doses of arsenic, strychnine, quinine, morphia, and other poisonous drugs and narcotics prescribed by a regular M. D. under the regular pre-human understanding finding-out names, and furnished by the regular licensed poison vendors to be found at every other corner of streets—cynical apothecaries. I can remember, in the good old times, (when doctors went mounted on the highest kind of horse,) that these corners, in some cities, were about equally divided between the *poisonaries* and *phlebologists*—the latter hearing the same relation to the locally doctor as Jack Ketch does to the sheriff.

I may say that I not only believe but know, so far as a pretty wide practical experience enables me to know, that full nine-tenths of the thousands of individuals who die annually in the United States, from what are called brain fever, pleurisy, diphtheria, bilious cholera, and other acute congestive and digestive maladies, owe their deaths more to the mal-practice of the drug and narcotic dispensing doctor than to the diseases themselves. Nor do I stand unsupported in this assertion, even by the regular M. D.s. I have now before me a slip, on which a diplomatic (D. C. Dake, M. D.) has compiled the latest confessions of a number of the most distinguished heads of the profession, such as the following, accompanied with the remark that he could fill "every column of a newspaper with like testimony": "Dr. Jamieson, of Edinburgh, affirms that 'The present practice of medicine is a reproach to the name of science, while its professors give evidence of an almost total want of true knowledge of the nature or proper treatment of disease. Nine times out of ten, our mis-called remedies are absolutely injurious to our patients suffering under disease, of a less real character and cause we are culpably ignorant.'"

The following is from Dr. Ramage, a Fellow of the Royal College of Physicians of London, the highest medical authority known to the British schools: "It cannot be denied that the present system of medicine is a burning reproach to its professors, if, indeed, a series of crimes and uncertainties, disgraces, and errors, to be called by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that, in most cases, the sufferer would be safer without a physician than with one. I have seen enough of the mal-practice of my professional brethren to warrant the strongest language I employ."

Professor Gregory said: "Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, starting nonsense!"
Dr. Campbell, Physician in Chief to the Phila-

delphia Hospital, gave utterance to the following: "Nature, Nature, disease, gentlemen. Never forget that. When you get into practice and begin to prescribe, you will begin to overlook that fact, and to think that you yourself and your medicines cure. As soon as you do so, you begin to kill."

With such evidence as this staring our lawmakers in the face, coupled with the fact that the very ablest themselves, as if horrified by the countless murders committed by the regular doctors, have descended from their blessed abodes in those latter days, and as all honest inquirers must be aware, are uttering and removing suffering and disease, and the premature approach of death through countless medical murders in every State and Territory in the Union. Is it not, I say, under such circumstances, perfectly atrocious, that to only the regular-bred Ds are seeking to regain by force of Constitutional law unlimited control over the souls of men, but that their brothers in majority, the regular-bred M.D.s, are also seeking to regain through legislative enactments their exclusive dominion over our bodies?

It is to be hoped that all Spiritualists, as well as other liberty-minded citizens of the "Empire State," will exert themselves to the utmost to defeat these nefarious attempts. I would like to suggest to the promoters of the measure, that if it means to prevent the passage of the Doctor's bill of "license to kill," should fail, an amendment be added if possible, making it a criminal offense punishable with the same penalties that are to be inflicted on *spirit doctors* and others who presume to cure the sick and ailing, whom the regular M.D.s by right stand are privileged to kill for any regular-bred doctor to conspire with any regular-bred physician to go shares in the profits of all or any poisons, narcotics or other drugs furnished by the latter to patients on the prescriptions of the former, whether written in readable or illegible English, in unintelligible Latin, or in any other slang, ways, or language whatever. I do not know that such a law would have any effect, but I have an idea that if it could be strictly enforced in every instance where it might be violated, the symptoms of thousands of ailing patients that now change so suddenly at almost every visit of the doctor, and thereby necessitate the swallowing of a new prescription to be filled by some special apothecary, would change but very seldom, if ever, and that at least one-half the number both of druggists and doctors would, per force of lack of employment, be dispensed with. If the amendment I propose is passed, I think there can be but little doubt, especially if there be a majority of M.D.s on the committee having the matter in charge, that some similar sensible report will be made to the New York Legislature as was recently made on the same matter by the *Religio-Philosophical Journal* in the Legislature of Iowa, by a committee composed of regular M.D.s, namely, "If those who have no diplomas can clean out the 'regulars,' let them do it!" Three cheers for the glorious, progressive young State of Iowa.

T. R. HAZARD.

South Portsmouth, R. I., March 12th, 1872.

GOD IN THE CONSTITUTION.

BY CEPHAS B. LYNN.

Conversation with the Man that Presented the Proposed Amendment to the Constitution—What He Thinks about the Object of the Convention—What He Has Done about It—What He Is Going to do about it—*Break, Liberals! Your Liberties are Endangered!*—The Coming Conflict—A Glorious Vision of the Future, &c.

On Wednesday, Jan. 31st and Thursday, Feb. 1st, the National Convention, to secure the Religious Amendment of the United States Constitution, was held in Thom's Hall, Cincinnati. The Spiritualist journals for many years, have warned Liberals and Spiritualists that, in time, efforts would be made, on the part of conservative Christians, to crush the thought by legislation. That time has come! The superficial and easy-going may say, Pshaw! Nonsense! and the like; but such things do not destroy facts.

The Banner of Light has had many stirring editorials against this plan of the Christians to destroy the grand idea of our Constitution, which guarantees religious freedom to all. Petitions against the "Religious Amendment" have been circulated in Spiritualist Conventions all over the country, and thousands of believers in Spiritualism have appended their names to such documents. Prominent among the opponents of the Christian scheme is F. E. Abbott, of Toledo, who, of late, has gained a world-wide notoriety as a radical, in matters pertaining to theological belief and conviction. This gentleman wended his way to the Cincinnati Convention, and there, surrounded by the Christian aspirants for the political supremacy of the Christian religion, presented a "Protest."

While stopping at Toledo recently, it was my privilege to meet with Mr. Abbott, and a conversation ensued concerning the part of the Christians to secure a religious amendment to the Constitution. The gentleman assured me that the theme was a live one, and one also about which he should be happy to talk. The interview continued much after the following manner:

Lynn—You met the lion in his den, at Cincinnati, I understand?

Mr. A.—Yes, I attended the Cincinnati Convention.

L.—I was glad that some one had the courage to put in a "Protest."

Mr. A.—I went to that meeting because I considered it the opening up of a big movement, wanted to give the spirit and quality of the Convention. Of course I did not expect to see the eminent personages present whose names were signed to the "Call." I knew those names were but a "blind."

L.—Were the audiences in sympathy with the object of the Convention?

Mr. A.—The audiences were in full sympathy with the object of the Convention, if frequent and loud applause is a trustworthy sign of sympathy; although it was evident that a minority of those present were attracted only by curiosity. The spirit of the Convention was that of deep earnestness, and impressed the attentive observer as indicative of strong convictions very sincerely held. It was a noteworthy circumstance that, comparatively speaking, very few women were present.

L.—How extensive is the organic effort of the Christians in this movement for amending the Constitution?

Mr. A.—The introductory speech and Report of the General Secretary, it appeared that the National Association by which the Convention was called, has at least thirty auxiliary associations, each with a membership ranging from twenty to five hundred. Within the past year nearly two hundred public meetings have been held.

L.—What do you learn about the work of the Association?

Mr. A.—From the Report of the Executive Committee it appeared that ten thousand copies of the proceedings of the Philadelphia convention have been gratuitously distributed; that a General Secretary (Rev. F. McAlister) has been appointed with a salary \$2,500, that a large and elaborate paper by Prof. Taylor Lewis of Union College, in advocacy of the ideas and objects of the Association, will soon be published; that the number of the Executive Committee is recommended to be increased to twenty-five, besides including a president of auxiliary associations; that \$2,177 has been raised for the National Association, and that a balance of over \$900 remains in the treasury. Nearly \$1800 were raised at the Cincinnati Convention.

WHAT THE CHRISTIAN CONVENTIONISTS AFFIRM.

In reply to the question, "What resolutions were passed?" Mr. Abbott presented a copy of them, as follows:

"Resolved, That the State as a power claiming and exercising supreme jurisdiction over millions of human beings, as the solemn arbiters of life and death, and as an educating power, has necessarily a moral character and accountability of its own."

"Resolved, That the United States, as a nation, is a nation with Christian laws and precepts, and with Christianity as its greatest social force, to acknowledge itself, in its written Constitution, to be a Christian nation."

"Resolved, That as the disregard of sound theory always leads to disastrous practical results, so in this case the failure of our nation to acknowledge its organic law, its relation to God and his moral laws, as a Christian nation, has fostered the theory that government has nothing to do with religion but let it alone, and that consequently State laws in favor of the Sabbath, Christian marriage, and the right and duty of the Bible in the schools are unconstitutional."

"Resolved, That we recognize the necessity of complete harmony between our written Constitution and the actual facts of our national life; and we maintain that the true way to effect this unobtainable harmony is not to expel the Bible and all that of God and religion from our national life, but to enforce Christian morality, and abolish all degrading observances in connection with government, but to insert an explicit acknowledgment of God and the Bible in our fundamental law."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

"Resolved, That the proposed religious amendment and State is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any Church establishment."

make public confession of allegiance to Jesus Christ, and holding that the State is a person, they are, very consistently, it is the duty of the State itself to make the same public confession. They thus make an appeal to the sentiment of Christian duty, and every Christian who comes to understand this appeal must admit that it is a valid one.

THE LOGIC OF CHRISTIANITY.
L.—Then the movement has the logic of the Christian system to sustain it. The increase of the logical Christianity supports these "amending" Christians; and only wish the people at large realized that important fact.

A LUCID STATEMENT.
L.—You think we should not regard this "God-in-the-Constitution" movement, as a thing of little or no significance?

Mr. A.—The movement, instead of being a visionary or impractical one, has most practical and tangible objects to accomplish. The increase of the logical Christianity supports these "amending" Christians; and only wish the people at large realized that important fact.

A BATTLE FOR LIFE.
L.—The contest, then, with the Christians, according to your idea, is one of self-preservation.
Mr. A.—Yes, it is an effort to preserve the advantages of Christianity over the principles of a thoroughly secular government, that these Christians advocate this so-called reform.

ANOTHER CLEAR STATEMENT.
L.—I see that many Evangelical Christians oppose this movement of their brethren.

Mr. A.—I know it, and yet it is plain that the aim of the Cincinnati Conventionists is most strictly in the interests of Evangelical Christianity, and of the illegal advantages which Christianity now enjoys in the administration of our Government. Every Christian who is resolved not to give up Sunday laws, Bible reading in schools, etc., must ultimately be convinced, if this agitation continues, that there is no possibility of accomplishing his purpose but by advocating this very measure. Hence, I say, that those men must, sooner or later, succeed in enlisting all the Orthodox believers on their side.

THE GROUND OF UNITY AMONG LIBERALISTS.
L.—There is inspiration in that idea of freedom Spiritualists, although they have a "special idea," gladly unite with liberals in the defence of freedom.

Mr. A.—I respect the Spiritualists for that very thing. No man who does not hold that the general principle of religious liberty is of infinitely greater moment than any special idea, even the existence of God or the immortality of the soul, is not worthy the name of a "Liberal." That is all very true. Spiritualists have broad and generous sympathies. But still, at the same time, they claim that their system is characterized by a special element that is their duty to stand for—a special element that is blessing mankind. Spiritualists love the idea of unity among liberals.

Mr. A.—I rejoice to see that both Spiritualists and materialists, and people of all shades of opinion, are coming to be animated by a new spirit of unity; and I believe the day is approaching when they will all work together harmoniously.

ATTITUDE OF THE PRESS.
L.—Mr. Abbott, I find a great many people who are looking on with some interest in the "Christian Amendment" movement, from the fact that so many of the secular papers oppose it.

Mr. A.—That fact has no significance to the thinker. I see that the Christian Register reasons as do the superficial masses on this subject, calling it an insignificant movement, declaring that the matter is an obscure one, and that these are unknown to that journal. The ideas of these so-called Christian reformers, who are laboring to Christianize our government, will sweep with an irresistible power over the Orthodox portion of the country. No matter though obscure men are at present identified with the movement, their aims are obvious to every Christian. I least speak it that the present attitude of the press is of no vital significance. The more shrewd of the journals are very careful, already, to be non-committal on the subject. The moment public opinion begins to be divided, the press will be divided in the same proportion. The Christians at the outset, have the advantage. In the disorganization of the liberal forces lies the strength of conservatism. We shall be whipped if we are not careful.

THE PHILOSOPHY OF THE STRIFE—A VISION OF THE FUTURE.
L.—The contest, you think, is inevitable.

Mr. A.—Yes, it must come; and it is simply the carrying up, in a higher plane, of the same battle for political liberty which, in the past, has been so gloriously fought and won. America can never enter upon the resplendent career which is destined for her in the future of things, until the triumph of freedom over Christianity shall be utterly and absolutely assured. I sincerely believe that there is no prospect of a general disorganization of the highest religious truth, and the evolution of a really noble and more civilization, until that day shall have dawned.

SPIRITUALISTS AND THEIR WORK.
BY G. R. STERNBERG.

DEAR BANNER—Coming here from my home in Detroit for a month, I look on and read and think, and am impelled to write you a word on some new aspects of the spiritual and liberal field of free thought.

Your correspondents keep you informed of matters here, and it need only be said that the public meetings of Spiritualists are well attended, and that evidences grow of emancipation from authority, larger range of thought, more catholic charity, and an upward outlook among the best people, irrespective of sectarian name or profession.

But the "concomitant" as a good Quaker would call it—which is especially on my mind—is, touching the discussions in your own and other like journals and in private circles, of the work of Spiritualists, their position and action in reforms and in politics, and the aim and conduct of their public meetings.

Years ago it was felt by many—naturally enough in the first flush of their enthusiasm—that the looking through the "Gates Ajar" for the investigation of phenomena that might help to awaken and confirm the idea of the future life, should be the great absorbing theme—and no doubt that feeling yet lingers. But, if carried too far, it tends to a neglect and indifference of life's daily duties, and a forgetfulness of vital questions of reform.

The Church has long excused itself from reformatory effort on the plea that its mission was to preach "Christ and him crucified"; but it is now beginning to carry something of the humanity and active charity of its Great Teacher into the life of the world.

For us to preach only Spiritualism and its glorified, will be spiritual coldness and disaster; as the other has been to the Church; but for us to seek for the warmth and light and freedom of spirit, and upward impulse and wisdom which transfigure this life as seen and felt in its nearness to the life beyond, and to bring these heightened and awakened powers to our daily acts and our private and public duties, will enlist us in every good word and work, and help to lift up reforms and politics into a higher and wiser realm.

I see woman's suffrage and other vital questions, that used to be considered unwelcome "side issues," discussed in journals and public meetings, and even suggestions made for forming a political party of Spiritualists and "reformers" of various kinds.

Let me take this new state of things a text for

some suggestions as to the aim and spirit and conduct of public and private effort of Spiritualists and others.

Going to the foundation, it seems to me the idea is to look at men and things in the light of higher ethics—to test sects and parties and institutions by ideas and principles, and bring to this task the light within—the truths of the soul.

A public meeting of seekers for truth should have its platform open for the best words and thoughts and inspirations of the best men and women, welcome to utter their deepest convictions on all that pertains to human life. Getting gleams of light from beyond the veil, imbued with the warmth and strength, the hope and growth of a real and vital immortality, heaped thereto by facts tangible to both soul and senses, speaker and audience are to turn to their daily work, and to discuss the living issues and present questions of this life. In this spirit, suffrage for woman, marriage, in view of its highest sanctity, education, the treatment of criminals, the prevention of crime, and like topics, are not only in due place and order, but they give depth and power, living interest and growth to public meetings, which no finest rhetoric, most flowery eloquence or most musical rhyme, either from spirits in or out of the body, can ever give without them.

There might well be written, in golden letters, over the platform of every free hall in our land, the noble words of the Roman slave, Terence: "I am a man, and nothing human is alien from me." In this spirit, too, the platforms and measures of political parties may be examined, not with partisan heat or zeal, but to know if living truth be there, or only sham and pretence, and to act accordingly.

A word as to political parties of Spiritualists or reformers.

The Methodists are a large denomination. Suppose they and other "evangelicals" should form a party in politics. Would it not be bad prescriptive, narrow and Pharisaical? Certainly it would; but why more than such a party of "radicals" in religion? Would it not create a reaction, and defeat itself? Of course it would, as would any such effort, in any quarter.

The Spiritualists, and others who seek liberty of thought and conscience, are powerful in numbers as well as intelligence. Let them watch and wait, keep from all entangling alliances, act cordially with all others in all political measures on which they agree, but be ready to repudiate and defeat bad measures, and the men of whatever party who would sustain them.

For instance, this absurd and Pharisaical movement to put God into the Constitution of the United States, if it ever reaches any weight of power or danger, should be opposed, and every political grave beyond all hopes of resurrection, by the votes of all lovers of spiritual liberty and of justice.

It is not well to be greatly moved by too much impulsive talk about revolutions and in pending convulsions, and to look for remedy to the external machinery of new parties, forgetful of the great truth that the spiritual culture of the people, lifting us up to a height in which we can peacefully put aside the old, and reach up to the new, is the saving "means of grace" of the New Dispensation.

Let us be self-possessed and serene, as well as plain of speech. Let us have fair and earnest examination, and go to practical work for all the living issues of the day; for, in the life that is, and that is to be forever, "Truth above all things beareth away the victory," as George Fox truly said, in the martyr days of Quakerism; and wisdom and true freedom can make that victory sweet and pleasant as the growth of bud to blossom in spring time, and as the ripening of the fruit in the golden days of the harvest season.

Washington, D. C., Feb. 28, 1872.

WHO SHALL REPRESENT US?

DEAR BANNER—It strikes me that the time has come when those who are public workers in the spiritual ranks can do no less than to be outspoken, and show their true colors.

Spiritualism has taken a new move forward, and every one must see that it means something more than an evening's conversation with the spirit of our grandfather—something more than the mere fact of spirit communion. If the croakings of the timid, and the protests of the conservatives against the introduction of certain subjects into our spiritual meetings by the brave President of the American Association are any evidences that the great step forward is understood, then we may be sure that the car of progress is well under way.

When our late war broke out and the nation became convulsed with excitement, our invisible friends caught the spirit and poured out through their media their own principles of true loyalty. Sagaciously then attempted to muzzle their speakers, and prevent them from mentioning political themes, fearing it would cause divisions by kindling into a flame smothered feelings. But for all this, the boldest words were spoken for liberty, and we were taught never to rest until all slavery should be abolished. The listeners to spiritual truths were obliged to hear these things, for our wise teachers in the other world would not withhold their utterances to please those who were afraid of public opinion.

It seems to me the masses are more ready now to hear discussed the living subjects of the age, among which are "Woman Suffrage," "The Labor Question" and the great "Social Problem," than they were in 1861 to hear of the emancipation of the negroes.

All spiritual speakers have something of an opportunity to learn the general sentiment entertained by Spiritualists upon these questions, and I have been astonished to find the public, individually and collectively, inside and outside of the spiritual ranks, so thoroughly alive to the radical reforms. Having been much in public life since these subjects received an impetus by Mrs. Woodhull, my experience has been entirely different from that expressed by Mrs. Emma Hardinge-Britten in a late issue of the Banner.

Those persons among Spiritualists who are afraid of Mrs. Woodhull's views, and who protest against them, after they have really become informed that those views are, are the exception and not the rule, in my experience; while nearly all admit that our social system is corrupt and needs some radical reform.

It is strange to me that any one can ask what this has to do with Spiritualism. I understand our religion to be as broad as the interests of the human spirit, and no question that deeply concerns the progress and happiness of individuals should be kept from our rostrums by simple prejudice.

I think Mrs. Britten's question is easily answered, "Why are our spiritual papers, rostrums, speakers and speeches to be so filled with these views that the entire ranks of Spiritualism can find no representation except in allegiance with these doctrines?"

Because the sorrow and misery caused by the inequality, injustice and slavery in our social life

have gone up, bearing breaking hearts to the homes of our angel friends, and they have taken our cause into their hands and are pouring out to the listening multitudes from rostrum and press their sympathy and determination to aid in the work of reform; if this is not so, and it is not wise to "trust" these views or subject upon the public, why does Mrs. Hardinge-Britten herself (who takes exception to the introduction of these themes upon our platform) lecture upon "The New Social Order," as she was advertised to do in New York in the same number of the Banner as that which contains her article against Mrs. Woodhull's views? It is not Mrs. Woodhull, who feels called to do her work of reform, quite as good a right to do that work in her way, as Mrs. Hardinge-Britten, myself or any other person, even though we all may entertain ideas that by some might be deemed premature?

There is another point in Mrs. Britten's article not to be overlooked, and which, to the astonishment of many, was set forth in the *Religio-Philosophical Journal* as the sentiments of that able advocate of reform, Hudson Tuttle. Mrs. Britten says: "Mrs. Woodhull's election as the President of the National Association of American Spiritualists therefore involves a supposed recognition of her principles and procedures, on the part of every American Spiritualist." Mr. Tuttle says, in reference to the Convention at Troy: "These delegates assumed the responsibility of her election, and, so far as possible, allowed her to represent themselves and Spiritualists to the world. They virtually endorsed her position by her election."

Now, is it not undecorated that the great body of Spiritualists is made up of persons who claim that degree of "individual sovereignty" that admits of no representation by proxy? Did all citizens of our country virtually endorse in full the private opinions of Mr. Grant, in electing him as President of the United States? And if he is a Methodist, do we all become Methodists by his election? Supposing Mrs. Britten had been elected President of the American Association of Spiritualists, instead of Mrs. Woodhull. Would all the Spiritualists of America have become Episcopals because she was married by that ceremony? Yet Mr. Tuttle would have us infer that all the Spiritualists are committed to Mrs. Woodhull's views on marriage, simply by her election as the chief officer of our Association. The election of President stands for one year, and full five months have already passed; and it seems to me late in the day to call a convention with the intention of appointing a President to supersede our present one, in the hope of finding another who will better represent the great body of Spiritualists. Why were not these croakings present at the Convention, to see that wise appointments were made, instead of waiting until now, and attempting to create a division in our ranks, merely from the ignoble cause of personal prejudice?

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

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

Banner of Light.

BOSTON, SATURDAY, MARCH 30, 1872.

Office in the "Park Building,"
No. 10 WASHINGTON STREET,
BOSTON, U. S. A.

THE AMERICAN NEWS COMPANY, 10 NASSAU ST.
WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, EDITOR. EDWARD B. BROWN,
ASSISTANT EDITOR.
For Terms of Subscription see third page. All mail
matter must be sent to our Central Office, Boston, Mass.

LESTER COLE, EDITOR.
LEWIS B. WILSON, ASSISTANT.

All letters and communications pertaining to the
Editorial Department should be addressed to the editor.

Political Parties.

Nothing less needs demonstration than the fact, patent to every close and careful observer, that the old political parties are both in process of disintegration, and will soon be entirely broken up. This is not occurring from any special earthquake or explosion within them, but simply because they have gone just as far as they can, and now find themselves at the end of the rope. They need recruiting from entirely new forces. Their old dogmas and schemes are worn out. What is left is left for the current times, by common consent, discarded. Nobody seems exactly to understand how it is done, but it is somehow done, nevertheless. There is no use in trying to keep the machinery at work after the life and inspiration are gone out of it, any more than there is in trying to heat and cook with old stoves after a new kind of fuel is in universal demand. Politics, to state the fact more nearly as it is, have become a different affair from what they were once, by reason of the larger room which, of late years, has been given to the public consideration of humane, benevolent, social, religious and economic questions. The old slang-whang style of things has gone out, and will not return again. People are to-day putting themselves very different questions from those which they asked not many years ago; and parties have found themselves compelled to adopt them; also, as a part of their pursuit.

As Spiritualists, we cannot disguise the profound satisfaction with which we view these changes, because we know that they portend a broader field for public discussion and investigation, and open up to the mind an entirely new departure for the people of the country. The questions raised may indeed be questions of tariff and finance, of banking and taxation, just as they were thirty years ago and more; but any penetrating observer can at once see that even these are infused with a different spirit from the old one, and overlaid with altogether larger and more liberal considerations. Moral sentiment is in the air. Humanity shows itself at every turn of the discussion; progress, physical, mental, spiritual and social, is as much a part, if not more so, of the public questions of to-day as anything else. So that it is absolutely essential that this marked and deep development in the public mind should find an answering voice in the current political organizations; and, inasmuch as both the old ones have served their turn, as their inability to go on any further proves to every comprehension, the natural result is a general reorganization, such as we actually see going on. Individuals may stop and accuse one another of treachery to party obligations, but they fail to see that, even while doing it, they are fulfilling the law of change and securing the destined progress.

A Modern Jail.

The mode of treating debtors and witnesses and such like parties in Ludlow-street Jail, New York, is not only a standing scandal to all modern professions of humanity and justice, but is a decided outrage in itself that we wonder there is not a physical revolt of society against the continuance of its abuses. Any man can be arrested on bare suspicion of a creditor, let the debt be as small as it may, and on his single assertion, in the form of testimony, be thrown into Ludlow-street Jail. The worst of it is, this is not the end of it. As soon as the other creditors know what has been done, they start up and rush around the doomed victim like a pack of ravening wolves, put all his business into the hands of the sheriff, destroy his prospects and clean him out pretty thoroughly, before he regains his freedom. Such an instance has recently been brought to light in New York by the death of a man who, because one of his smallest creditors acquired a notion that he intended to leave the country, procured the poor man's immediate arrest and incarceration, and let him free himself after a long time only to find that his affairs were all gone to destruction. The sheriff's sale had stripped him in the two weeks of his involuntary incarceration. With but a feeble constitution, his occupation gone, his spirits sunk, his health gave way, and in a short time he was in his grave, leaving a family without provision.

The case of another of the unfortunate inmates of this same Ludlow-street Jail is given on this page. A man was seized and carried away from his wife and family, on a charge of having assumed to be the proprietor of a sewing-machine, which, according to the contract, was to remain at the disposal of the maker until the last installment should have been paid. Another case was that of a man who had, with perfectly good intentions, endorsed a note for a friend, but because he was not able to pay, was torn from his wife and a position that paid him two thousand dollars a year. What happened to the maker of the unpaid note does not appear. Another stated that he had been pounced upon by his creditors without the slightest hint of their intention, and in consequence his wife and three children were driven from a respectable home to become the occupants of a wretched tenement, where they did what they could to eke out a living by making wax flowers for milliners. Said the poor victim: "If they had only given me a chance, I would have paid them all; but now I am utterly broken down, and can never hope to recover my former position in society." So that a bad law gives revengeful natures every chance to satiate their passion upon innocent persons, and under pretence of securing a pittance due to break up their business, beggar their families, destroy their reputation, blot their hopes, and end their lives in object wretchedness. Ludlow-street Jail clearly needs a general delivery at the hands of humanity and justice.

At Birmingham (England) a rope has been made, which is more than six miles long, and weighs more than sixty tons.

In Memoriam—Fannie B. Felton.

This well-known and indefatigable worker, who for twenty years has been connected with the cause of Spiritualism as a medium and speaker, passed from her mortal body, which she slowly but surely advanced of disease had made untenable, to join in the pleasures of spirit-life, on Thursday, March 15th, at the age of forty-three. On the afternoon of Monday, 18th, services of respect were held at her residence in Everett, the speakers on the occasion being Mrs. John H. Carrier, of Boston, and A. H. Richardson, of Charlestown. A large concourse of friends from Boston, Chelsea, Charlestown and the immediate vicinity, gathered to participate in the solemn and yet joyous exercises—for solemnity will ever attend on funeral rites, but Spiritualism has taught undoubtable immortality, and therefore loving hearts can but be cheerful when a spirit passes the bounds of mortal suffering into the broader liberty of the land of souls.

The body was placed in an elegant rosewood casket, and the most beautiful floral decorations were displayed in the room where it was deposited. The deceased lay with a pleasant smile on her features, seeming rather to be enjoying a deep and restful repose. The funeral exercises commenced by singing, from the Charlestown choir, after which Dr. J. H. Carrier gave a fine address, in which brevity and pointedness were happily blended. Referring to the history of her whose form lay before him, he pictured the theological darkness which reigned twenty years ago, and bore willing and grateful testimony to the work she had done, the emancipation of souls from the bondage of error. By the life-work of such as she, progression, the great law which Orthodoxy so strenuously opposed, had found a representative even in Park-street Church, in the person of the Rev. W. H. Murray. The credenda then follows, on funeral occasions to-day, are wont to shut up the "Thirty-nine articles" and grasp the assurance given by "otherwise despised Spiritualism" that "him ye seek is not here—he has gone—he has arisen." In comparison with the past, he said, how glorious is the change. To have lived and worked for twenty years in a cause like this was eulogy enough. Words were inadequate to express the feelings called forth by the occasion, and silence, golden silence, while the angels around spoke to the hearts of those assembled, was her most fitting eulogy. To the relatives and friends present he would say in conclusion that her work was not done, but that with added power she would labor still more effectively, both for them and for the advancement of the cause she so deeply loved.

The "Evergreen Shore" (from the Spiritual Harp) was then sung, after which Dr. A. H. Richardson made a few remarks touching upon the patient endurance of suffering and the firmness of the faith of her who had been called to experience such great trials both of mental and physical type. He bore witness to the light and comfort which on many occasions her words had given him, and spoke of her as calmly and sleeplessly waiting for death night after night, refusing companionship, until obliged to yield to the necessity of attendance, because when alone the angel world seemed more near. To her parting from earth-life, could every Spiritualist confidently point as an evidence of the sustaining power of our glorious philosophy in the hour of physical change. The ceremonies then concluded.

Thus another of the pioneers of the spiritual movement has departed from labor to claim the reward of well-doing. Her remains were taken for interment to Binghamton, N. Y., where her aged mother still resides. We shall print soon a biographical sketch of her life-labors and achievements, for truly "the memory of the just is blessed."

The Celebration in Boston.

As we announced in the last issue of the Banner, the Committee of Arrangements are making preparations to celebrate the Twenty-Fourth Anniversary of Modern Spiritualism (which occurs the 1st of March) on a grand scale in Music Hall, Monday evening, April 1st. The exercises will consist of brief speeches, from seven to nine o'clock, by five of the most talented speakers advocating the Spiritual Philosophy, who have generously volunteered their valuable services, namely:

MRS. EMMA HARDING-BRITTEN,
PROF. WILLIAM DENTON,
MISS LIZZIE DOTEN,
MRS. NELLIE PALMER,
MISS JESSIE LEYS.

Between the speeches the favorite Music Hall Quartette, (Miss Lull, Miss Thomas, Messrs. Metzger and Turner) having volunteered their services, will execute choice pieces of music. At half-past nine the floor will be ready for promenade and dancing. A programme of ten dances will be arranged, and Carver's splendid Quadrille Band will furnish the music. Altogether, the entertainment is equal to any ever offered on similar occasions, and should be appreciated by a full attendance; and more especially should this be the case, as there is another commendable object in view—the support of free spiritual meetings in Music Hall Sunday afternoons. Every dollar realized over the expenses will be appropriated to that generous enterprise.

Prices of admission—Single ticket for gentleman, \$1.00; single ticket for lady, 75 cents; ticket for gentleman and lady, \$1.50; package of ten tickets, \$7.50. Tickets are for sale at the Banner of Light office; and at Music Hall Sunday afternoon.

Crookes versus Carpenter.

We learn from the London Spiritual Magazine, that Mr. Crookes has issued a temperate, dignified and able reply to the calumnious falsehoods of the Quarterly Review and the smaller circles and detractors who have followed its injurious lead. The public may now learn from the pamphlet under notice how their misplaced confidence in the veracity of the Quarterly Review has been abused; and if Dr. Carpenter has any sense of honor or shame, he must wince under this scathing exposure of his heedless or willful misrepresentations. Mr. Crookes shows that in ten distinct instances the Review has deliberately calumniated him. We need not follow Mr. Crookes, for the superficial character of the Quarterly Review article and the spiteful nature of the attack on Mr. Crookes and other eminent men of science is too obvious to dwell upon. It is only the scientific position of the writer, and the literary reputation of the Quarterly Review which has given to it an ephemeral and factitious importance.

We hope that what has befallen Dr. Carpenter will operate as a salutary warning against that spirit of rash and reckless assertion so common among journalists in writing on Spiritualism and of those who certify to the genuineness of its phenomena, and that it will also be a lesson to Dr. Carpenter himself, bringing home to his mind the wholesome conviction that even he may not with impunity violate the commandment—"Thou shalt not bear false witness against thy neighbor."

Thanks to Hon. Charles Sumner for a copy of speeches of Hon. Carl Schurz.

"Sex" at Horticultural Hall, Boston.

On Sunday afternoon, March 17th, the course for the present season, carried on by the Free Religious Association at this hall, closed by a lecture on the subject, "The Question of Sex," by the Rev. Dr. Cyrus A. Bartol, on the above subject. He began by saying that we should accept the patent fact that woman was physically inferior to man, and maintained her superiority, as she was the next step from which natural selection was to evolve the angel, who, by the rule of the survival of the fittest, would most resemble her in organization. If marriage were her highest duty, God failed in some of his noblest daughters; there was proof of immortality in this power which does not pair itself off, but acts as compelling and connects the whole train. Conjugality did not seem, to the student, the chief end of a woman's life; there were not men enough to go round, in the first place. He dwelt upon the power of man's love for woman, and said polygamy was a misnomer; it was not marriage which was intended to be monogamy. The question of the inferiority of one sex to the other was considered, the speaker saying that neither sex could be just to itself, but only each to the other.

In the past woman had been influence; man, power; and now she asked to be power or person, and the two would approach and blend. This may be done in three ways: first, by equal and independent education; second, by equal and independent training; and third, by equal and independent social position. The speaker said that the question of the inferiority of one sex to the other was considered, the speaker saying that neither sex could be just to itself, but only each to the other. In the past woman had been influence; man, power; and now she asked to be power or person, and the two would approach and blend. This may be done in three ways: first, by equal and independent education; second, by equal and independent training; and third, by equal and independent social position. The speaker said that the question of the inferiority of one sex to the other was considered, the speaker saying that neither sex could be just to itself, but only each to the other.

The first distinctive trait of the womanly nature was sensibility. If man reflects and magnifies this world, her mind is a telescope directed to the stars. She was incarnate sentiment. Miss Emerson was always "female" in her conduct, even as the mask of love, and in this she revealed her sex. No man could have ever written that "The greatest mother is the noblest woman," was Bonaparte's answer to Madame De Stael. Genius was often accounted for by the mother. Mrs. Stowe strikes down slavery with a story, but she did not convict Lord Byron of incest. Never Stowe's mother was a woman's right, but her Scripture exegesis. Mrs. Howe's reply to Mr. Watson has emotion more than argument. Logic was not the chief instrument of truth. Mrs. Siddons equalled Garrick, and the effect of Mrs. Keble's recitations Charles Dickens did not surpass. Another element of woman's power was sympathy. The Oriental mark was not needed if mothers were warm as a veil. Woman was the best of teachers, and should she not heal? The nurse had done vastly more than the doctor in all ages. Should she not preach? She could not do it worse than some men. Ambitious to multiply one's public confidence was mental prostitution. If a woman falls from her position, it is her fault, because she failed to reach greater heights. The third element of her constitution was purity. The scale of virtue was absolute, and sanctity was undivided property, and virgin was a word which has no masculine synonym. A good woman was the best thing that breathed; what a bad one was he would not say. A woman was holy. Women forgive wrongs which seemed too great for God to pardon. There was no parting woman from man. Men do not hate women as bad as women hate each other.

It was a shame to call a government a republic in which women were not allowed to vote. Why should they not? Because they could not fight, or because they were not strong enough to do it? No, they were the pillars of the Republic under bed with tobacco smoke and planted on exhortations. We were, most probably, entering upon a period of disturbed sexual relations, which would not, however, prevent our onward movement. Women, no doubt, were to have their rights, and should be put on the level with men. If they asked the franchise they should have it, and, as they were in the majority in Massachusetts, they could put a woman in every official position, from the Governor down. Women could dispense with the kiss and caress of chivalry for the recognition of their rights.

Music Hall Spiritualist Free Meetings.

Last Sunday, March 17th, Addison A. Wheelock, Esq., of New York, addressed (for the first time) a large audience in the above hall, in this city, on the subject of "The Soul's Destiny; or, Here and Hereafter." The speaker soon enlisted the attention of his audience, and the interest kept increasing until it attained a high pitch of enthusiasm. He gave a clear and rational picture of the soul's need in the earth-life; and then, lifting the veil that shrouds the spirit-world—the hereafter—he traced in an unbroken line the conditions that, per necessity, must continue and pervade in the other life, in obedience to the demands and destiny of the soul. In doing so, he dispelled all fear of "death" and the "torments of hell," so persistently preached by theologians. His affirmations and facts regarding the truthfulness of Spiritualism were strong and decidedly effective. In the course of his discourse, he referred, with telling effect, to the habit of Spiritualists of allowing their children to go to the various sectarian Sunday schools for their early religious training, where their minds become imbued with false and pernicious ideas that may last them a lifetime. He denounced the system as unwisdom and unjust, and a wrong done to children by parents, whose duty it was to protect them from such a blight to their spiritual growth. He earnestly urged the continuance and support of the Children's Lyceums. Improve the present system, if necessary; but, at all events, keep up a system of Sunday schools where the great and important truths of the Spiritual Philosophy shall be taught the children, and the result will prove a blessing to the whole human family. Altogether, the discourse was able and satisfactory, and was delivered in an eloquent and forcible style.

The God Constitution.

The scheme for turning our free government over to the ecclesiastics does not appear to work very favorably and we do not hear that it is making any perceptible headway. On the contrary, it seems to have fallen flat, and to have become a failure. Dr. Helge, of Brookline, near Boston, preached a very powerful and impressive discourse against it, last Sunday. In Congress it has been practically knocked in the head by the prompt protests of tens of thousands of the people, who may well congratulate themselves for having moved in the matter so early. We should be much more glad to read Gov. Washburn's refusal to have any connection with it, over his own signature, but suppose that the assurances of his political allies will have to answer instead.

Street Railroad Track Cleaner.

Mr. Augustus Day, of Detroit, Mich., has a patent for a device which is believed to be the simplest and most effective for the purpose named which has yet been produced, for clearing horse railroad tracks. It not only clears the track from snow, but is equally useful in removing mud and other obstructions, at all seasons of the year. It consists of a curved scraper, resting on the top of the iron, and extending diagonally across it, in front of the wheel. One of these scrapers is placed in front of each wheel, and can be easily and quickly applied to or removed from the track by the driver. It is now in use on two South Boston horse cars, and also two Lynn and Boston cars. This is accounted, by competent judges, to be one of the most useful patents extant; and we have no doubt, when its merits become generally known, but that the patentee will realize, as he should, a fortune by the invention. The cleaner should be placed upon every horse car in the United States. It is already upon several roads in the West.

Fast Day.

It of course matters very little to us, as Spiritualists, whether the Governor's Fast is appointed for the same day with the church's Good Friday, or not; but it is a matter of some little interest to note that our Massachusetts governors are so set on the Orthodox side, that they persistently refuse to allow the State Fast to fall on the day of the church Fast, when they could just as well do it as not. Last year, Gov. Claflin appointed it on the very day before Good Friday. This year, Gov. Washburn appoints it for the week following Good Friday week, and in Easter week, when the church is in the midst of its rejoicings over a "risen Redeemer." There is an evident obstinacy about all this, which is based of the stubborn old Puritan spirit that still refuses to open public libraries to the people on Sunday.

Papal Infallibility.

Pere Jannaga, a priest of Bordeaux, having been prosecuted for writing against religion, has addressed a letter to M. de Montaigne, Cardinal Archbishop of Bordeaux, in defence of his Orthodoxy. He declares that those who accept the doctrine of Papal Infallibility no longer belong to the true Church, and maintains that he and other priests who reject that doctrine are depositaries of traditions of the primitive universal Church. Pere Jannaga is organizing a committee of action, corresponding with similar committees in France and foreign countries, and intends to make a direct appeal to the people of Bordeaux.

The Spiritual Pilgrim.

A second edition of this interesting work, by J. O. Barrett—the biography of J. M. Peabody—is now issued from the press of William White & Co., proving its popularity with the reading Spiritualist public. Send in your orders, that you may, by perusal, gain an insight into the past life of one of the world's workers.

Memphis, Tenn.

W. H. Butts informs us that Ed. S. Wheeler is doing good work in that place. The Society has arranged for Mr. Wheeler to remain there two months instead of one.

The Sick and Destitute.

Funds received in aid of J. H. Powell, of England, from James Elliot, Canton, Mass., \$1.00.

Spiritualism in New York City—The Twenty-fourth Anniversary.

D. Doubleday informs us, March 16th, that at the Annual Meeting of the Progressive Spiritualists of New York City, the following gentlemen were unanimously elected trustees for the ensuing year: J. J. Tyler, Dr. O. R. Gross, E. M. Clarke, John Keyser, William Barnard, J. A. Crozzo, E. S. Crocker, Dr. F. E. Andrews, H. J. Newton; and at a subsequent meeting, J. J. Tyler was re-elected President, Dr. O. R. Gross was chosen Secretary, and John Keyser, Treasurer.

The Twenty-fourth Anniversary of the advent of modern Spiritualism, will be celebrated at Apollo Hall, Sunday afternoon, March 24th, 1872, at two o'clock. Margaret Fox Kane, one of the original "Fox Sisters," will be in attendance, and the following eminent speakers will deliver short addresses: Hon. J. W. Edmonds, Dr. R. T. Hall, Victoria C. Woodhull, C. Fannie Allen, Anna M. Middlebrook, Nellie C. Maynard, Warren S. Barlow, A. A. Wheelock, Fred. L. H. Willis, Thomas Gale Forster. Music and singing by the society's choir.

Troy, N. Y.

We learn from a correspondent that Mr. J. M. Peabody's lectures are creating a general and increased interest in the subject of Spiritualism. Full audiences attend each session. The Society feel strong enough to hold meetings the year round, and desire to have Mr. Peabody remain for nine months, Mrs. Nellie J. T. Brigham being engaged for the other three. And that is the way Spiritualism is dying out in Troy!

Another correspondent, W. H. V., says:

The interest manifested here is intense and increasing every day. The following question has been debated the last two weeks before the "Young Men's Literary Association" of this city:

"Resolved: That spiritual manifestations are proven by the Bible."

Bro. Peabody and Saffill took the affirmative, and J. Decker, Rev. Mr. Wendall, of Albany, and Rev. Ezra D. Simms, the negative.

Five years ago it would have been impossible to get anything of a spiritual nature before this institution, but now the demands of the people call for investigation, and even the clergy cannot longer shirk the responsibility. Great throngs rushed to hear, and so the good work moves on.

Street Railroad Track Cleaner.

Mr. Augustus Day, of Detroit, Mich., has a patent for a device which is believed to be the simplest and most effective for the purpose named which has yet been produced, for clearing horse railroad tracks. It not only clears the track from snow, but is equally useful in removing mud and other obstructions, at all seasons of the year. It consists of a curved scraper, resting on the top of the iron, and extending diagonally across it, in front of the wheel. One of these scrapers is placed in front of each wheel, and can be easily and quickly applied to or removed from the track by the driver. It is now in use on two South Boston horse cars, and also two Lynn and Boston cars. This is accounted, by competent judges, to be one of the most useful patents extant; and we have no doubt, when its merits become generally known, but that the patentee will realize, as he should, a fortune by the invention. The cleaner should be placed upon every horse car in the United States. It is already upon several roads in the West.

Fast Day.

It of course matters very little to us, as Spiritualists, whether the Governor's Fast is appointed for the same day with the church's Good Friday, or not; but it is a matter of some little interest to note that our Massachusetts governors are so set on the Orthodox side, that they persistently refuse to allow the State Fast to fall on the day of the church Fast, when they could just as well do it as not. Last year, Gov. Claflin appointed it on the very day before Good Friday. This year, Gov. Washburn appoints it for the week following Good Friday week, and in Easter week, when the church is in the midst of its rejoicings over a "risen Redeemer." There is an evident obstinacy about all this, which is based of the stubborn old Puritan spirit that still refuses to open public libraries to the people on Sunday.

Papal Infallibility.

Pere Jannaga, a priest of Bordeaux, having been prosecuted for writing against religion, has addressed a letter to M. de Montaigne, Cardinal Archbishop of Bordeaux, in defence of his Orthodoxy. He declares that those who accept the doctrine of Papal Infallibility no longer belong to the true Church, and maintains that he and other priests who reject that doctrine are depositaries of traditions of the primitive universal Church. Pere Jannaga is organizing a committee of action, corresponding with similar committees in France and foreign countries, and intends to make a direct appeal to the people of Bordeaux.

The Spiritual Pilgrim.

A second edition of this interesting work, by J. O. Barrett—the biography of J. M. Peabody—is now issued from the press of William White & Co., proving its popularity with the reading Spiritualist public. Send in your orders, that you may, by perusal, gain an insight into the past life of one of the world's workers.

Memphis, Tenn.

W. H. Butts informs us that Ed. S. Wheeler is doing good work in that place. The Society has arranged for Mr. Wheeler to remain there two months instead of one.

The Sick and Destitute.

Funds received in aid of J. H. Powell, of England, from James Elliot, Canton, Mass., \$1.00.

Thanks to Mrs. R. B. Patney, of Athol, for beautiful flowers for our Free Circle Room.

Contents of This Number of the Banner.

First page: "The Principles of Social Freedom," by Victoria C. Woodhull; "The Public Defender," by E. R. Place; "Church and State, Law and Physic," by T. R. Hazard. Second: "God in the Constitution," by Cephas B. Lynn; "Spiritualists and their Work," by G. B. Stebbins; "Who Shall Represent us?" by Anna M. Middlebrook; "Matter and Spirit," by J. E. Hendricks. Third: "The New Disgrace," by Charles Holt; "Poem—'The Browning of Soma,'" by John G. Whittier; "England—Manifestations in the Light," "Letter from Liverpool;" Banner Correspondence from various localities; Obituaries; Prospects. Fourth and Fifth: Usual editorial matters, etc. Sixth: Message Department; "Acknowledgments;" "Remarkable Verifications of Spirit Messages;" "The Cause in Philadelphia." Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Mark Heber's Luck."

Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant and spacious hall last October, and will be continued every Sunday, at 24, respectively, (except April 28.) Miss Jennie Leys will lecture March 24, to be followed by Prof. Wm. Denton, and Mrs. Emma Hardinge. Eliot Hall.—The Children's Progressive Lyceum meets at 104 A. M.

Mr. A. Andrew Hall, corner of Chalmers and Essex streets.—Test circle at 104 A. M. Mrs. Mary Ann Woodhull, medium. Lecture and answering questions at 24 and 13 p. m., by Mrs. S. A. Floyd.

Temple Hall.—The Boston Spiritualist Association meets regularly at this place (No. 15, up stairs). Circle morning and afternoon; evening, lecture.

Boston.—Eliot Hall.—The Children's Lyceum met at this place Sunday morning, March 17th, with full ranks, but missing the genial presence of the Conductor, Dr. N. Ford, who was confined to his bed by sickness. In addition to the regular exercises, some pertinent remarks were made by A. A. Wheelock, editor of the American Spiritualist; songs were given by Mary Adams, Mattie C. Richardson and Laura Hunt, and a musical selection was executed by Alice Cavan.

Anniversary Party.—The friends of Dr. Samuel Grover, to the number of about fifty, surprised him at his residence, 21 Dix Place, on the evening of Wednesday, March 13th—that date being the sixteenth anniversary of his first commencement as a medium. Music by Mrs. Emma Foxson Denckla, a duet by Mrs. H. W. Cushman, the musical medium, remarks by Judge Ladd, Mrs. Roundy, Dr. Grover and others, and a fine collation gave interest and pleasure to the occasion. During the evening J. J. Glover, of Quincy, who was in attendance, was made the instrument of demonstrating the presence of the Doctor's deceased wife, Olive, she controlling his hand and writing:

Grieve not that I have passed away.
Be joyful in my release.
For I have returned and bring
An olive branch of peace.

GRISBA.—Granite Hall.—A. A. Wheelock addressed the Spiritualists of this city at the above-named hall on Sunday evening, March 17th. His lecture was listened to with evident satisfaction, and created a marked impression upon the audience.

NORTH SCITUATE.—Globe Temple Hall.—D. J. Bates, in a letter enclosing forty signatures of citizens of Scituate and vicinity to the "counter-petition" against the Constitution-amending ligots, so lately in session in Cincinnati, O., says with regard to the Children's Lyceum: "His meetings are as fully attended as at any previous time, and the members take a lively interest in the movement. Golden Chain recitations and the other exercises were creditably performed on March 17th, and the question, 'How can we best advance the interest of the Lyceum?' was properly discussed. We intend celebrating the twenty-fourth anniversary of modern Spiritualism by a social and an entertainment suited to the occasion, on Monday evening, April 1st."

EAST ANDOVER.—Phanis Hall.—The Guardian, Lilla H. Shaw, reports: "The ever welcome Lyceum Banner for March 17th, Recitations were given by Harry Lee Fish, Nellie Dunn, Minnie V. Lowell, Olive Holbrook, Daisy A. Trimball, Ellen Groce, Clara Bell, The Assistant Conductor then gave us a very instructive talk on 'Temperance.' He described the manufacture of alcohol; quoted medical authority relative to its injurious and poisonous effects, related several personal experiences, and exhibited specimens of gin, whiskey, brandy, beer, barley, rye and juniper berries. The Conductor gave a receipt for London porter, to illustrate the subject. These explanations taught an important lesson. The Grand March was then performed, and the interesting session closed by singing."

New Publications.

THE ATLANTIC for April presents a fine array of original articles from the pens of authors whose names only are necessary to be announced to insure the reader of a high mental repast in story. Hon. W. Longfellow leads off with a poem, "The Ballad of Carmichael"; James Parton treats of "Jefferson in the House of Burgesses"; O. W. Holmes, John W. Whitier, Bret Harte, T. D. Aldrich, James De Mille, Kate Willard, and others combine to fill with prose and poetry the remaining pages. Another installment of "Septimus Felton"—Kath. Hawthorne—and reviews of recent literature, art, music, science and politics, conclude a champion issue of this deservedly popular magazine.

SENNEX'S MONTHLY for April is received, containing several illustrated articles of real merit, among them the "Hare Island Navy Yard"; a number of brief essays and sketches, some excellent poems, and a matter fitted to interest the scholar as well as the general reader. Dr. Holland presides with usual grace and wisdom as the editorial department, and the department of "Home and Society," "Culture and Progress abroad," and "Life at Home," are well sustained. Among other important articles is an able and eloquent paper by Dr. Taylor Lewis in defense of the belief in "The one human race," and Margaret J. Preston gives a poem on "The Hero of the Commune." A fine number of a standard publication. For sale by A. Williams & Co., 133 Washington street, Boston.

LEFFINGWELL'S MAGAZINE for April gives for contents the following comprehensive table: "Scrambles amongst the Alps during the years 1860-62," illustrated, by Edward Whymper; "Fair Margaret, the Belle of Ashgate," by the author of "Dorothy Fox;" "Waiting"—a poem—by Mary B. Dodge; "At Home with the Patagonians," by George Chaworth Musters, illustrated (conclusion); "Reminiscences of the Early Stages of the Rebellion," by Horatio King; "The Strange Adventures of a Phantom," by Wm. Black; "Rosedale"—a poem—by Margaret J. Preston; "Private Art Collections of Philadelphia;" "Bits of Recreant Life," by Prentice Mulford; "Elle et Lui," by Kate Willard; "Aytoun," together with Monthly Gossip, Foreign Literature, and Literature of the Day.

PETERSON'S LADIES' NATIONAL MAGAZINE for April gives as a steel-plate frontispiece, "The Unexpected Attack," which must be seen to be fully appreciated. Its fashion-plates, patterns and literary contents are of the highest order.

CHURCH'S MUSICAL VIOLIN for March, published by John Church & Co., 60 West 4th street, Cincinnati, O., is received. It is a neat monthly issue, in which good music and much general information are harmoniously blended.

L. Prang & Co., the celebrated chromo publishers, of Boston, have issued, in a neat form, SCIENCE'S UNIVERSAL STRATHEGE TABLE, which, in a brief and comprehensive manner (and for a merely nominal price), presents to the reader the area of each country, form of government and head of the same, population, debt, railroads, telegraphs, capital, etc., etc. The broadside is very convenient for rapid reference, and worthy a large circulation throughout the United States.

APRIL.—The April number of this elegantly illustrated monthly is for sale by the agent in this city, B. H. Smith, 23 Court street. Back numbers can be furnished from January.

OUR YOUNG FOLKS for April is received. It is good, as usual.

THE EARLY SOCIAL LIFE OF MAN. An extract from an unpublished work on Man and Geology, or the Antiquities, Art and Social Life of Pre-Historic Man, by Dyer D. Lum. Boston: Wm. White & Co.

White & Co. have a very interesting pamphlet of some forty pages, from the pen of one of our townsmen, which, to those who feel any interest in knowing something of the early history of the human race, will be found full of instructive facts. When our space will permit we shall give an extract from this little work, for we have read it with great interest.—Portland Monitor.

Message Department.

Each Message in this Department of the Banner of Light is a communication from a spirit to a living person, and is published through the mediumship of a living person.

Mr. J. H. Conant.
While in an unusual state of mind, called the trance, these Messages are received by the medium, and are published through the mediumship of a living person. The character of the messages is such that they are of great value to the living, and are published through the mediumship of a living person.

The Banner of Light Free Circles.
These circles are held at No. 135 Washington Street, Boston, on Monday, Tuesday, and Wednesday, at 8 o'clock. The circles are held for the purpose of giving the living a better understanding of the spiritual world, and are published through the mediumship of a living person.

Invocation.
Hallowed be thy name, O Lord, our God! Though we may never know thee, only as we know thee through the mediumship of a living person, we may never be one with thee, for thou art the Father of all, and we are thy children. We pray thee, O Lord, our God, to send us thy Spirit, that we may be one with thee, and that we may be able to do thy will, O Lord, our God.

Questions and Answers.
CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

QUEST.—At the recent held in this room last Christmas Day, the power having control stated that Samuel Giddison dropped dead for the street in Toronto that morning, whether he had gone on business from New York. We have reliable advice from Toronto, Canada, stating there was no sudden death in that city on that day, and no man of that name was known to have been there. Will the controlling spirit explain?

ANS.—Your speaker of today is unable to explain, because he was not present on that occasion; but, to my mind, there is quite as much room for a mistake with reference to information you have gained from your side of life, as from that gained from our side of life. Persons who are questioned with reference to these spiritual phenomena, are exceedingly ambiguous in their answers. If they know the truth, they are not willing to state it. I know this to be a truth from my own experience. When in the mortal body I had much experience, very much, in that line, and I found that upon persistent inquiry, at least seven out of ten of all the spiritual communications through well-developed media were reliable, and that the spirits giving them knew what they were doing, and desired to give truth, and did not desire to give anything but the truth.

At one time, I noticed a message in the Message Department of the Banner, from a spirit purporting to have died in that place at a certain day, under certain circumstances. I set myself to work to investigate the matter, and I was unable to get anything like satisfactory evidence of the truth of that returning spirit, until something like two years and nine months afterwards, I made inquiries at all points where it was possible, I thought, to get any information. Each one told me no such person had ever been there, or ever died there. After about two years and nine months I was in that locality again, and I felt a strong impulse to look up that communication. I did so, and to my entire satisfaction, I found that such a person had been there, and had died there under circumstances very similar, if not identical to those stated in the message. This is only one of the many facts that might be produced in favor of the genuineness, the truthfulness of returning spirits at this place, and at others. While traveling in Europe with some well-known media, on several occasions I was the recipient of information given me by the guardian spirit of those media, with reference to what was going on here in America. To test the matter, I wrote to parties who I was sure would know with reference to the facts. They returned me a negative, cold answer, colder than the grave itself, and assured me I was mistaken, I was following an *ignis fatuus* that would, by-and-by, lead me to destruction. On returning to America I investigated the matter, and learned that the spirit had given me truth in every particular. I do not wish to say that our opponents are given to lying in this respect, but I can think it, as I did many times here on earth.—class all, as our opponents, who have shut their eyes against this glorious flood-tide of Spiritualism, that is making beautiful the earth at the present day.

Q.—The statement was also made that the said Samuel Giddison was engaged in business in New York, with Isaac Powers. As neither of their names appear in the New York Directory, we would like to know the style of name of the firm, the name and the number of the street they were located upon.

A.—My it is not that this Mr. Isaac Powers was traveling agent, located most of the time in New York, though he did not hang out from any place whatever? To me it is very possible, and altogether probable. Now it is perfectly right to weigh these things in the balances of reason, perfectly right; but it is unjust to submit them to bigoted criticism. Fair criticism is always just, but that which is one-sided is very unjust.

Jan. 9.
Ruth Odione.
I want the folks to know that I live. I have been dead most three weeks. I want them to know I died to live again. I told here ninety-two years. My name was Ruth Odione. I lived in Portsmouth, N. H., on the Point. My folks are all in darkness, dreadful darkness. I want 'em to get some kind of light. I think I lived my appointed time; I went out just at the right time. I am clear-headed in this world, and am ready for work. Thomas, my grandson, is a medium; I want him to know it, so I can come to him. That's what I come for principally.

Jan. 9.
Dr. Stephen Ball.
To those friends who have kindly called me to return I would say: I do not feel myself, as yet, quite sufficient to the task of giving what I desire to give, but I am gaining spiritual strength fast, and shall soon be in a condition, without doubt, to do what I wish. I am gratified to learn that this Spiritual Philosophy is a truth, for had it been other than a truth, it would have wrecked millions of souls who have anchored themselves to it; but, as it is a truth, it will guide them safe to the land it promises to them, and it will shield them from many a storm here. It will conduct them over many a rough place, and aid them to bear many a cross. To the sick and desolate-hearted, it will say, "Be of good cheer; when you are done with this holy joy you will be made possessed of one free from physical pain and suffering; when done with these earthly conditions you will be ushered in upon those that will be altogether lovely." To the mourner it says, "Be of good cheer; though you have laid the body beneath the soil, the spirit is with you still." To the sinner it says, "There is room in God's vast eternity for reform." To the saint: "Go and feed my lambs." And so it becomes a minister of good in all departments of life, and they who make good use of it will find cause for exceeding rejoicing in the spirit-world; those who make poor use of it will find cause for many regrets. Stephen Ball, physician, of Boston.

Jan. 9.
Invocation.
Scénce conducted by J. B. Ferguson; letters answered by "Vashti."

Invocation.
Thou Wondrous Power, moving through matter, whose manifestations fill us with wonder, and before whom the philosopher and the savage bow in reverence and adoration, we thy loyal subjects would worship thee this hour. Thou Infinite Presence, who determineth the color and the form of every flower, and giveth to the leaf its greenness, we worship, and adore thee for thy loving kindness toward us, for the wondrous power and wisdom that thou dost exhibit in all thy creations. And we ask, O God, of all mind and of all matter, that thou wilt lead us still more closely to thyself; that thou wilt, day by day, unfold thy volume of wisdom to us, and give us power to read it aright. We ask, O Mighty Spirit, that, as we travel through thy wondrous universe, we may ever feel secure in thee; that thy loving kindness may ever be so present in our souls that we shall fear no evil. Amen.

Jan. 9.
Questions and Answers.
QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—Does sickness ever have a tendency to develop mediumistic power?
A.—Yes; but it never produces the power.
Q.—Does high living affect the healing power injuriously?
A.—Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high, or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines whether the good or the evil results of what is taken in to sustain the physical body?
Q.—Is death, disease, or any earthly calamity, an injury to a self-positive consciousness?
A.—No, neither death nor disease, and, properly speaking, there is no such thing as death, because death means annihilation. There is no annihilation—not of anything; therefore there is no death.
Q.—Do mediums require to have certain phrenological organs well developed?
A.—Yes; they do.
Q.—What organs should be largely developed?
A.—The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.
Q.—Are there not a great many mediums who have spiritualty small?
A.—Yes.
Q.—When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit?
A.—No; it is not. The mind is illuminated; all its latent powers are brought into action—all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.
Q.—Does the foreign spirit require to be from the other world?—Can not a person in the earthly life thus influence the mind of the medium?
A.—Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in science.
Q.—Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?
A.—Yes.
Q.—Do you consider phrenology to be a true science?
A.—More than that; I know it to be.
Q.—On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?
A.—In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.
Q.—Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circles?
A.—No, they are not; because they know that both are equally correct branches of natural science; both are dear to them.
Q.—Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from other parts of the world?
A.—I can tell you, you are mistaken in your statement—altogether—as records will prove.

Dr. Stephen Ball.

To those friends who have kindly called me to return I would say: I do not feel myself, as yet, quite sufficient to the task of giving what I desire to give, but I am gaining spiritual strength fast, and shall soon be in a condition, without doubt, to do what I wish. I am gratified to learn that this Spiritual Philosophy is a truth, for had it been other than a truth, it would have wrecked millions of souls who have anchored themselves to it; but, as it is a truth, it will guide them safe to the land it promises to them, and it will shield them from many a storm here. It will conduct them over many a rough place, and aid them to bear many a cross. To the sick and desolate-hearted, it will say, "Be of good cheer; when you are done with this holy joy you will be made possessed of one free from physical pain and suffering; when done with these earthly conditions you will be ushered in upon those that will be altogether lovely." To the mourner it says, "Be of good cheer; though you have laid the body beneath the soil, the spirit is with you still." To the sinner it says, "There is room in God's vast eternity for reform." To the saint: "Go and feed my lambs." And so it becomes a minister of good in all departments of life, and they who make good use of it will find cause for exceeding rejoicing in the spirit-world; those who make poor use of it will find cause for many regrets. Stephen Ball, physician, of Boston.

Jan. 9.
Invocation.
Scénce conducted by J. B. Ferguson; letters answered by "Vashti."

Invocation.
Thou Wondrous Power, moving through matter, whose manifestations fill us with wonder, and before whom the philosopher and the savage bow in reverence and adoration, we thy loyal subjects would worship thee this hour. Thou Infinite Presence, who determineth the color and the form of every flower, and giveth to the leaf its greenness, we worship, and adore thee for thy loving kindness toward us, for the wondrous power and wisdom that thou dost exhibit in all thy creations. And we ask, O God, of all mind and of all matter, that thou wilt lead us still more closely to thyself; that thou wilt, day by day, unfold thy volume of wisdom to us, and give us power to read it aright. We ask, O Mighty Spirit, that, as we travel through thy wondrous universe, we may ever feel secure in thee; that thy loving kindness may ever be so present in our souls that we shall fear no evil. Amen.

Jan. 9.
Questions and Answers.
QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—Does sickness ever have a tendency to develop mediumistic power?
A.—Yes; but it never produces the power.
Q.—Does high living affect the healing power injuriously?
A.—Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high, or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines whether the good or the evil results of what is taken in to sustain the physical body?
Q.—Is death, disease, or any earthly calamity, an injury to a self-positive consciousness?
A.—No, neither death nor disease, and, properly speaking, there is no such thing as death, because death means annihilation. There is no annihilation—not of anything; therefore there is no death.
Q.—Do mediums require to have certain phrenological organs well developed?
A.—Yes; they do.
Q.—What organs should be largely developed?
A.—The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.
Q.—Are there not a great many mediums who have spiritualty small?
A.—Yes.
Q.—When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit?
A.—No; it is not. The mind is illuminated; all its latent powers are brought into action—all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.
Q.—Does the foreign spirit require to be from the other world?—Can not a person in the earthly life thus influence the mind of the medium?
A.—Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in science.
Q.—Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?
A.—Yes.
Q.—Do you consider phrenology to be a true science?
A.—More than that; I know it to be.
Q.—On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?
A.—In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.
Q.—Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circles?
A.—No, they are not; because they know that both are equally correct branches of natural science; both are dear to them.
Q.—Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from other parts of the world?
A.—I can tell you, you are mistaken in your statement—altogether—as records will prove.

QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—Does sickness ever have a tendency to develop mediumistic power?
A.—Yes; but it never produces the power.
Q.—Does high living affect the healing power injuriously?
A.—Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high, or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines whether the good or the evil results of what is taken in to sustain the physical body?
Q.—Is death, disease, or any earthly calamity, an injury to a self-positive consciousness?
A.—No, neither death nor disease, and, properly speaking, there is no such thing as death, because death means annihilation. There is no annihilation—not of anything; therefore there is no death.
Q.—Do mediums require to have certain phrenological organs well developed?
A.—Yes; they do.
Q.—What organs should be largely developed?
A.—The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.
Q.—Are there not a great many mediums who have spiritualty small?
A.—Yes.
Q.—When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit?
A.—No; it is not. The mind is illuminated; all its latent powers are brought into action—all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.
Q.—Does the foreign spirit require to be from the other world?—Can not a person in the earthly life thus influence the mind of the medium?
A.—Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in science.
Q.—Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?
A.—Yes.
Q.—Do you consider phrenology to be a true science?
A.—More than that; I know it to be.
Q.—On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?
A.—In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.
Q.—Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circles?
A.—No, they are not; because they know that both are equally correct branches of natural science; both are dear to them.
Q.—Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from other parts of the world?
A.—I can tell you, you are mistaken in your statement—altogether—as records will prove.

QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—Does sickness ever have a tendency to develop mediumistic power?
A.—Yes; but it never produces the power.
Q.—Does high living affect the healing power injuriously?
A.—Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high, or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines whether the good or the evil results of what is taken in to sustain the physical body?
Q.—Is death, disease, or any earthly calamity, an injury to a self-positive consciousness?
A.—No, neither death nor disease, and, properly speaking, there is no such thing as death, because death means annihilation. There is no annihilation—not of anything; therefore there is no death.
Q.—Do mediums require to have certain phrenological organs well developed?
A.—Yes; they do.
Q.—What organs should be largely developed?
A.—The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.
Q.—Are there not a great many mediums who have spiritualty small?
A.—Yes.
Q.—When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit?
A.—No; it is not. The mind is illuminated; all its latent powers are brought into action—all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.
Q.—Does the foreign spirit require to be from the other world?—Can not a person in the earthly life thus influence the mind of the medium?
A.—Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in science.
Q.—Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?
A.—Yes.
Q.—Do you consider phrenology to be a true science?
A.—More than that; I know it to be.
Q.—On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?
A.—In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.
Q.—Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circles?
A.—No, they are not; because they know that both are equally correct branches of natural science; both are dear to them.
Q.—Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from other parts of the world?
A.—I can tell you, you are mistaken in your statement—altogether—as records will prove.

QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—Does sickness ever have a tendency to develop mediumistic power?
A.—Yes; but it never produces the power.
Q.—Does high living affect the healing power injuriously?
A.—Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high, or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines whether the good or the evil results of what is taken in to sustain the physical body?
Q.—Is death, disease, or any earthly calamity, an injury to a self-positive consciousness?
A.—No, neither death nor disease, and, properly speaking, there is no such thing as death, because death means annihilation. There is no annihilation—not of anything; therefore there is no death.
Q.—Do mediums require to have certain phrenological organs well developed?
A.—Yes; they do.
Q.—What organs should be largely developed?
A.—The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.
Q.—Are there not a great many mediums who have spiritualty small?
A.—Yes.
Q.—When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit?
A.—No; it is not. The mind is illuminated; all its latent powers are brought into action—all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.
Q.—Does the foreign spirit require to be from the other world?—Can not a person in the earthly life thus influence the mind of the medium?
A.—Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in science.
Q.—Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?
A.—Yes.
Q.—Do you consider phrenology to be a true science?
A.—More than that; I know it to be.
Q.—On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?
A.—In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.
Q.—Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circles?
A.—No, they are not; because they know that both are equally correct branches of natural science; both are dear to them.
Q.—Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from other parts of the world?
A.—I can tell you, you are mistaken in your statement—altogether—as records will prove.

QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—Does sickness ever have a tendency to develop mediumistic power?
A.—Yes; but it never produces the power.
Q.—Does high living affect the healing power injuriously?
A.—Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high, or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines whether the good or the evil results of what is taken in to sustain the physical body?
Q.—Is death, disease, or any earthly calamity, an injury to a self-positive consciousness?
A.—No, neither death nor disease, and, properly speaking, there is no such thing as death, because death means annihilation. There is no annihilation—not of anything; therefore there is no death.
Q.—Do mediums require to have certain phrenological organs well developed?
A.—Yes; they do.
Q.—What organs should be largely developed?
A.—The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.
Q.—Are there not a great many mediums who have spiritualty small?
A.—Yes.
Q.—When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit?
A.—No; it is not. The mind is illuminated; all its latent powers are brought into action—all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.
Q.—Does the foreign spirit require to be from the other world?—Can not a person in the earthly life thus influence the mind of the medium?
A.—Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in science.
Q.—Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?
A.—Yes.
Q.—Do you consider phrenology to be a true science?
A.—More than that; I know it to be.
Q.—On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?
A.—In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.
Q.—Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circles?
A.—No, they are not; because they know that both are equally correct branches of natural science; both are dear to them.
Q.—Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from other parts of the world?
A.—I can tell you, you are mistaken in your statement—altogether—as records will prove.

QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—Does sickness ever have a tendency to develop mediumistic power?
A.—Yes; but it never produces the power.
Q.—Does high living affect the healing power injuriously?
A.—Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high, or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines whether the good or the evil results of what is taken in to sustain the physical body?
Q.—Is death, disease, or any earthly calamity, an injury to a self-positive consciousness?
A.—No, neither death nor disease, and, properly speaking, there is no such thing as death, because death means annihilation. There is no annihilation—not of anything; therefore there is no death.
Q.—Do mediums require to have certain phrenological organs well developed?
A.—Yes; they do.
Q.—What organs should be largely developed?
A.—The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.
Q.—Are there not a great many mediums who have spiritualty small?
A.—Yes.
Q.—When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit?
A.—No; it is not. The mind is illuminated; all its latent powers are brought into action—all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.
Q.—Does the foreign spirit require to be from the other world?—Can not a person in the earthly life thus influence the mind of the medium?
A.—Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in science.
Q.—Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?
A.—Yes.
Q.—Do you consider phrenology to be a true science?
A.—More than that; I know it to be.
Q.—On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?
A.—In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.
Q.—Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circles?
A.—No, they are not; because they know that both are equally correct branches of natural science; both are dear to them.
Q.—Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from other parts of the world?
A.—I can tell you, you are mistaken in your statement—altogether—as records will prove.

QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—Does sickness ever have a tendency to develop mediumistic power?
A.—Yes; but it never produces the power.
Q.—Does high living affect the healing power injuriously?
A.—Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high, or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines whether the good or the evil results of what is taken in to sustain the physical body?
Q.—Is death, disease, or any earthly calamity, an injury to a self-positive consciousness?
A.—No, neither death nor disease, and, properly speaking, there is no such thing as death, because death means annihilation. There is no annihilation—not of anything; therefore there is no death.
Q.—Do mediums require to have certain phrenological organs well developed?
A.—Yes; they do.
Q.—What organs should be largely developed?
A.—The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.
Q.—Are there not a great many mediums who have spiritualty small?
A.—Yes.
Q.—When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit?
A.—No; it is not. The mind is illuminated; all its latent powers are brought into action—all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.
Q.—Does the foreign spirit require to be from the other world?—Can not a person in the earthly life thus influence the mind of the medium?
A.—Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in science.
Q.—Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?
A.—Yes.
Q.—Do you consider phrenology to be a true science?
A.—More than that; I know it to be.
Q.—On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?
A.—In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.
Q.—Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circles?
A.—No, they are not; because they know that both are equally correct branches of natural science; both are dear to them.
Q.—Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from other parts of the world?
A.—I can tell you, you are mistaken in your statement—altogether—as records will prove.

QUEST.—(From the audience) Is not the magnetic influence of our mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums?
A.—Yes; it is an exhibition of the same force, governed by the same law.
Q.—Is it injurious for them to operate upon one that is more electrical?
A.—No; not if the operator is judicious, and understands what he is about.
Q.—Does fasting have any effect in the development of mediums?
A.—Yes; fasting sometimes has the effect of bringing to the surface those mediums the conditions that otherwise might remain in a dormant state for a long time.
Q.—</

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at No. 100, Broadway, New York, N. Y.
 Sent by mail, free of charge, to all subscribers.
 The Editor of the Banner of Light, New York, N. Y.

SECOND ADVENT OF SATAN.

We are indebted to the Christian Church for all information relating to the devil, or Satan, as he is called in Scripture. The churches are his residences, if he has any, and his history is kept there, and there we go to learn the following singular occurrence. Satan first visited this world in person, and with Eve, and told her the truth about the fruit of the tree of knowledge, and the eating thereof, while God had deceived her and Adam in the subject. They ate, and found the effects as Satan stated; but he was cursed for telling them the truth, and has ever since been sneaking about, or living in the shadows, and not talking as on that occasion. He has, however, often been accused of influencing persons to do evil, and in various ways increasing sin and misery, and opposing the church, while the effects of eating of the tree of knowledge have been constantly increasing, notwithstanding several efforts of the Jewish God to stop it. He once drowned all the race except one family, and they proved no better, for their descendants still ate of the tree of knowledge, and the tree grew again after the flood, and yielded still better than before. So, too, was Noah, and the nation selected and put under the direct control of prophets and agents of God; and yet, even these were guilty of continuing the sin of eating of the tree of knowledge, and did not seem better than other nations not thus selected and guided. One more effort was made to bring the race back to purity, by sending a Son of God to give precepts and example, and even to die a sacrifice to atone for human sinners; but this, too, failed, and the race, even after God had established his own infallible church on earth, still kept eating of the tree of knowledge, and growing more and more like God, and the church became as corrupt as the children people that preceded it.

Knowledge led to discoveries that set the Word of God aside as null and void, as did the first visit of Satan. Man did not die when he ate of the tree of knowledge, nor did he go to hell when he rejected the atonement; but scientific knowledge led rapidly, in the nineteenth century, to a total rejection of all Bible authority and Christian doctrines to life after death. What could God do next to stop infidelity? Singular as it may seem, he permits a second advent of the devil in modern Spiritualism, in which he is "legion," and talks to thousands of people as father, brother, mother, sister, child, companion or friend, assuring each that death is only a relief from earthly trials and suffering, and the gateway to a better world and life, and urging all to live better and purer lives, do all the good they can, and prepare to meet friends that precede them in that better life. Once more he tells the truth, and gives God's church the lie, and of course the church is mad and curses him; but he and his work go bravely on, as they did before, and millions are led into the truth by this second advent of the devil—blessed by Satan.

RAISE THE STANDARD HIGHER.

For a long time we have been trying to have our writers and speakers, who claim to be of the liberal school and the spiritual and progressive philosophy, abandon all personal and local prejudices, leave out all personal allusions in the literary matter put before the public, unless it be some item of importance in the great movements in which all are interested. While we are struggling for existence with a common foe, let us have hereafter proved sufficiently powerful to crush out the reform movements and kill the advocates of new truths, and while we hardly know whether we are even safe with our all-important truth, even in our own country, it is not wise, to say the least, to expend our energies and efforts in wrangling, disputing, or backbiting one another, and thereby all the time weakening our own force. If some of our best and ablest workers have personal or private faults, it is well enough to let the common enemy find and prove them, and thereby weaken us if he can. Especially is this the wisest course, since there are very few in his ranks, or even in ours, who are sufficiently selfless to cast the first stone from purity of life and purpose. It is probable that most persons have no faults, or fallings, in whatever sphere they act, and it would be wise in us to leave all attempts to impeach each other, and go in for the common enemy of our country and our philosophy, for we surely have plenty of such to contend with in the defense of our new philosophy of life and death. If we could once raise our standard out of the slough of social and domestic discord, and rally around the glorious truth of spirit life and intercourse, we should have the heavenly hosts with us, and soon put our principles on a basis from which they could not be even jostled by the secular bigotry of the age. Our enemies, of course, are glad to have us spend our time and talents picking up each other's faults and fallings, as it saves them the trouble and expense of doing what they could do by the same means. Let us try to raise our standard higher, and above all trifling discrepancies of belief or conduct, and work like a band of brothers and sisters in a noble cause for the success.

"SIN BROUDED."

Under the above heading and over the signature of "Veritas," we notice an amusing article in the Spoken paper published in Philadelphia, Ill. We could think only, on reading it, of the little fish nibbling at bait larger than themselves and darting off in evident delight at each attack on the uncontrollable mass. It needed no name to satisfy any reader that the writer was an uneducated country parson, as his only evidence of such literature and effects, as well as forgiveness, was found in the Bible, where we would as soon look for the evidence of the spiritual force of our earth or the cause of an eclipse, as for the nature of sin. In fact the Bible has ceased to be evidence of anything in our day, and we would as soon quote the Koran or Shaster as the Bible for authority on any moral question. Original sin has long since been blotted out of all intelligent minds, and sin against God is fast going the same way. Those who have no other standard of sin and forgiveness but the Bible, will soon be without any.

A GROWING INTEREST.

Two or three times a week the readers of our daily papers are saluted with an exciting story, not well authenticated of course, which can only be accounted for by our Spiritual Philosophy; but as the editors never attempt to account for the occurrences, nor to become responsible for the

story, they do not get involved in Spiritualism, nor subject themselves to the prejudice of the public, yet they are steadily educating the people up to the philosophy, which can alone account for the facts stated in such articles. We seldom have a Sunday issue of our city dailies without a ghost story, or something bordering closely upon Spiritualism, and the editors are shrewd enough to know there are many believers in spirit intercourse who will understand it, while the superstitious believers in the churches will call it fiction.

A POOR SHOW FOR SALVATION.

The Interior, giving the proportion of Presbyterian membership in five of the States, sets up the following table—in Ohio one to forty-five of the population, in Indiana one to sixty-nine, in Illinois one to seventy, in Michigan one to ninety, in Wisconsin one to one hundred and twenty—and says there are nearly as many in Ohio as in all the States west of the Mississippi. If these are all, or nearly all, the souls that are to be saved, it seems hardly worth while to keep up the expense of the ministry, and to us it seems as if the sacrifice of the Son of God was almost a failure. If this is the true Church it ought to work like heaven in the meat, but instead of this, it only reaches a very few, and of these we are not able to discover that they are better in their lives than are their neighbors, although in some localities they are very respectable, and even aristocratic society. Perhaps they will be in the spirit-world, I, even though few in numbers.

Our Lyceum is now in successful operation at Tucker's Hall, corner of Washington avenue and Fourth street, on Sunday, at two o'clock p. m. It is well attended, and with the assistance afforded by Myron Colony, who was formerly the successful Conductor, it promises to be as prosperous as in former years, and we trust, more permanent.

Every Tuesday evening our young folks have a dancing party in the same hall, which is also highly successful. Our friend Charles Tackett, and two or three others, having secured the hall for one year, are doing a good work in building up both the Lyceum and the social parties, and at the same time, our meetings at Avenue Hall Sunday morning and evening, and also Thursday evenings, are succeeding better than ever before, as all departments are in perfect harmony and co-operating for the good of our cause.

Mark Heber's Luck.

AN INDIAN STORY.

MARK Heber returned home from his father's funeral with the problem of his own future pressing upon his thoughts, and demanding a prompt solution.

His home had been, from his earliest remembrance, upon a stony, worn-out farm of fifty acres, situated upon the Seneca lake, in Western New York. His father had become so heavily involved in debt, that two weeks before his death the farm had been sold by foreclosure of mortgage.

And now what was Mark to do?

He was a lad of nineteen, slight and boyish in frame, but with the strength of a man in his slender arms. He had had the usual advantages of education afforded to farmers' sons.

He returned home from his father's grave to the small, unpainted story-and-a-half house, and after him came his father's only brother, a well-to-do farmer, who resided in the neighborhood.

This uncle, Mr. William Heber, was a man of sixty years, pompous and self-important. His soul was of the smallest pattern, and he had never been known to do a generous deed, while he had done many mean ones.

"Well, Mark," said his uncle, "I've sent my folks home, so that you have no need to talk with you. Morgan tells me you want the farm. He has left off two weeks while George was dying, but he wants to move in next week. What are you going to do?"

"I don't know, uncle. I am trying to think. What can I do?"

"I have thought the matter over," said Mr. Heber, "and have thought upon a plan. I am willing to take you, Mark, and treat you as my own son. You shall have a home at my house, and a seat at my table. What do you say?"

"You forget, uncle, that I have someone to provide for besides myself," said Mark. "Suppose I were to accept this offer of yours, what will you do for George?"

"The girl is no relation of yours, Mark."

"Poor little girl," he said; "here is a hard lot. Do you remember how the child came by her name? It is thirteen years this spring since a lady stopped at our door and asked leave to remain over night. She stayed on day after day, growing weaker and weaker. It did not take long to discover that she was insane. She called the child Gay, and sometimes Gabrielle, which is Gay's true name; but she did not tell her surname, nor anything concerning herself. Late that summer she died. No one ever came to inquire after her or the child."

Her mother was a crazy tramp, and nothing more. No wonder she hid her child behindhand, when his wife adopted the child of a tramp, and brought her up a lady," said his uncle.

Mark colored.

"I cannot hear a word against my mother, sir," he said. "I shall protect Gay while I live, and she shall not be separated from me."

"Then I wash my hands of you," exclaimed Mr. Heber angrily. "You can go your own way, and get your own living."

"Very well, sir," said Mark, quietly; "that is settled, then."

In one week Mark had sold a pair of colts, which he had raised himself, for five hundred dollars, the household furniture for nearly as much more, and was on his way, with little Gay, to the far West, to seek his fortune.

The young travelers arrived at Leavenworth a long and fatiguing journey.

Here Mark, while looking for a wagon and a pair of horses with which to cross the prairies, fell in with an old farmer named Whitman, who had been living in Western Kansas, but did not like it, and was now on his way to Nebraska.

Mark concluded to join him, and Mr. Whitman assisted him in purchasing a suitable outfit, and the two travelers started on their journey.

Outside the circle of wagons, a great fire was burning; and as Mark's wagon drove up, the conductor of the train, Mr. Landford, came forward and welcomed the newcomers.

"It seemed to say and to Mark that they had entered a new and wonderful world."

Both lay long awake that night, in their wagon, close up under the canvas roof, and they talked in whispers of their great future, and wondered what it had in store for them.

The next morning, at daybreak, the camp was astir. By sunrise the wagon train was on its way to the westward.

At night they halted beside a small stream, and parked the wagons, and had supper, and talked and sang songs and told stories, like one great, joyous family.

At daybreak, again they were on the way. In the course of two days, having traveled rapidly for six days, they reached the Little Blue River—a branch of the Big Blue. The women built fires, and began the preparation of supper. The men proceeded to pack over the route was attacked by Indians just here," said Conductor Landford. "They were unusually bold, and we had a tough fight—God Heavens! What is that?"

He beheld, by the last rays of the sunset, a

mounted band of Indians, their weapons glittering in the yellow light, their plumes nodding in the wind as they came on like a whirlwind.

"Indians!" yelled the Conductor, in a voice that made every woman's face turn white. "Pawnee or Sioux, I can't tell which. They seem to be on the war path. I can see their weapons. They outnumber us, counting in our women. Call in the children. We shall have to defend ourselves."

He blew a shrill blast on his bugle that rang out far and wide. They were sweeping down upon the train, with whoops and yells, murder and rapine in their very aspect.

Conductor Landford was killed in Indian warfare, and was a victim of considerable note.

"There are twenty savages," he announced. "Remember, boys, you are fighting for your mothers and sisters. Show us what stuff you are made of."

Then he shouted: "Now, men, the gun! Have on the gun! They are in war pain, and mean mischief. When I give the word, fire!"

The Indians came nearer and nearer, advancing in a straight line.

"I love you, I love you, I love you, I love you," said the Indians, in a voice that was not fooling, said the guide grimly.

Mark Heber and his young comrades fired a volley.

The next moment a shower of bullets came hurtling toward the defenders of the camp.

The gun! cried Landford. "Give it to 'em, Whitman!"

Whitman did "give it to 'em," moving down three mounted savages, horses and riders rolling over and over in horrible death agony.

The remaining savages again came to a halt, but only for an instant. With a terrible war-whoop, they came on again to the onslaught, firing as they came, and looking like incarnate demons.

All together," cried the guide.

The other men and all the boys fired, each with especial aim. Six mounted savages fell before the deadly rain.

A panic immediately seized upon the survivors. In the midst of it, Whitman grimly touched off his pistol piece anew.

This ended the conflict. The savages with horrible howls, an instantaneous retreat, leaving their dead upon the field, and dragging away their wounded.

Amory had a bullet wound in his shoulder, and Arno's eldest son had a flesh wound in his arm, but neither of these injuries was serious.

"Are you safe, Gay?" demanded Mark, coming toward her.

"Yes, but I'm almost smothered," answered Gay. "Have the savages surely gone, Mark?"

Gay cautiously crept forth while she was speaking. The remaining wagons disgorged their cowering occupants, women and children coming forth pale and trembling, but full of joyful gratitude at their escape from death, or a fate worse than death.

The savages, upon their retreat, had left a trail of blood, and the retreating savages were entirely lost to view in the far distance. That night they encamped upon the prairie, and did not with no adventure. A guard was maintained as on the previous night, but no Indians were to be seen.

Every day for the week that followed the encampment on the Little Blue was full of incident, but of the most unimportant sort, nothing occurring to alarm the emigrants.

And at the end of the week, to their great joy and relief, they arrived at Fort Kearney.

The emigrants did not halt at the fort, but pressed on to Kearney City, where they encamped just at nightfall.

Here Conductor Landford found another train, the conductor of which had been stabbed the night before by a notorious man who had escaped arrest. The train was offered to Landford, to be united with his own.

The assault that had been made upon the conductor of the previously arrived train was made a matter of discussion, and regret that his assailant had escaped was universal.

"I know the fellow who did the deed," said Landford. "He is a perfect demon. I know that he has killed several men. I saw him at Denver last year. He had just stabbed a miner from behind, and robbed him of all his money and gold. He is called Blue Jack."

"Blue Jack!" cried one or two boys, "what a name!"

"They call him so because one of his eyes is blue, as if bruised," said Landford. "Look at the blood that settled under the skin."

The new train was bound for Denver, as Landford had said.

Two wagons belonged to men who had no women with them. The other five of these desperadoes, and only the smallest of their number, as compared with the others, indeed Landford allowed them to travel under his guidance and the protection of his train.

A few introductory took place, and then the train took up its line of march westward.

During the noon encampment, on the following day, Gay had finished her dinner, and was sitting on the porch, when one of the desperadoes, known as Burk, came up to her, and patted her head, regarding her with an insolent stare.

"Hallo, youngster," he said gruffly. "I noticed you yesterday, and you are the prettiest young one I ever did see. Got no father nor mother, eh? Going West with your brother, eh? Give us a kiss, there's a doll!"

"An instant she leaped to her feet.

Child as she was, she resented the insult that had been offered her with a woman's offended pride and anger.

"How dare you?" she cried. "Go away. If you touch me, I'll call my brother."

"Ah, now, young one, you're fooling," he said, innocently. "You not older than I took you for. I'll not hurt you, but I'll keep you, brother has kissed them lips of yours, and I'm bound to have one now."

As quick as a flash, she drew from her pocket a pistol Mark had bought for her at Leavenworth, and which he had since taught her to use skillfully. She cocked the pistol, and its four small dark holes were promptly presented to the eyes of Burk for inspection. He started back in unfeigned horror and amazement.

"The little vixen!" he muttered. "She acts like a highwayman instead of a shrinking girl. She beats all!"

"I was only fooling," he said aloud. "I did not mean nothing. Don't say nothing, young one. I'm off."

As he hastened to beat a retreat to his own proper quarters.

Gay's light laugh rang after him mockingly.

"Come here," muttered Burk. "Blue Jack would tame that wild-cat spirit of her's, and I wish he may do it, that's all. I'll make 'em acquainted, bless if I do not!"

Landford bore Lieutenant Fallon welcome, and offered him the freedom of the camp.

Fallon was supper with the Whitmans, and after conversing until a late hour, retired to the tent of the train to sleep. After all was still, he rolled over on the ground until he came to the side of Burk.

"Burk?" he hissed.

"Burk started, with a smothered oath.

"What do you want?" he growled.

"Hush, you idiot!" hissed Fallon, between his teeth. "Have I fooled you and the boys as easily as I fooled the conductor of the train? Don't you know me? I haven't got my card-case with me, but I'm Blue Jack, at your service! Ha, ha! the serpent has got into Elen!"

"I and the boys have looked for you to join us all day," said Burk. "But of course we didn't look for you in this disguise."

Upon the morning after the counterfeit Lieutenant Fallon had joined the wagon train, the camp was astir, as usual, at daybreak. The train halted at noon on the river bank, opposite a lovely island. At sunset they again halted, and for the night.

In the course of the evening, Lieutenant Fallon approached Gay, and said:

"Miss Heber, I must say to you that you are startlingly like a former friend of mine. It seems almost as if she stood before me as I first knew her. It is a strange, a startling coincidence. I could almost think—but no, impossible! You are the sister of Mr. Heber, are you not?"

Gay's pure face flushed.

"Yes, I am," she answered, with some hesitation.

The disguised Blue Jack turned very white. He had marked that hesitation, and his wonder at it thrilled him with a sudden fear.

"You do not look like your brother, Miss Heber," he remarked.

"I have been told so before," said Gay, dryly.

"And you are his own sister?" persisted Blue Jack, with animation.

"I do not know your motive for making such inquiries, Lieutenant," said Gay, after a moment's thought. "I do not, therefore, know how to reply to you. I should like to know the name of your friend whom I resemble; but, for an answer to your inquiries, I must refer you to my brother."

Gay Heber seized the first opportunity to inform the disguised brother of the partizance of her singular interview with the false Lieut. Fallon.

"I told him to speak to you, Mark," she said; "but my heart has been on fire ever since. What if he should have known my mother?"

"He looked like death when he first saw your face, Gay," said Mark, thoughtfully. "It was as if he had started, and exclaimed:

"From the moment I beheld the man, I shrank from him. I had an instinctive fear and abhorrence of him. Oh, Mark—dear Mark! do let him know any more about me than he knows now!"

"I will not, Gay," said Mark, soothingly. "If he is your father, he shall not know that you are his daughter."

The promise comforted Gay, who smiled faintly through the gloom that had fallen upon her.

As some young people came to visit the Hebers, Mark arose abruptly, and went to look after his oxen.

Gay was about to join Mark, when the false Lieut. Fallon approached him, offering him a cigar.

"Fine evening, Mr. Heber," said the disguised Blue Jack, courteously. "What! you do not smoke? Smoking is a vice. I wish I could break myself of it. Your sister is a lovely child—or girl, I should say. She must be fifteen years old; is she not?"

"She's but a child, yet, Lieutenant—only fourteen, yet she is more womanly than many girls of eighteen."

"Only fourteen," said the pretended Lieutenant, musingly. "I—I had a fancy that she was fifteen. I knew a child once—perhaps she's dead now; but, if she were living, she would be fifteen years of age, and the very picture of your sister. And, you know, that child's name was the same as your sister's—Gabrielle!"

Mark repressed a start, and turned away his paling face from the keen scrutiny of the scheming villain.

"The child I alluded to," continued the false Lieutenant, "had black hair and brown eyes—rather a singular combination; but her mother, who was a great beauty, had the same features, and had been a great beauty in her day. She was a New York belle, a belle Gabrielle! But she went insane, and wandered away with her child, and was never heard of more."

"If you had seen the New York dailies of thirteen years ago," resumed the false Lieutenant, "you could not have failed to notice a striking advertisement offering a thousand dollars reward for information of the whereabouts of an insane woman and her child. The reward was afterward increased to five thousand dollars. Did you never hear of the advertisement, Mr. Heber?"

"Never," said Mark. "How should I have seen it?"

"Ah, yes, true. You were but a boy at the time. Yet you lived near New York; you might have heard of the disappearance."

"I did not live near New York."

"Why, the conductor told me you came from York State," said the false Lieutenant.

"So I did," responded Mark.

"May I ask from what part?" inquired the villain.

"Certainly," said Mark. "I come from the western part of the State. May I ask the name of the lady whose disappearance called forth the advertisement of which you speak?"

"Her given name was Gabrielle," said the pretended officer evasively. "If I could get a trace of that insane woman and her child, I would give a thousand dollars out of my own pocket. Think what a start in life that sum would give a young man like you!"

Mark shrank back, as from the touch of an emboldened pestilence.

"I can give you no assistance in your search, Lieutenant Fallon," he said coldly.

"Permit me to ask if Miss Heber is your own sister, homo of the same parents as yourself?" demanded the pretended officer, abruptly.

"I do not tolerate any intrusion into my private family affairs, Lieutenant Fallon," said Mark, haughtily. "My sister has already been annoyed by your questions in regard to her history, and I must request you to leave us alone."

"I beg your pardon, Mr. Heber," said the villain, adding, maliciously, "I see this is a sore subject with you. You have not said that Miss Heber is your own sister. I presume you cannot say so truthfully."

"We will not discuss the matter, sir. Gay Heber is my sister, and while I live she shall not lack for a protector."

The desperado had comprehended the errand of the troops in the first moment of their appearance. After his first sensation of faintness and terror, he had recovered his coolness and courage, and was himself again.

At the very commencement of the officer's announcement, Blue Jack exchanged glances with the terrified and cowering Burk. The latter pointed one trembling finger over his shoulder to a spot at a little distance, where Blue Jack's horse stood grazing, snatched up the reins, and was away like the wind.

In an instant the chief desperado darted under the wagons toward the waiting horse. He reached him and leaped upon his back.

And in the next moment that desperado rose gracefully in his stirrups at the distance of a few rods, and with the fierce defiant yell of a wild Indian, dashed his spurs into his horse's side, and was away like the wind.

The troops gave an answering yell of surprise and anger, and the officer in command led the swift pursuit.

Blue Jack had the advantage of a good start, and was splendidly mounted, his horse being a seasoned animal, born and bred on the plains, and schooled with great life and spirit.

Blue Jack laughed aloud as the strong animal bore him onward as if he had been a feather's weight. He rose again in his stirrups, and shouted back defiantly:

"Come on, Take Blue Jack if you can!"

The pursuing officer shouted to the outlaw to surrender, but the only reply was a mocking laugh. The officer, however, shot at the fugitive, but the bullet missed its mark, and Blue Jack, bending low to his horse's neck, and digging the spurs into the animal's sides, swept on and away with the rush of a tornado. And after him swept the pursuers.

The emigrants watched the pursuit with breathless interest until the foremost figure upon the beautiful Indian steed had passed beyond their line of vision.

During the confusion Burk sneaked also. At nightfall they halted upon the south bank of the Platte, and had at supper around their fires when the troops were seen to approach, weary and dispirited—without their prisoner.

"The fellow has escaped us," said the officer. "You have to go to the chase well, Lieutenant," said the conductor.

"I can't but go back to the fort without him," was the quick reply. "I'm a perfect fool all through the fort. Poor Fallon was nearly murdered, and was left for dead. He was lying over in Deep Canyon, and happened to lodge in a clump of bushes. There he came to himself, and after a moment's rest, and more dead than alive, he clung up to the ground above, and fell down in a dead faint. A party was immediately organized, and sent in pursuit of the outlaw."

The next day they encountered the party of soldiers that had been sent in pursuit of Blue Jack. They had found no trace of the desperado or his companion.

"No one looking for Blue Jack," said the officer in charge of the party, addressing Landford. "There has been a party of Sioux about this quarter for a few days past, and no doubt Blue Jack has fallen in with them. The party is hardly large enough to attack your train, and I understand they have gone up toward Dakota. Blue Jack has an Indian wife, and is a great hunter, and fell down in a dead faint. A party was immediately organized, and sent in pursuit of the outlaw."

The site of the village was selected exactly at the junction of two rivers, upon a low bluff overlooking the two streams.

Then a public square was carefully laid out with mathematical exactness.