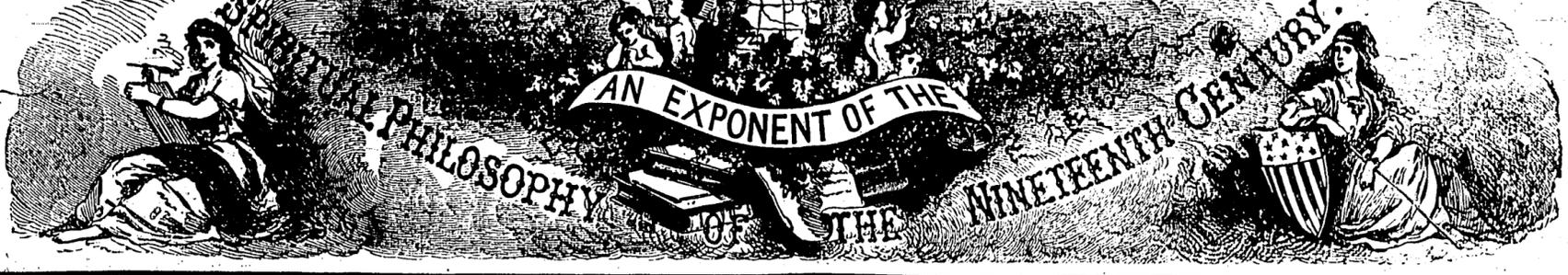


BANNER ON LIGHT.



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Original Essay.

THE TWILIGHT OF HISTORY.

BY DYER D. LUM.

In our school days Greece and Rome were regarded as bordering on the pre-historic epoch, into which we could but dimly penetrate, with here and there a faint gleam of light only to make more manifest the surrounding darkness. Back of them lay Egypt and Babylonia; shrouded in mystery; their ruins remained, but their origin was forgotten. But one ray of light penetrated this murky background of history—the Jewish Scriptures; from them alone we learned of events in that far-distant age. Since then all has changed. Historical research and explorations have opened to us an immense field of knowledge.

Egypt speaks from her stony lips, and reveals her inmost secrets; centuries hasten to unroll their records, and the court of the Pharaohs becomes depicted on the pages of history. Champollion tore away the screen that so long rendered her an enigma, and we now have her history, her sacred writings, her poems, her romances, even, at our command. Assyria and Chaldea also rise from the shapeless mounds of rubbish, and deliver their annals and libraries into our hands. Here we can witness the origin of Grecian art and Etruscan civilization. India hastes likewise, with her voluminous manuscripts of sacred value, to throw a flood of light over many hitherto inexplicable mysteries. Modern science has invaded the citadel of ancient history, and once more we may behold the universe through their eyes, and reason with their minds. We transport ourselves to the days of grandeur of now near forgotten nations, and read from their works and inscriptions. We are able to look at ancient forms of worship from within, so to speak; view Nature as they saw her, and with them draw the same conclusions. These various results of modern research we will not attempt to reproduce in the limits of a single article, but will confine ourselves to the consideration of the commencement of the historic period in India, Egypt and Chaldea.

INDIA.

It had long been seen that Greek and Latin, English and German, French and Italian, were severally connected with each other; but when Sanscrit revealed a system of grammar substantially identical with the Greek; when in declension and conjugation the same laws were seen at work in both; when it showed the same numerals, articles and pronouns, it became clear either that Sanscrit was the parent of Greek, or that it pointed to a common origin of both. The work of classification was in fact accomplished. The language of the Hindu Scriptures rendered it apparent that the affiliation of languages was to be determined by grammatical construction rather than coincidences of sound, and that the laws of phonetic change must be employed to trace them back to a common mother-tongue. Consequently every language partaking of the same grammatical construction must be a member of the same group, its place to be assigned it, wholly from internal evidence.

As the famous Rosetta stone, of Egypt, tore away the screen that concealed the mysteries of her monumental history, so the Sanscrit supplied a torch to our hands, by whose light we could penetrate far into the hitherto impenetrable darkness shrouding the origin of most of the languages of Europe, and behold their relationship with some of Asia. A single grammatical form, in any one of these languages, exhibiting a more perfect and flexible structure than in any of the others, was direct evidence that it was not derived from those retaining the less perfect form. The high and low German and Scandinavian tongues at once began to jostle their brothers of the Teutonic languages, while the classic speech of Greece and Rome became on fraternal terms with the barbarian Illyric, Celtic and Nindic. These, with their many subdivisions, extended a hand of fellowship to the sacred tongues of the Vedas and Zend-Avesta, and to their consins of Persia and Armenia, of Bokhara and Afghanistan.

The Germanic, Lithuanic, Slavonic, Celtic, Latin, Greek, Persian and Sanscrit were traced back to one common source, generally designated as the Aryan race, derived from the Sanscrit *Arya*, the white race, *par excellence*. By the examination of these derived languages, and inferring from the fact that any word found in them all must have been derived from the mother Aryan tongue before the gradual separation into what became the above enumerated eight cognate languages, we have nearly recovered the extinct mother-tongue. This tribe is represented as distinct from the Turanians, Cushites and Semites, and it is thought most probably territorially disconnected from them, at a time long anterior to that of the alleged "creation" of man. How long a time had elapsed from the period of Aryan radiance, or roots, to the speech as perfected at the time of the separation of the Vedic race, we are unable to conjecture.

Not are we better qualified to determine as to the original starting-point of this family. M. Oppert would place them on the mountains of the Hindu-Koh, from which they rolled down, on the one side, into the Indian group, and on the other, into the Iranian. MM. Lenormant and Chevalier locate the birthplace of these idoms in "the country between the Caspian Sea and the Hindoo-Koosh," where was spoken "the primitive language, the origin of all the others." Prof. Rawlinson claims the honor for "the mountain district of Armenia," and lately, M. E. Bunsen has given to the learned world an elaborate work to prove the identity of the Iranian plateau and the mythic garden of Eden.

Such conjectures—for they are no less—are not to be accepted as establishing anything concerning the appearance on the globe of primeval man, for they are mainly due to the undue prominence

given to this group of languages, and a failure to properly appreciate the immense period the human race had existed in the pre-historic epoch. In fact, M. Lenormant on the same page admits that the Arian is not "the origin of all the others;" for he says: "Philologists of high authority have pronounced that the Arian tongues were produced by the modifying influence of the Semitic on the Turanian languages." Prof. Whitney pronounces the attempt to trace these languages to a precise geographical point as inconclusive. "The tradition of no race," he says, "reach back far enough to be authoritative upon such a point. Nor is the testimony derived from language more conclusive; and to define, even with distant approach to confidence, the time which the tongues of this family must have occupied in running their career of development, is wholly impracticable. That the time of Indo-European unity must have been thousands of years before Christ is very certain."

Leaving the question of origin in the obscurity into which the hand of Time has consigned it, we may recognize the Iranian plateau as the theatre of this race at the epoch of the separation from it, of the Sanscrit branch—"the elder sister," as Max Müller calls it, of all the Aryan races. What, then, was the epoch in which this first great separation occurred, and Aryan foot first trod the soil of India?

Baron Bunsen, in his celebrated work on Egypt, gives the following table as his conviction—based on researches of the most profound nature—of the relative dates of the Aryan emigrations:

Primeval emigration.....	10,000 B. C.
Gradual separation into Germans, Slavics, Persians, etc.....	8,000 "
Gradual extension of races.....	5,000 "
Indian emigration to the Punjab.....	4,000 "
Zoroaster reform.....	3,000 "
Sanscrit ceased to be a living language.....	1,000 "

Ernest Bunsen, in the work already alluded to, places the separation of the Indian race at 7000 years, at the least, before Christ. Scholars who hesitate to assign any definite limit of years, will readily concede that these are within the bounds of belief, and that the evolution of the Sanscrit tongue, "the most copious and excellent of all," requires a period of no less duration.

When these Aryan emigrants arrived on the banks of the Indus, India was neither a desert nor a wilderness, but a densely populated land, inhabited by a "dark-skinned" race, yet far advanced in ancient civilization, possessing the Sanscrit Writings, inform us, "ancient cities," "cities built of stone," and cities that were attacked, and withstood sieges and blockades. An English officer writes: "There are incontestable proofs of the aboriginal race having once occupied every part of India; and that, ere the Hindus came among them, they had made sufficient progress in civilization to form large communities, establish kingdoms, and become merchants and extensive cultivators of the soil. There are distinct remains of old castles, extensive excavations and other monumental ruins. Several of their principalities have continued to the present day."

The invading Aryans termed themselves "the bright race," "the twice-born," "the righteous." They regarded themselves as the chosen people of the *devas*, the bright ones, and looked with contempt on the dusky possessors of the soil, and their phallic and serpent worship, bestowing upon them opprobrious epithets—*aga*, "den one," "devil-worshippers," etc. The Aryans mention their cities, allude to commerce, merchants, sailors, iron, chariots, travelers, and Inns for their accommodation. A reviewer in Blackwood says: "They had numerous flocks and herds, but they also cultivated the soil, and laid it out into fields. They 'measure the land with a rod,' they 'plow the earth for barley,' and they 'bring home the produce of their field in carts.' They have towns, and practice many of the arts of civilized life. Weaving is an ordinary occupation. They worked in iron, and also in gold; they forged armor and weapons of steel."

The Aryans found the inhabitants possessing a knowledge of the movements of the heavenly bodies, of sculpture, of painting in colors that have outlived the ravages of time, of the metals and steel instruments. The Vedas, which contain these allusions, are the oldest documents of the Hindu race. Prof. H. H. Wilson, in his translation of the *Vishnu Parva*, remarks:

"The earliest form under which the Hindu religion appears, is that taught in the Vedas. The style of the language, and the purport of the composition of these works, as far as we are acquainted with them, indicate a date long anterior to that of any other class of Sanscrit writing."

All these are evidences of a civilized condition of life. How long had it taken to progress from barbarism to this standard?—to grow from the troglodyte life of the stone-age to the use of edged-tools of steel?—to develop a language suited to the necessities of a commercial people, from the rude, ircharacteristic intonations of the primitive autochthon race? Yet all this before the formation of "the richest of all the Indo-European idoms," that has since astonished the world with its intricate and wonderful complications.

EGYPT.

Egypt—land of the mighty dead! the foster-mother of Art, and marvel of ages! Travelers stand upon her sacred soil, and, in the solitude of deserted ruins, gaze upon her stupendous monuments and intricate structures with the same feeling of reverence and awe that filled the breasts of Solon and Herodotus long centuries since. Works of art, of lofty grandeur and imperishable materials, to whose summit the eyes of Abraham were turned in wonder, still claim the admiration of men. Ages have rolled on, and mighty empires arisen, controlled the destinies of the world, decayed, and themselves become buried in the sands of time, since the sun's rays were first reflected from the pyramids of Egypt. The architects whose thoughts they express, and the swarms of living, toiling workmen who reared them, had long passed into oblivion; their in-

scriptions had stood for ages an undeciphered enigma; and yet, travelers were not lacking who could look upon these majestic records of almost pre-historic grandeur, and learnedly prate of Mizraim, and their probable post-diluvian epoch! Standing on the scattered dust of countless generations of human beings, and yet believing that a few thousand years only had elapsed since Noah and his cargo of living freight floated over the land, two miles above the line of perpetual snow!

With the advent of the French troops into Egypt, there dawned a new era. Men of renown and scholarly attainment ardently devoted to the service of science, made the antiquities of the land their life-study, and, by unwearying research and critical investigation, have redeemed for us much of the history of the long, dark night of time, and forever settled the question of the so-called—biblical chronology. Slowly and surely have the records of her history been deciphered, and proof of man's "pre-Adamic" existence obtained by men whose names shed a lustre over our age.

We have preserved in a fragment of Manetho (an Egyptian priest) a long list of the ancient rulers of Egypt, purporting to be copied from the national archives, which gives us the name of MEN or MENES, as the first king of a new dynasty, under whose sway the country became one nation, together with his successors, comprising thirty-one dynasties, down to the time of Alexander the Great. Modern research has tended to confirm this record. The recent researches of M. Mariette, the distinguished Egyptologist, have added new proofs of the correctness of Manetho's tables, and triumphantly settled their genuineness. All Egyptian history dates from Menes; it therefore becomes necessary to have his date first established.

The pernicious habit of making the legends of Jewish Rabbins the Procrustean bed to which Egyptian annals must conform, had blinded many an otherwise free and enlightened mind, and prevented them from undertaking an independent critical analysis of the records. We remark an illustration of this in the case of Sir J. G. Wilkinson.

"I am aware," he wrote, "that the era of Menes might be carried back to a much more remote period than the date to which I have assigned it (B. C. 2361), but as yet having no authority further than the uncertain account of Manetho's copyist to enable us to fix the time and number of reigns intervening between his accession and that of Epaphras, I have not placed him earlier for fear of interfering with the date of the deluge of Noah, which is 2348 B. C."

Since this was written, however, authority enough has been assembled to obviate every objection. Leaving "authorities" who were such a score or more years ago to those who prefer endorsements of dogmas to the critical examination of facts that might undermine their traditional beliefs, and cause them implicitly to doubt whether less than one hundred and fifty years were sufficient to produce from the descendants of Mizraim a great and powerful nation with their wonderful scientific attainments, we will, on the contrary, turn to those who have fearlessly investigated the subject with the sole object of eliciting truth.

Thirty years ago Champollion Figeac assigned Menes to 5865 years before Christ. Lenormant, Birkh, Baruch, Henry and Lœnem all agreed in fixing his reign at epochs, none less than 4800 B. C. Bunsen, Lepsius, Holnaks and others, by assuming the contemporaneity of certain dynasties, cut it down to 3223-3805 B. C. Researches still more recent tend to establish the true era of Menes to approximate toward the higher dates given. Manetho, it seems, obviously knew what he was writing, and M. Mariette has conclusively shown that so far from giving contemporaneous dynasties, he has given only those who occupied the throne of Egypt; recognizing with true historical insight possession as the test, and ignoring all pretenses.

The era of Menes, as now conclusively established by the indefatigable labors of M. Mariette, is 5004 B. C. M. Mariette says, in regard to the charge of Manetho's lists being of dynasties not necessarily successive, that it is no doubt folly to assert that Egypt, from Menes to Alexander, was always an undivided kingdom, and freely admits that research may establish the existence of many collateral dynasties, "but Manetho has thrown them out and admitted only those whom he regarded as legitimate, and his lists contain no others. If it were not so, it would not be thirty-one dynasties that we should have to reckon in the lists of royal families previous to Alexander, but probably nearer sixty. The scholars who have attempted to compress the dates given by Manetho, have never yet been able to produce one single monument to prove that two dynasties named on his lists as successive were contemporaneous. On the contrary, there are superabundant monumental proofs, collected by very many Egyptologists, to convince us that all the royal races enumerated by the Sacerdotal priest occupied the throne in succession."

The first pyramid was erected in the first dynasty, and from tombs of the same epoch we obtain evidence of the social life of that period, painted in vivid colors on their walls. Cabinet-makers, glass-blowers, and countless other trades, are represented there, as well as iron, brass and steel. Iron from Southwestern Africa, copper from Asia, leopard skins from Ethiopia, and strings of pearls, all attest their immense commercial relations. Sir J. G. Wilkinson pronounces the Egyptian linen "equal to the finest now made; and for the evenness of the thread, without knot or break, it is far superior to any of modern manufacture." According to Sir William Drummond, the Egyptian priests were the sole possessors of the difficult and delicate art of extracting gold and silver. According to Suidas, Diocletian called the art of making gold and silver by the Greek name of

chemia, from which an evidently derived the words *alchemy* and *chemistry*, and Cuvier asserts that this word sprang from the word "Chim," one of the ancient designations of Egypt.

Seven thousand years have nearly elapsed since the days of Menes, "yet, even then," says Prof. Lesley, "Egypt was an old country; its people civilized; its architecture grand in idea and perfect in execution; its statuary as natural as any group of Rogers's statues; its language not only formed but reduced to writing; its agricultural life rich in oxen, asses, dogs and monkeys, antelopes and gazelles, geese, ducks and swans, and slaves of Numidia."

CHALDEA.

The scholars of the last century believed India to have been the source of all ancient civilization. We have seen that modern research has established, on the contrary, that Egypt led India on the historic page by more than a thousand years. Yet among the mounds, along the valleys of the Tigris and Euphrates, we may obtain a still deeper glance into the dim twilight of the historic past.

"The various populations," says Lenormant (Fr.), residing together on the soil of Babylonia and Chaldea, must at first have lived in separation from each other. They were certainly a primitive epoch of tribal existence, of petty local kingdoms; and some records of this state of existence have been preserved in Babylonian traditions, as, for instance, that of Sharyukin, king of the city Agani, who appears in some texts as a legendary hero and almost a demi-god. But true history, in the Tiro Euphrates Basin, commences only, as also does that of Egypt, with the formation, in Chaldea and Babylonia, of one united empire, including all its tribes under one sceptre—an empire dating from such high antiquity that it seemed almost legendary to the author of the Book of Genesis. In this State, the first regularly organized government in the world, the preponderance and dominion among the various tribes, belonged to the Hamites, of Cushite race."

"The Cushite inhabitants of Southern Babylonia," says Prof. Rawlinson, "were of a cognate race with the primitive colonists, both of Arabia and the African Ethiopia." Indeed, the inhabitants of these countries, at the distant epoch of which we are treating, were sprung from the same stock. The Cushites were a civilized race. They possessed the compass and understood "night sailing," and circumnavigated the coast of Africa. Their vessels, were not rude in form, but strong and well built, in which they were not afraid to boldly venture out of sight of land. And let us bear in mind that Mr. Layard found in the ruins of Nineveh, among cups and earthen vases, lenses of rock-crystal, and that the telescope invented by Lœuewenhoek must have existed at the same period, as some of their inscriptions can only be read by its use. Articles of glass-ware are found of surpassing delicacy, and weapons of tempered steel. Canals were constructed with "locks," and steam power was known.

The early Babylonians or Chaldeans were of this stock. All the traditions of Babylonia and Assyria point to a connection, in very remote times, between the Asiatic and African Ethiopians and the cities on the lower Euphrates. Rawlinson says their "vocabulary is undoubtedly Cushite or Ethiopian, and further, that the identity of the Cushites with the Ethiopians is confirmed by the uniform voice of primitive antiquity, 'as a single race dwelling along the shores of the Southern Ocean, from India to the pillars of Hercules.' " "from Abyssinia to India. The whole peninsula of India was peopled by a race of this character, before the influx of Aryans; it extended along from the Indus along the sea coast, through the modern Beloochistan and Kerman; which was the proper country of the Asiatic Ethiopians; the cities on the northern shore of the Persian Gulf are shown, by the brick inscriptions found among their ruins, to have belonged to this race; it was dominant in Susiana and Babylonia, until overpowered, in the ancient country by Arian, in the other by Semitic intrusion."

Yet far beyond this must we venture, long prior to the reign of the Egyptian Menes, or the Chaldean Eriochous, for the dawn of Cushite civilization. Ancient Ethiopia had extended her sway and influence in many directions, and peopled large regions in Africa, India, and Mesopotamia. The traditions of ancient nations regarding the origin of writing, point back to a time previous to this. The Egyptian race and the Cushite are both branches of the same family—the Hamite.

Rawlinson says of the system of writing of the early Chaldeans that it "has the closest affinity with that of Egypt; in many cases, indeed, there is an absolute identity between the two alphabets." "With regard to the use of letters, which Pliny connects with these primæval Babylonian observations, so great is the analogy between the first principles of the science, as it appears to have been pursued in Chaldea, and as we can actually trace its progress, that we can hardly hesitate to assign the original invention to a period before the Hamite race had broken up and divided."

The invention of letters is assigned by Pliny to the Phœnicians; Quintus Curtius gives the honor to the Tyrians; Diodorus to the Syrians; and Berosus, according to Polyhistor, makes Oannes teach it, with every kind of art and science, to the Babylonians. Now Babylonian tradition places the origin of its religious faith in ancient Ethiopia, or on the banks of the Persian Gulf, whence the Fish-god Oannes issued to teach men the principles of religion. The other traditions all indicate the same origin. In the inscriptions the cuneiform writing represents at least five languages, representing the Turanian, Semitic, and Aryan families of speech, and any definite assignment of its origin must be made with caution. We know, however, that originally it was hieroglyphic, or composed of pictures of material objects, and some of these forms may even now be reconstructed. But the earliest inscriptions of the

Chaldean Empire exhibit these to us in the form known as hieratic, in which a process of simplification had transformed the original image into some few lines, analogous to the transformation undergone by the Chinese letters, serving to recall the idea intended.

Remembering that at the epoch of Menes, the Egyptian system of writing was already characterized by all the intricacies of later times, we are obliged to transcend the historic period of seven thousand years for an indefinite twilight epoch. Back then into this epoch we turn to gain a glimpse of writing as first practiced by the sons of men. At what period shall we place this invention, known "before the Hamite race had broken up and divided?"

The first inhabitants of the region extending from the Orus to the source of the Indus, in the mountains of Hindu-Koosh, were "historically speaking, of the Hamite race. They knew the greater part of the inhabitants of Asia Minor, and their presence is attested by undoubted proofs throughout the whole coast line from the straits of Bab-el-Mandeb to Malabar. The Nilotic languages and the Semitic, we are told by Charles Lenormant, Baron Bunsen, and Mr. Stuart Poole, no man authority, sprang from the same stock and formed one class divided into two families. Francis Lenormant says: "One language was originally common to the sons of Shem and Ham. But the Egyptian and its allied idoms were first separated from the main stem, and in a less perfect state of development. In this separate state of existence, they became, as it were, stereotyped by the fixed standard of the monuments of Egypt, whilst the Cushite languages of Asia, of the Canaanites, and Semitic people, continued to progress, arrived at a state of greater perfection, and assumed the character of a distinct family."

How long it had taken for the accomplishments of this process of evolution, we are of course unable to judge, but we may assert with confidence that it had long been an accomplished fact. Nearly seven thousand years ago we find the language of Egypt distinguished by all the complexity that it preserved to the last day of its existence. Somewhat earlier we find the Chaldean Empire assuming shape with a language already transformed from its original character.

While to the Cushites we ascribe the honor of the religion, science and culture of the old Chaldean empire, the researches of M. Oppert have conclusively established the fact that they were not the inventors of the cuneiform system of writing, but that they were indebted to the Turanian or Scythic portion of the population for it; and further, from an analysis of the original ideographs or symbols employed, have pronounced them to be the offspring of a far different region from that of Chaldea—a more northern region, whose fauna and flora were markedly different—where, for example, neither the lion nor any other large carnivora were known, and where there were no palm trees. This race formed with the Cushites the Chaldean empire, and from their intermixture arose that mighty power. The original seat of this race of the Turanian family is supposed to be the mountain regions of Kurdistan and Armenia.

More than seven thousand years ago we find the Hamite and Semitic families essentially distinct, each sub-divided into numerous branches; a development requiring thousands of years for its duration; languages reduced to writing, and widely differing from that to which they owed their origin; races once united by a single stock, then scattered in various directions, no longer appearing cognate to the ordinary observer; yet through all these changes we look in vain for the first appearance of letters, but are led back to a period antecedent to the appearance of the Hamite race on the stage of action, for that invention which eventually was to revolutionize the world and usher in the historic epoch.

Ages have passed since man first roamed over the elevated plains of Asia; race has succeeded race in the illimitable periods of the pre-historic epoch, each, however, preserving every essential instrument of the departing race. Rude flint instruments gave way to polished stone; these, in turn, to be followed by those of bronze, and eventually iron. Races die out and disappear, but their thoughts remain the heirloom of all time. More than ten thousand years must have passed since the Shamir of Northern Chaldea first used ideographs for communicating thought. The Hamite race, constituting a far higher development of humanity, appeared on the scene, and, in virtue of their superiority, became the preponderating and law-dispensing power, and absorbed all that was valuable in the indigenous civilization.

Thus it has ever been. Historical research has shown that civilization has swept on in a spiral course; race succeeding race, the civilization of one age becoming the spoil of wild and uncultivated tribes in another; infusing, however, fresh blood and energy into an effete and decaying state; and, though the motion was apparently retrograde, a broader view of the flow reveals its true course to have been ever onward and higher. Ideas are never lost. Thought ever survives the conditions which gave it birth. Scythic tribes never advanced beyond a rude pictorial system of writing, or the first principles of civilized life, till the infusion of Hamite blood gave us the union of art and knowledge, industrial, culture and intellectual attainment, resulting in the majestic ruins of Egypt and Chaldea. These in turn were trampled under the feet of the conqueror, and the river of civilization seemed to have sunk into the sands of Asia and lost to view, yet further on we again behold it springing forth from its subterranean channel with augmented vigor; and although the stratum through which it flows is of Semitic formation, we yet recognize the same divine thought with which its waves had been freighted when first seen as a scanty rivulet flowing from the mountain side. Mighty

The Social Question.

THE TRUE PRINCIPLES OF FREEDOM. A SURVEILLANCE.

Mrs. Victoria C. Woodhull: Dear Madam—Your rejoinder to my friendly criticisms and suggestions somewhat disappoints me, in both its substance and its tone. My effort was a kindly endeavor to interpret you favorably to your harsher critics, and to show to yourself that their severer judgments were based upon seemingly inadvertent and ill-chosen or defective expressions of your own, which were plainly inconsistent with the principles by which you professed to be guided.

The suggestion, however, from influential sources, that further discussion may be of use to our mutual readers, and elucidative of truth on an important question, and that, even for this purpose, it would be unnecessary, could I anticipate that our readers in general would take the trouble of carefully comparing your rejoinder with my criticisms.

Some of your affirmations, now made with apparent deliberation, seem so glaringly mistaken and self-contradictory, that I am in some doubt whether I am dealing with a mind constructed on the same principles as my own. For example, in my former letter, I gave you the benefit of a doubt as to the meaning of your words in an ambiguous sentence, in order to save you from the astonishing absurdity of claiming, as you seemed to do, that "all men and women have an inalienable right to life, liberty, and the pursuit of happiness," yet one man has a right to kill another, or to take his property, if he has the power.

This confounding of the ideas of right and might, which ordinary human minds regard as quite distinct, (though they may be all one to a tiger,) admits of no argument. I might refer to the dictionaries, but you profess to "speak with no regard whatever to existing customs," and you seem to be quite as indifferent to self-consistency, as I shall presently have occasion to show; otherwise I might ask, if persons have the right to do whatever they can do, and if, as you say elsewhere, "individuals have the duty to perform whatever they have the right to perform," does it not logically follow that men have both the right and the duty to make drudges, slaves, or anything else they please, and can, of women, whether in or out of the marriage relation? And why should you seek to deprive them of the exercise of this God-given right?

But is not this trifling, or something worse? I will merely re-state my "comprehension" of the true theory of human rights, (those of tigers are not now under discussion) in contrast with that quoted above, and leave our readers to judge for themselves. It is this: that every person has the right to do whatever he or she pleases, provided that it does not infringe the rights or welfare of another. Or, to use the more elaborate words of Victoria C. Woodhull, in the admirable opening of her Stetson Hall lecture, which I before fully endorsed: "That every person who comes into the world of outward existence is of equal right as an individual, and is free as an individual, and that he or she is entitled to pursue happiness in whatever direction he or she may choose."

Each is free within the area of his or her individual sphere, and not free within the sphere of any other individual whatever. . . . The moment one person gets out of his sphere into the sphere of another, that other must protect him or herself against such an invasion of rights." (Page 7.)

With this appeal from Victoria—what shall I say, confused?—to Victoria clear-sighted, I submit that point.

On the subject of contracts you say: "Therefore when you say any one person inflicts a wrong upon another, or upon society, when he falls to perform a contract, you are assuming a higher power than Nature has invested you with. Judge not lest you be judged, is the great law."

As I have not said this, nor anything like it, I cannot accept the reproach. What I said was—and it was a logical deduction from your own principles as quoted above—that "parties have no right to contract to do anything that will infringe the rights of others, nor to abrogate a contract in such a way as shall inflict injury upon others." This has no reference to persons' natural inability to fulfill contracts.

You think I "have not yet obtained the full meaning of freedom," and endeavor once more to give you an idea of it, as follows: "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," &c., &c.

That is, a person is "absolutely free," but yet he "must not" do certain things, however much he may wish to!

Pray, wherein does this differ from freedom with a limitation, as I have expressed it? Only, instead of making the self-contradictory statement that persons are "absolutely free," yet not free, I prefer to say, more correctly, that true freedom (as distinguished from that mistaken freedom which is license, anarchy, and pleasing one's self at the expense of others, or "despotism," if you prefer) is justly, necessarily and always subject to the limitation that the rights and welfare of others shall not be encroached upon. There is and can be no such thing as absolute social freedom, until all men and all women arrive at the point of desiring only what is for the good of all.

In regard to freedom and its just limitations, I do not see that we differ in principle a hair's breadth. Our differences consist rather in forms of expression, and in constant adherence to and application of the principle. You repeatedly express surprise to find me arguing on your side, and against myself, as you imagine. You say, in one case: "You re-state my own position so well that, for the life of me, I am unable to see what it is that you conceive you are criticizing." It is now my turn to express surprise that you did not see I was arguing all the while on the side of your fundamental principles, but urging a better, fuller and more consistent application of them to the points discussed than you had made—especially when, at the outset, I fully endorsed those principles, and constantly recurred to them throughout. But you seem to have somehow set out with the mistaken idea that you were to deal

with an antagonist instead of a friend, and I that he ought to be on the opposite side at every point. Could you have divested yourself of this illusion, I think you would have seen, what is so apparent to others, not only what I was criticizing, but that my criticisms were well-founded.

To use your own forcible language, "Admit (either your own or) my statement of freedom to be the true one, and I see no way of escape from my deductions," namely, that love in any and all its phases, like covetousness and every other passion, should be subject to the limitation that the rights of no others shall be encroached upon; and that it is the sphere and duty of government to protect individuals from all such encroachments upon their rights; which is the same thing as protecting all in the enjoyment of their rights, or restraining the evil-disposed from infringement of rights. From which it inevitably follows that the claim put forth in your Stetson Hall speech, and still insisted on, namely, that love in all its phases "is best left free" from all restraint, is as contrary to your own avowed and correct principles as it is repugnant to the common moral sense of the community. "This is so plain to me" (to resume your language), "that I wonder any thoughtful mind falls to comprehend it."

This was the main point of my criticism—that in repudiating all restriction you went counter to your own just principles—and if I have now succeeded in making it apparent, there is little need that I say more. I have nowhere said or implied that society or any part of it has a right, by force, to go beyond the point of protecting each individual in the enjoyment of his and her rights or freedom. The doing of this much implies restriction, and all the restriction which is justifiable; but a just restriction is vastly different from no restriction. It seems to me nothing can be plainer than that, beyond this point, I urged only self-restraint, and restraint by moral and educational means. This you had failed to urge, but, on the contrary, had pleaded for "unrestrained sway."

Further on, you say: "I am at a loss to know what the difference is between restrictions and 'rectified restrictions,' since it would be restrictions after all the rectification of which they are possible were made." Here again you forget your own and most recent definition of freedom, which was coupled with the positive restriction of a "must not." The plain difference between restrictions and "rectified restrictions" is that the first may be arbitrary and tyrannical, while the latter are made right by being made in accordance with the just and true principle of right, which exists in the very nature of things, and which you yourself have affirmed.

You add, with singular obliqueness: "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."

Here, again, I appeal from Victoria in opposition to Victoria clear-sighted. It was yourself who furnished me the term restriction, and gave the clearest statement of its necessity that I have anywhere found. In the masterly and luminous exposition of fundamental principles contained in the opening of your Stetson Hall speech, which you soon after so strangely lost sight of, you said:

"We will as rigorously demand that individuals be restricted to their freedom as any person dare to demand; and as rigorously demand that people who are predisposed to be tyrants, instead of free men or women, SHALL, BY THE GOVERNMENT, BE SO RESTRAINED AS TO MAKE THE EXERCISE OF THEIR PRIVILEGES IMPOSSIBLE."

The small capitals are mine, but the words are yours. I submit that I have nowhere used so emphatic language in favor of restriction as this; I have only "demanded" the application of your own principles where you lost sight of and repudiated them.

Again, you say: "It is the failure to be able to separate the idea of restraint from the true idea of freedom, that distinguishes almost every body who has attempted to criticize my 'Social Freedom.'"

In view of the preceding quotation, pardon me if I say, what must be apparent to every reader, if not to yourself, that it is your failure to adhere to and apply your own idea of restraint that has so confused yourself, perplexed your friends, and mystified many of your critics.

I think this point may now be dismissed. As you did not find me saying what you thought I, as a non-comprehending and narrow minded opponent, ought to say, you have taken the liberty, in some instances, to attribute to me what I did not say, and do not believe, and to draw inferences which are unwarranted and mistaken. But I must leave our readers to discover these for themselves. I will notice but two or three more points.

You think, in one instance, I set a trap for you, and imagined you were caught, when it was myself that was entrapped! This is another curious illustration, in addition to the foregoing, of the illusions to which people become subject when in a state of bewilderment. The patent facts in the case are—if you will excuse the figure suggested by yourself—that I caught you, in the sight of the whole community, found in a trap of your own making, by means of ill-considered and undiscriminating phrases you had used before the public; and when I endeavor to show you a way of escape, by suggesting a correction of your ill-chosen language, so as to make it consistent with yourself and conformable to principles from which you start, you turn upon me in the delusion that it is I who am in the trap!

You say that, in order to make the comparison hold, by which I showed the mistake of your unguarded language, I should have "described a rape." I answer that this was unnecessary, from the fact that your broad language was so framed as to plainly include this, as well as every other manifestation of brutish sexual passion, all of which you argued "are best left free." That you did not really mean what your words said, I believed, and I gave you credit on the spot; and because of that, you say I demonstrated the fallaciousness of my own argument! I trust you now see the point of my criticism.

Again: you affirm that right and wrong, and love and lust, are not "different things," but "different conditions of the same thing." This is another partial illusion, under which many minds beside your own are groping in bewilderment. It is true that, these terms—right and wrong, love and lust—are often applied to acts and feelings, where they have only a relative significance. It is also true that there are applications of them which are positive and absolute, and which, by no possibility in the nature of things, can ever be transmuted the one into the other.

For example, an infringement of the inalienable rights, or an encroachment on the rightful freedom, of another person, for the mere gratification of one's selfish desires, is always and everywhere wrong, yourself being witness; and no greater or lesser degree of such encroachment can ever become right. On the other hand, the feeling of good-will toward and a desire to bless all our fellow-beings is always and everywhere right, and no greater or less amount of this feeling ever becomes wrong. So of love and lust; there is a kind of love which, according to your

own definition, "is utterly freed from and devoid of selfishness, and, whose highest gratification comes from rendering its object the greatest amount of happiness," whose object it is to bless others or another. "This love, I submit, can never, either in its highest or lowest degree, become lust. Nor can lust, which you variously define as "nothing but selfishness," or "mere desire for temporary gratification," not worthy the name of love, and "not love," ever become love in the better meaning of the term. It may give place to love, but it is plainly another thing, of a totally opposite essential nature. The only quality in common about them, and that which has led to the popular blunder of giving them a common name, is, that they both attract. The one attracts to serve and bless; the other to appropriate and devour. Why perpetuate the childish delusion of regarding them as "the same thing," and treating them both alike? Could there be a more palpable absurdity?

But it seems needless to say more. If you cannot see the meaning and force of my friendly criticism, I am glad to know there are thousands who do; and the many thanks received from perplexed souls, mystified for a time by your ineffectual reasoning, but now enabled to see the plain path of right and duty, more than compensate me for the effort made.

Yours as ever, A. E. NEWTON, Arlington, Mass., March 27th, 1872.

WOMAN'S PROTECTION is a timely book from the pen of Miss Catherine E. Beecher, which argues with convincing plainness for the more perfect training of woman for the domestic state. It is, in fact, the great problem of the age. When the preparation of food, the care of the household, and even the training of young children are freely transferred to uneducated housekeepers to the graduates of Irish colleges, negro halls, and poverty stricken tenement houses, there must surely be something rotten in our social system, to which we cannot a day too soon apply the corrective. It is the kitchen-work of the science of housekeeping, which is so distasteful to the girl of the period, and which in this respect is made from the very foundation of society we may expect no assurance of safety. This book is published in the interest of the American Woman's Education Association, and the profits of its sale are devoted to the cause it advocates. That cause is the professed restoration of the family state to its pristine vigor. It is charged in its preface that the lecturers on women's rights are mainly responsible for this state of things, and that Spiritualists share in this growing demoralization. Of course, we take issue on these two counts, and attest our sincerity by advocating the essential purpose of the book with all our heart. Let us take the facts as we find them, and leave their near and remote causes until the reform is completed. We pray that the fashion will soon change so as to render young women accomplished in domestic science before French and the piano. There is everything in this book for young American girls to study and know. Published by Geo. Maclean, 3 School street, Boston.

THE AMERICAN GIRL ABROAD is the title of a vivacious and highly entertaining, as well as sparklingly instructive volume, handsomely issued by Lee & Shepard, containing a record of personal observations and experiences in nearly all the countries of Europe. It is written in good, sprightly English, and with the natural ease and point of a feminine composer, by Miss Adeline Trafton, who dedicates the result of her travels, in a highly graceful manner, to her father, Rev. Mark Trafton. What adds perceptibly to its pleasurable qualities is its illustrations by Miss Humphrey. As a raconteur of foreign sights and impressions, Miss Trafton has proved herself worthy to follow herself in other sketches of life and scenery. The present volume must meet with great favor.

No. 2 of "Young America Abroad," named NORTHERN LASSIE, is the continuation of Oliver Optic's second series of foreign travel, and makes a volume fully as presentable as any of its widely popular predecessors. The larger portion of this stout book is devoted to an explication of the country, the manners and the institutions of the Russians, given in a readable and impressive style, by a pen not unaccustomed to throwing off works of this interesting character. He skillfully takes his young pupil, covers up the Baltic to St. Petersburg, and thence shows them the kingdoms of the Czar, and the realm of what was once the land of soldiers and serfs. Lee & Shepard have done their reputation good service in the manner in which they have issued this volume of the new series.

Lee & Shepard also publish the second monthly number of "Half-Hour Recreations," which are designed to be of a scientific character in popular form, the present number bearing the title of THE CASUAL APPEARANCE OF MAN AND ANIMAL, by Prof. Rud. Virchow, whose reputation as a comparative anatomist is widely understood. If any of our readers have the curiosity to trace the formal resemblance between the race to which they belong and the monkey race from which some modern scientists presume to assert that it derives its origin, they may perhaps find on the pages of this pamphlet suggestive material enough to occupy their thoughts long beyond the time employed in its perusal.

A SLAVE'S ADVENTURES is another of the "Ocean-Life Series" of practical romances which are produced from the fertile pen of Wm. H. Thomas, of this city, and published in highly attractive form, with plentiful illustrations, by Lee & Shepard. We need not say to the readers of the previous volumes in the same vein and spirit by this author—the Gold-Hunters in Australia, The Bushrangers, The Gold-Hunters in Europe, and A Whalerman's Adventures in the Sandwich Islands and California—that this is fully as stirring as any of the others, and possibly more so; the characters having every feature and action that belong to real life, the scenes being vividly sketched and mounted, and the narrative being racy and rapid enough to enlist the attention and excite the emotions of the most indifferent reader. Mr. Thomas has clearly succeeded in the special field which his experience and tastes qualified him so well to cultivate.

Prof. John S. Hart, LL.D., whose name is widely known and received among our eminent educators, has diligently compiled, if we might not rather say digested, a goodly volume, for the use of students and studious readers, covering the whole field of English Literature. It really makes a map of the entire territory, and comprises what is to be known into the most convenient form and space for the use of the scholar and teacher. Besides this, it is done with a fond care, while the text is profusely supplied with illustrations from the authors treated, or else with pertinent and impressive criticisms from competent authors and writers. This MANUAL OF ENGLISH LITERATURE is an invaluable book of reference, for literary workers and general readers, refreshing their memories at shortest order. It is conveniently divided, and the plan seems most judiciously carried out. Published by Eldridge & Brother, Philadelphia.

Dyer D. Lum is the paternal owner of a forty-page pamphlet, which is described as an extract from an unpublished work on "MAN IN GEOLOGY; or, the Antiquity, Art and Social Life of Pre-historic Man." The theme is manifestly a large one, and can be no more than merely outlined in these meagre pages; but enough material is supplied to awaken the reader's profound interest in the probable intellectual condition of man long before we have any historic account of him. That material consists of accounts of relics found in the caves and other secret places of Europe and America. As a sample of the whole book, it is likely to incite to a decided demand for the remainder. William White & Co. are the publishers.

MEMOIRS OF THE UNITED STATES SECRETARY SERVICE, from the Department Records, by Capt. G. P. Burnham, is the captivating title for large numbers of readers of a book which contains sketches of some of the most mysterious and exciting experiences connected with United States Secret Service. It draws scores of accomplished rogues to the light, and gives their likenesses beside. There can be no actual character of the men who have given the Government so much trouble. Alas! not men alone, but women also. Such a melody of deceit as is here paraded to the public view, was never brought together before in a single collection. Counterfeiters, forgers, smugglers, bank burglars, safe-blowers, crack-smokers, violators of the revenue laws, post-office robbers, and a regiment of other thieves and rogues, are marshaled like a file of prison convicts for re-

spection and review. It is strange reading, and not at all to be omitted by Lee & Shepard's readers. A Noble Long, being the sequel to "The Lost Hair of Luthberg," by Mrs. Emma D. E. Southworth, is in press, and will be published in a few days by T. B. Peterson & Brothers, Philadelphia, Pa. It is said to be the best book that this popular author has ever written. "A Noble Long" will be found in a large double-column volume, uniform with Mrs. Southworth's other works.

Maria's March, for April is out, fresh, bright and full of "richness" for young America. H. B. Fuller, 14 Broadfield street, publisher.

The Rationalist—The April number of this able monthly contains many good articles. The following is the table of contents: "The Religion of Humanity," by O. B. Frothingham; "Self-Government," translated by Chas. T. Brooks; "A Study of Voltaire," by John W. Chadwick; "Sordello—A History and a Poem," by Charles Healy Ball; "Timothy Tait—A Poem," by Peter Farragut; "Francis Gerry Fairbank," Notes, Literary Notices, Radical Association.

NEW MUSIC. G. D. Russell & Co. have just issued the following musical compositions: "Bardic harp songs with the angels," song and choros, words by Anne M. Curtis, music by Gilling; "Crystal River Waltz," by J. M. Stearns; "Destiny," a beautiful song, with thrilling effect, by Mrs. M. Gordon, words by Virginia Gabriel; "Looking Back," an English song, by Louisa Gray; "Chelchete," an English song, by Arthur Skelley, music by James L. Molloy; "Beautiful Bird of the Spring Time," by R. N. Mitchell, music by G. Miller.

Oliver Ditson & Co. have published: "Mother, I can see the angels," song and choros, by Harry Percy; "Beautiful Flower," medley for J. W. Turner; "The Summer Field March," by J. W. Turner; "Neath the apple boughs we'll sing," music by J. W. Turner; "Lullie Bray," song and choros, words by R. L. Cary, Jr., music by W. A. Smith; "Four Demure Yalse Brillante," by Jacques Humenthal.

RE-INCARNATION. A THOUSAND YEARS AGO. BY CHARLES G. LELAND. Thou and I, in spirit-land, A thousand years ago, Watched the sunset on the strand, Gossamer-soft and low; Vow'd to love, and ever love, A thousand years ago. Thou and I, in greenwood shade, Nine hundred years ago, Heard the wild dove in the glade Murmuring soft and low; Vow'd to love forevermore, Nine hundred years ago.

Thou and I, in yonder star, Eight hundred years ago, Baw strange forms of light afar, Baw strange forms of light afar; All things change, but I've no doubts Now, as long ago! Thou and I, in N-rman halls, Seven hundred years ago, Heard the warden on the walls, Loud his trumpet blow— "Tansvorsers sea-tonjurs," Seven hundred years ago.

Thou and I, in Germany, Six hundred years ago, Thou I bound the red cross on— "Tens love, I must go; But you go to me again In the midnight flow!" Thou and I, in Syrian plains, Five hundred years ago, Felt the wild fire in our veins To a fever glow; All things die, but love lives on Now, as long ago!

Thou and I, in shadow land, Four hundred years ago, Saw strange flowers I loom on the strand, Heard strange flowers blow; In the ideal, love is real, This alone I know! Thou and I, in Italy, Three hundred years ago, Javed in faith and hope, and did for God, Felt the fagot's glow; Ever new and ever true, Three hundred years ago.

Thou and I, on Southern seas, Two hundred years ago, Felt the perfume of even-trees, Spoke in Spanish by the trees, Had no care or woe; Life went dreamily in song, Two hundred years ago. Thou and I, mid Northern snows, One hundred years ago, Love and glad to flow, Onwards into changing death, One hundred years ago.

Thou and I, but yesterday, Love, in Fashion's show, Met, did you remember me— Love of long ago? Yes, we kept the fount oath sworn A thousand years ago!

LIST OF LECTURERS. [To be useful, this list should be rollable, it therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

J. MADISON ALLEN, Ansonia, N. J. A. ANDREWS, Lecturer, care Dr. C. Bunkley, Dayton, O. Mrs. N. K. ANDREWS, France speaker, Delton, Wis. G. B. BAKER, Lecturer, care Wm. H. Thomas, 225 North Main street, Boston, Mass. APRIL Term, address, box 209, Stoneham, Mass. Mrs. M. A. ADAMS, France speaker, Brattleboro, Vt. Rev. J. B. BAKER, Brattleboro, Vt. Mrs. H. P. BROWN, will answer calls to lecture and recite in Brattleboro, Vt. Address, 225 North Main street, Boston, Mass. Mrs. SARAH A. BYRNE will lecture in Fall River, Mass. Address, 100 Broadway, New York. Mrs. J. H. BAKER, will lecture in Plymouth, Mass. and in South Scituate, May 29. Address, Woburn Heights, Mass. Mrs. W. C. CANNON, will speak in Salem, Mass., during April. Address, Elm Grove, Chatham, Mass. Mrs. ANN S. HILLMAN, Inspirational speaker, No. 10 Cambridge street, Boston, Mass. Mrs. E. B. BURK, Inspirational speaker, box 3, Southfield, Conn. DR. JAMES R. HAYES, Lecturer, care Wm. H. Thomas, 225 North Main street, Boston, Mass. Mrs. J. H. HAYES, Lecturer, care Wm. H. Thomas, 225 North Main street, Boston, Mass. Mrs. J. H. HAYES, Lecturer, care Wm. H. Thomas, 225 North Main street, Boston, Mass. Mrs. J. H. HAYES, Lecturer, care Wm. H. Thomas, 225 North Main street, Boston, Mass.

Passed to Spirit-Life. From Plymouth, Mass., March 21st, Mr. Zebulon Stephens, aged 74 years, months 14 days. Mr. Stephens was an anti-slavery man from his childhood, and when the light of the New Dispensation dawned, and its evidences were presented to his mind, he accepted them with an appreciation of its beautiful teachings, as all can testify who knew him. This he pursued from earliest youth to the full maturity of the spirit, and in the fullness of his knowledge and love for the human race, he was made happy in the knowledge of the immortal life beyond. His family in his last days had a long and happy journey, and he was buried in the cemetery of his native town. His funeral services were held on the 24th inst. at 10 o'clock, and were attended by a large number of friends. From Manchester, N. H., Feb. 10th, Miss Adah Pope, aged 52 years 10 months. Another beautiful spirit crossed to the better life, the aged years of her earthly existence were passed in the home of her native New Hampshire, and she was buried in the cemetery of her native town. Her funeral services were held on the 12th inst. at 10 o'clock, and were attended by a large number of friends. Her funeral services were held on the 12th inst. at 10 o'clock, and were attended by a large number of friends.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) 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 give utterance.

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

For Spirit Message Department, see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, APRIL 13, 1872.

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LESTER COLE, EDITOR. EDWARD B. WELLS, ASSISTANT EDITOR.

All letters and communications pertaining to the editorial department should be addressed to the editor.

A Beecher on Spiritualism.

One of the Beecher family of preachers—the Rev. Thomas K. Beecher—delivered a lecture in Elmira, N.Y., on Sunday evening, March 17th, on "Spiritualism," which was fully reported in the Elmira Gazette of the following day. It is a practical confession of the truth of the whole subject, to which he gives his consideration. His facts from the Bible are the buttress of his belief in spiritual manifestations. His illustrations are pertinent and full of the direct power of illumination, and could not but have yielded a powerful effect. And his logic is so keen, close, cogent, and irresistible, that it will silence cavil and compel him who listens to review all his conclusions and sweep his dead old prejudices out into the street. Making due allowance for the ecclesiastical relationship that unconsciously led to Mr. Beecher's inclination, we do not hesitate to pronounce his exposition of Spiritualism from the Orthodox standpoint the most advanced and liberal effort of the kind that we have ever met with. The Beecher family, male and female, are altogether too mediocritically not to be of wonderful service in hastening the transition of the human mind of today from the shadowed swamp of gloomy superstitions to the bright and breezy hills of genuine spiritual faith. By his prosing reflections on the undeniable facts of Spiritualism, Mr. Beecher says he has been wrought upon for more than twenty years, until the whole habit of his mind has been changed in regard to the subject.

"It seems," says he, "as if any man who would give himself to thought, and the reading of his story, and attention to the psychological mysteries that through his own body, will surely come to the conclusion, not that spiritual manifestations are in themselves incredible and to be rejected, but that it is truly wonderful that we meet so few of them. Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvelous stories true, until somebody takes the pains to prove them false." The reason why the concealed scientists fail to find out anything, he thinks perfectly obvious; it is because they assume that there is no force but what is material in existence, and they proceed in a spirit of contemptuousness rather than as patient and humble learners. He illustrates their case very aptly by telling the story of a distinguished clergyman who would live and die a bachelor, because he had been refused by eight or ten very noble women; and they refused his offer of marriage simply because he approached them in such a patronizing and condescending way. Says Mr. Beecher, "spirits have rights, and it is ungentlemanly to insult them, as it is for us to insult one another." If a man wishes to make the acquaintance of another, he does it by his leave. He will never be allowed an acquaintance on any other term. Dr. Beecher charges upon the scientists that they think all other souls in the universe but their own are unworthy a wise man's attention. And that is why these mysterious things are kept from such, to be freely revealed to babes.

The power of spirit to move a body he illustrates very happily. A man who was living a moment ago is suddenly shot dead. He lies there just the same body, weighing the same that he did before. There is no sign of violence but one little hole which the bullet has made. A melodeon stands near the body, weighing precisely as much as that does. Now, he asks, if the power of the individual spirit was sufficient to turn that body around, make it get up and lie down, walk, run and move in all directions, why may not the same power move the melodeon also? When the scientific men will answer us that, they may resume their abstruse guesses about more material matters, which they regard as the only ones that have an existence. Because a thing is uncommon, it is not therefore incredible, says Mr. Beecher. It is common that one spirit works through a body, but it is not therefore absurd, he says, that two spirits should operate the same body. For whereabouts in the body does the spirit reside? If in the brain, which is already as compact a coil of nerve-wires as can be crowded into the skull, there is no more apparent room there for one spirit than there would be for two. When anything will show where there is room for one, it will be time enough to show that there is not room for two. There are a multitude of other good points about this discourse, and we think our readers will pardon us for returning to it at another time. It is proof of the first character that the great truths of Spiritualism are making their way by every variety of agencies into the human mind and belief.

Gov. Washburn's Proxy Deaf.

It is all well enough to get a friend to deny for you what you do not care to deny over your own name, but the one who does it cannot reasonably find fault with others if they indulge in something louder than whispers over his want either of sincerity or courage. A man—and especially a public man—who is out-and-out for or against a matter, is not usually backward about saying so; and he certainly cannot expect to be credited with what another chooses to say for him. Gov. Washburn has never yet denied his sympathy with and personal endorsement of that movement of ecclesiastical power which is bent on capturing our free-republican Constitution, and putting it to the service of bigotry and tyranny. When he does deny it for himself, we shall only be too happy to record it to his credit.

The city papers, as well as weekly, are being hoaxed by a "plummy phellow," a reporter on the Nevada "Enterprise," who has set about a "sell," entitled "Ghosts in Virginia City, Nevada." That "jockass" must have been a lively chap.

A Spiritualist in Trouble! An Estimable Woman of Trial in a Prolonged Court-Litigation. A Woman of Trial in a Prolonged Court-Litigation. From the Louisville Courier-Journal. An estimable lady member of the Walnut-street Presbyterian Church has been summoned for trial before the Court Session under an old Missouri code for violating the first three commandments. She was called to appear for trial on March 10th, the following being the citation, with its allegations of the charge, specification, and references to Bible texts that are claimed to justify such action:

"Louisville, Ky., March 1, 1872. Comm. in fame accuses you and you are hereby cited in name and by order of the Session of the Walnut-street Presbyterian Church, on the 10th day of March, 1872, at half-past 5 o'clock, afternoon, to answer to the following charges against you: "Charge—That you are guilty of violations of the 1st, 2d and 3d commandments. "Specifications—In this that on the 4th day of February, 1872, you testified to the fact of your belief in Spiritualism. "References—1. S. Hays and T. J. Hackney. "Scripture References—Lev. xx ch. 17, v. 23; Deut. xxv ch. 16, v. 17; 1 Tim. iv ch. 1, v. 5; Gal. v. ch. 20, v. 20; 1 Tim. iv ch. 1, v. 5; Rev. xx ch. 1, v. 15. "By order of the Session."

No response being made to this citation, the following was served on the lady:

Louisville, Ky., March 10, 1872. You are hereby cited a second time, in the name and by order of the Session of the Walnut-street Presbyterian Church, to appear before them at said church, on the evening of Monday, April 1st, 1872, at 5 o'clock, to answer to the charge against you, as specified in former citation served on you. And you are also notified that if you fail to appear at the time and in place appointed, the Session, considering you will, after giving some person to manage your defence, proceed with you as if you were present. By order of the Church Session."

The Twenty-Fourth Anniversary.

On the evening of Monday, April 1st, the Spiritualists of Boston and vicinity celebrated the Twenty-Fourth Anniversary of the advent of modern Spiritualism, as per announcement, at Music Hall. The meeting was presided over by Daniel Farrar. Upwards of one thousand persons were estimated as present by the daily press. The exercises were of a varied character, and were in charge of a Committee of Arrangements consisting of Messrs. Daniel Farrar, John Webster, George Hooper, Phineas E. Gay, L. A. Bigelow, and Lewis B. Wilson. After an overture, "Poet and Peasant," Supper, by Carter's Band (twenty pieces), T. M. Carter, leader, Prof. William Denton proceeded to trace in glowing language the path of advancement along which mankind had passed during the last twenty four years. When he compared the then condition of England and America with their present one, he was amazed at the progress that had been made. Those who thought Spiritualism was "going down" were informed that it was doing so as the root of the oak goes down, only to make the trunk and the firmer. Some thought it was "going down" but it could no more be exploded than a sunbeam. He did not blame those who disbelieved—he pitied them. Old religions were not to be derided, but outgrown. The Music Hall quartette—Messrs. Loui and Thomas, Messrs. Turner and Metzger, Miss Grossman, pianist—then gave a song, "Bonnie," after which Mrs. Nellie L. Palmer, of Portland, Me, made a telling speech with reference to reducing the faith of Spiritualism to practice in active life. As the man left the physical world for another, the spirit world retain the characteristics of this, and the reason there were so many lying spirits was because there are so many liars on earth. Spiritualism taught men that each was his own saviour; it had made more believers in God, in humanity and in a life hereafter than any other system of religion known to the race.

Miss Thomas then sang a selection, at the conclusion of which Mrs. J. H. Conant, of Boston, was introduced, and proceeded to speak, under the influence of Theodor Parker. In the days of witchcraft the spirits sought to educate the people, but the darkness comprehended it not. During the past twenty-four years the spirits have been experimenting to find out the best ways of approaching humanity; they have made many mistakes, and have blundered in giving us what we are receiving. The spirit influencing said that he expected in years to come to stand on Music Hall platform with every spiritual faculty so far materialized that he should be recognized for what he was in his past earthly experience. A song by the quartette succeeded Mrs. Conant's remarks. Miss Jennie Lays was next introduced. She spoke of the infinite joy that filled her heart for the possession of the new religion after eighteen months of public speaking, and related the manner of her conversion to Spiritualism at considerable length, concluding her remarks by assuring her auditors that they should soon have visible material friends from the other world always with them.

At the conclusion of Miss Lays's address Miss Louie sang, "Angels ever bright and fair," after which the floor was cleared for dancing—a programme of ten round and plain dances being gone through—music by Carter's Quadrille Band. This part of the exercises commenced at about 9:30, and continued till 12, when the various highly pleased participants sought their several homes. We shall give in our next an extended account of the proceedings.

Mrs. Emma Harding-Britten and Miss Lizzie Doten were unable to be present, as announced by reason of ill-health. In regard to the occasion and the assembly, the Boston Advertiser, which no one will accuse of undue liberal tendencies, says: "It was apparent that the traditional idea of the personal appearance of the Spiritualists is no nearer the truth than these ideas are generally, for a more cheerful, rational gathering of men and women is not held in Music Hall the year round."

Nearly all the other Boston dailies contained favorable notices of the festival. ANNIVERSARY IN PROVIDENCE. The Twenty-Fourth Anniversary of the recognition of the significance of the demonstrations known as the "Rochester Knockings" was duly observed in Providence. The services were held in Union Hall, which was very tastefully decorated, and presented a pleasing appearance in consonance with the occasion. Mrs. Emma Harding-Britten was expected to have been one of the speakers, but her sudden illness precluded her going to that city. Another of the expected speakers (Miss Laura Bliven) was suddenly called from to to by the death of her brother, leaving only our correspondent, W. Foster, Jr., who was to make the opening speech, to be the main speaker of the evening.

Mr. Foster succinctly reviewed the history of Spiritualism from its appearance to the present time, noting the phases it has exhibited, also the bitter opposition encountered by those who fellowshiped the new idea. A history, necessarily brief, was given of the movement in Providence, followed by some general observations on the progress made and the changes in popular or sectarian ideas since March 31, 1848. The close was an earnest appeal for Spiritualists to make their grand central idea the fulcrum of all their labors, and through it bless the world in all its relations. The world needed a better and purer faith, one which would take hold of humanity, and lift it to a higher plane. Old creeds had become useless, old dogmas a hindrance, and old religious institutions a positive element of evil: The past was well enough as such, for the present was its legitimate outcome. But it must not be set up as the ultimate, only used as a candle. The present needs what is comprehended in the spiritual idea; it supplements all that has been and is necessary in the career of progression.

B. F. Richardson, the blind medium, made a few remarks under control, the spirit congratulating the friends on the progress made, and the hopes inherent in the spiritual philosophy. The exercises were interspersed with the excellent singing of a quartette, under the direction of Mrs. Cella A. Robinson. At nine, dancing was in order, and until the noon of night proceeded with zest and animation. Supper was served a la carte, being provided by the ladies, who were chiefly instrumental in the inception and success of the celebration. Everything passed off most pleasantly, and the universal feeling was one of satisfaction.

A. E. Carpenter. This able worker is at present lecturing to good acceptance in New Hampshire. He will be present at the Manchester Convention on Sunday, April 7th, where he will act as agent for the Banner of Light, also for the sale of Spiritualist and reform literature.

The reader's attention is called to H. C. Clayton's clothing advertisement in another column.

There are seven lady artists now in Rome.

Our Dumb Animals.

This outspoken defender of our silent servitors has our best wishes for its success, and deserves the approval and support of all kind hearts. Its publishers are in earnest in all their movements, and the subjects brought up within its pages for consideration, are treated with brevity and compactness. An "extra" published by them details in an essay by Geo. T. Angell, the troubles and abuses of cattle transportation in the United States, whereby animals are brought in overcrowded trains over long railroad routes from the West, without food or water, for considerable periods, by which process hundreds are killed, and the seeds of disease implanted in a majority of the survivors, which blossom in full vigor by the time their carcasses are ready to be consumed by the inhabitants of our eastern shores. The official report of Prof. Horsford is quoted to prove that cattle "are estimated to lose two hundred pounds of dressed meat by transportation in the cars" from Chicago to Boston; and the 1871 Report of the Massachusetts R. R. Commissioners, to demonstrate that "the whole system of cattle transportation in the United States, as at present conducted, is an outrage on the first principles of humanity."

To escape these evils of suffering to the cattle transported, loss of weight and value, and the great danger to the public health, Mr. Angell asks that laws may be enacted to prevent the overcrowding of stock trains, and to provide for the careful inspection of all animals slaughtered for meat offered for the market. He also calls the attention of all interested parties to several improved styles of cars for the transportation of animals in one direction, and merchandise in the other, and hopes, in conclusion, that "the voice of a humane people" will demand that these dumb creatures be protected from cruelties which it is hardly in the power of language to adequately describe. This is an important matter, and should receive deep attention from all parties concerned.

In furtherance of this plan, a "Mission for Animals" has been originated—President, Geo. B. Loring—with a list of fifteen Vice Presidents, including George T. Angell, Massachusetts, and Henry Beth, New York—Loring Moody, Secretary, No. 8 Studio Building, Boston, George S. Winslow, Treasurer, No. 1 Arch street, do., for the purpose of accumulating the facts bearing upon this subject, by personal investigation and otherwise, along the great routes of transport and the chief points of delivery, and to press them upon public attention, through lectures and publications, until the popular interest is sufficiently awakened to demand of Congress the application of some fitting remedies; and also that laws be enacted to regulate the capture, and stop the needless and wanton destruction of buffaloes and other harmless wild animals in our Territories. Any communications regarding the subject may be addressed to the above-named officers.

In the issue for March, among other fine articles, is a pathetic poem embodying a tale of the "witchcraft" days of New England, and the "witch-dog's" sad end, which is well worthy the perusal of all who value word painting and honor fortitude, whether the latter be exhibited by man or beast. In this connection, we give the following, from an exchange, which preaches its own homily on strict adherence to duty, real or supposed: "EVER FAITHFUL.—The Bangor Commercial says that, during the storm of last Friday night, a man with a load of shingles was driving down to Bangor, from Orono, when his horses were brought to a standstill at a deep drift. Finding that he could not haul his load through, he unharnessed the horses, and led them to a friend's stable, but did not notice that his dog remained by the team. The faithful animal had been taught to watch the team, and would not leave, even though it might be cold night; and upon his master's return, the next morning, the poor dog was found dead in the snow."

Of Real Use.

After all, when we come to consider the matter on the right side, such raving and blasphemy as proceeds every week from the lips of a preacher like Rev. Mr. Fulton, of Tremont Temple, is of real and practical use. People would not comprehend, if old Orthodoxy were not thrust in their faces in this manner, from what a death and hell of belief they had begun to escape. While it is, of course, a matter of congratulation that the ministers are, one by one, outgrowing the short jacket of their old creed, and becoming ashamed of dogmas that put reason and common sense to shame, it is still just as well that some few of them, here and there, obstinately maintain the old ground of Orthodoxy pure and simple, firing off their heavy columbials that have been charged with the nitre of the lower regions, and dragging up poor humanity to the muzzles, as if they were only rebellious Sappers, to be blown to atoms from their explosive force. Fulton clings to the old and hateful dogmas just as they were; Bauger is "sweet" on them, and slips round their ugly corners in an emotionally-persuasive way. Fulton stands out like a scarecrow in the field, wearing all the rags and tags of Old Theology on his back and limbs, to frighten off every one that might otherwise be led to enter that field. In this sense, he is doing excellent service, and deserves thanks more than censure. It is nothing if he is unconscious of it. That little intellect is required for his work is one of the reasons why he is the man above thousands of others to devote himself to it.

The Woman Cause in Illinois.

The Legislature of Illinois has done a worthy thing in voting to remove all existing barriers to the progress of woman in the social and industrial field, and in throwing open for her places of public honor and trust in all departments of active life equally with the other and usurping sex. So that woman in Illinois is free from this time forward to compete for the places and prizes of life with man; and it will be her own fault, after her opportunities are once well in hand, if she fails to prove her genuine ability and desert by the side of the other sex. We extend our congratulations to the people of that noble State on having finally emancipated themselves from the thralldom of a prejudice unworthy to be carried abreast with their aspirations for the future.

"Biographical."

Under this heading we commenced, in our issue of April 6th, the publication of a series of sketches from the experience of our Spiritual media, the narrative of the services and sacrifices of Fannie Burbank Felton, one of the pioneers in our cause, (and recently deceased), by John W. Day, being the article in question. We shall continue this promised feature of the Banner of Light by presenting to our readers, April 20th, a fine transcript of the life-work and closing scenes of Aoba W. Sprague, whose poems alone suffice to keep her memory green. The account is from the pen of Betsey C. (Paton) Soule, whose information concerning Miss Sprague is authentic and reliable.

"The Limitations of True Freedom."

The clear, candid and comprehensive exposition of this difficult subject, presented in our column a few weeks since, from the pen of Mr. A. E. Newton, in review of Mrs. Woodhull's lecture on "New Freedom," seems to have met the wants of many minds who are seeking light on the important question. We have already published the emphatic commendation of one very capable lady (Mrs. Elizabeth M. F. Denton), who has doubtless given expression to the feelings of many more. The following extracts which we are permitted to make from private letters are in the same vein, and are samples of the opinions which reach us from various sources. A very intelligent lady, who has long been an earnest Spiritualist, writes: "I was bewildered by what Mrs. Woodhull said on the social question, for it destroyed (in part) my own belief, and I could not adopt hers, consequently could not fall where it was; when one came Mr. N.'s clear, methodical review and criticism. It seems as though nothing had ever been written that threw so much light on the closely tangled and all-absorbing question—holding a mirror, as it were, over every phase of the affectional and dis-affectional, showing the workings of the various and complicated machinery beneath. Dear, good soul! how I bless him for that work! It is only when we are hungry that we enjoy food. I was hungry for just what he gave me, and presume thousands of others were, the same. Every sentence contains a mine of wisdom, and seems to be so lighted that none can miss the way. I have given it two careful readings, and wish that I could commit every word of it to memory. I think that she (Mrs. Woodhull) feels as he does, but failed to make herself understood. She has plowed the ground; he, coming after, has sowed the seed. How grateful I am to both!"

A physician writes as follows to Mr. Newton: "Your letter in the Banner of Light on Social Freedom is to the point. I doubt if there can be found in the whole ranks of Spiritualism a person who can do such justice to the subject as you have done. I hope the Banner, or William White & Co., will publish it in pamphlet form, so that it may be read by all interested. I have heard many speak of it as just the thing, and what is needed to counteract mistakes, and explain the subject, so that it can be looked upon as a practical one, and one to be met and dealt with as other issues of life are. It cannot help giving universal satisfaction to investigators, and it even pleases the warm admirers of the party criticized." As to the suggestion that this letter should be printed in pamphlet form, the publishers of this paper stand ready to issue it, provided the call for copies should seem to justify the expense.

Correction.

Our cardinal idea in the publication of this paper is and always has been to instruct and benefit humanity, not knowingly to do a single brother or sister an injury. And it is but just, therefore, that we correct a statement which appeared in these columns recently, under the guise of an advertisement, reflecting upon the integrity of Dr. Andrew Stone, of Troy, N. Y. We allude to the communication, published March 9th, headed "Vital Magnetic Cure," and signed "A Magnetic Physician." The writer evidently intended to convey the idea that his work was superior to that of Dr. Stone's, which, in our estimation, was entirely out of place and uncalled for, and we regret exceedingly that we, although innocently, were made the vehicle of doing an injury to our worthy brother, Dr. Stone. Had we seen the advertisement before its appearance in print, we should not have admitted it into our columns. Dr. Stone's pamphlet is entitled "Electro-Vital and Magnetic Cure." We noticed it favorably when it first appeared, and have no reason to change our mind in regard to the work at this late day. Dr. Stone's Lung and Hygienic Institute, located in Troy, N. Y., has been established too long and is too well known to be injured in the least by the insinuations of "A Magnetic Physician?"

The Universalist Revolution.

The Rev. Mr. Bolles, a widely known preacher of the Universalist faith, discoursed, according to promise, in Salem, the other day, on the Universalist idea of a future life; and more than one of his interested hearers, as we learn from the columns of the Salem Gazette, was convinced that the denomination had taken an entirely new departure, the doctrine proclaimed was so different from what it used to be, when set forth by the Murrays and Ballous and Winchesters of old days. Universalism, according to the plain meaning of Mr. Bolles, is only Spiritualism under another name. He said that we die, and the spirit passes on, the same opportunities for improvement and progress offering beyond the river as on this side. He held that the probationary life is not limited to the earth-term, but will be prolonged until the fullness of time, when all will be redeemed, and righteousness and joy will be the portion of all of Adam's race. He appealed to the Scriptures themselves, though without citing particular passages to verify his statements and arguments. And, to establish his belief as firmly and broadly as possible on the basis of numbers, he asserted that there are fifteen millions of Spiritualists to-day in the United States.

Music Hall Spiritualist Free Meetings.

Boston was visited, Sunday, March 11th, with one of the most severe storms on record. The falling snow covered the earth for several hours like a rear-guard of retiring winter, and then advancing spring moved with a strong column of rain to the attack, entirely demolishing the same, and substituting therefor a mass of "sludge," whose various depths were pierced (to their cost) by sundry curious pedestrians. Water above and water below held high carnival. The lecture announced at Music Hall, on the afternoon of that day, by Mrs. Nellie L. Palmer, was of course thinly attended, although the assembly was remarkable in its numbers when the weather was taken into consideration. The singing by the choir was excellent, and the address of the speaker, based upon "The Religion of Life, or, Is There Good in Mammon?" was attentively listened to and frequently applauded. We shall print hereafter a verbatim report of the address.

Mrs. Mary M. Hardy.

On Friday evening, March 29th, the friends of this lady, in good numbers, "surprised" her at her residence, 4 Concord square, Boston, and a happy reunion followed, which remarks by Judge Ladd, M. V. Lincoln and others, social converse, games, refreshments, etc., combined to render highly pleasing to all in attendance. During the evening, two large steel engravings—"Lady Washington's Reception" and "Washington and his General"—were presented to Mr. and Mrs. Hardy, in the name of those assembled, by Richard Holmes; after which, Mr. Davis bestowed two bouquets on Mrs. H., brought there by the direction of two spirit friends—his son and Edgar A. Leman. The recipients fittingly responded: The lady medium also received, on the same day, a fine picture from an unknown friend. The occasion was one to be long held in remembrance by those who formed the party.

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