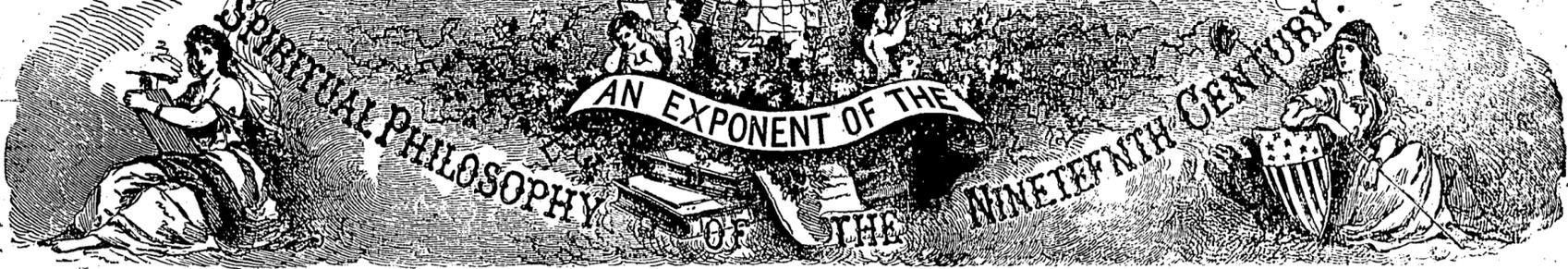


# BANNER OF LIGHT.



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NO. 8.

## The Social Question.

### THE CONFOUNDMENT OF THEORIES AND PRINCIPLES.

MR. A. E. NEWTON:

Dear Sir—In my Steiny Hall speech I said: "I have an inalienable, constitutional and natural right to love whom I may; to love as long or as short a period as I can; to change that love every day if I please; and with that right neither you nor any law you can frame has any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but as a community, to see that I am protected in it."

Now, this is a plain and comprehensive declaration, about which there can be no mistake. It means just what it declares; nothing more, nothing less; and it requires no interpretation, no softening down. It ought to stand boldly out in the face of everybody who pretends to individuality, and to stand on its own merits or demerits. It is either true, or it is false. There can be no dodging the point, either in nicely turned sentences, or by long disquisitions about the relative meaning of different terms. It is a square question, squarely put; and everybody can say, either that they possess the same right that I declare I possess, or that somebody else possesses the right for them. Out of so simple a matter as this is has grown all the seeming confusion about Social Freedom.

Before I proceed further, permit me to disclaim any such sentiment as "you, by implication, impute to me. In discussions, I know no personality. I should discuss with my best friend just as I would with those who are not my friends, since I hope I am friendly to everybody, but more so to what I conceive to be the truth. I may be "glaringly mistaken and self-contradictory"—even insane, as you intimate, but so long as it does not appear to myself, you will please permit me to think differently, and our readers to judge of that question for themselves, which it seems to me would be a little more generous, if not more becoming, than to assume to make the decision for them.

As I have said elsewhere, the great difficulty, which lies at the basis of all the confusion upon this question of Social Freedom is, that those who discuss it, in their deep absorption in one phase, lose sight of the fact that it has another phase. They forget that Individual Freedom is not Individual Despotism; and also forget where freedom leaves off and despotism begins.

If there were but one person in the world he would have the unquestionable right to do whatever he had the capacity to do. Will you deny that proposition? If he would have that right, then every individual in the world now has the same right that he would have if alone. Now this is one side of the question. The other side is, the right of every individual as a member of a community of individuals; and here we ascend from individual to communal rights. But mark you, how perfectly the two blend into one harmonious whole, when each is exercised in its legitimate sphere. The individual, not possessing the whole world, is limited to his own sphere in the world. While in that sphere he has its complete freedom.

The community is made up of a number of such spheres, each perfect in its own freedom, but becoming tyrannous the instant it encroaches upon the limits of another sphere; at which point the duty of the community supervenes, since, if harmony exist and freedom is protected, it must come to the defence of the invaded sphere, and protect its right to freedom against the tyrannous invasion. Now just here is where communal rights are superior to individual rights; and out of this superiority grows the rightfulness of governments.

Therefore I do not see any ambiguity in asserting "that a person has the right to do whatever he has the capacity to do," since even if he came not by the capacity honestly—which is next to impossible to conceive—the responsibility must rest outside of him. Hence I re-assert what you claim is self-contradictory; but I will add, what it is clear you did not take into the consideration: that if, in the exercise of a capacity, a person invades the freedom of another, the community's right must be exercised in protection against the invasion. And when we shall have a government based and administered upon this inter-relation of individual and general rights, we shall have perfect government. Now, though I may be indifferent to self-consistency, as you affirm, I deny that it logically follows, from my argument, that one person ought to be permitted to make a drudge or a slave of another person, if he have the power, since that would be the enforcement of tyranny, against which it is the duty of the community to protect each of its members. And I have the right to demand such protection, even against a power given by God, which would subvert my right to freedom.

To admit your argument is to deny the legitimacy of communal government, since, logically, it leaves no room for it; for governments cannot legitimately punish wrongs; they can only protect rights. And, as I have often stated, it is because sight is lost of these fundamental propositions that so much "out of order" exists.

You may, for the sake of effect, endeavor to confuse my more by my less elaborate statements of this question; but logical minds which grasp all sides of it, will not be mystified by the appeal made from "Victoria confused, to Victoria clear-sighted."

The same method of reasoning above resorted to, disposes equally effectually of what you say about contracts, and you may affirm as often and as vehemently as you can, that persons have not the right to contract to do anything that would interfere with the rights of third persons, nevertheless, the fact stands that they continually do

so; sometimes having the power to carry them out. But because I failed in every instance to call attention to the duty of the community in these cases, you had no right to assume that I argued that the execution of such contracts ought to have been permitted.

I have only to repeat again, that freedom is freedom, and despotism despotism, to show clearly that I argue logically, and that you confuse the one term with the other. A freedom that requires to be limited, is not freedom but tyranny; and it is the confusion arising out of this failure on your part to discriminate between the two, which furnished the whole ground of both your criticism and surrejoinder. Nor was I invested with the illusion of which you speak, since, as I said in the beginning, in the exposition of principles I know neither friend or antagonist. It may be very "apparent to others" what you were criticising and that your "criticisms were well-founded," but that does not do away with the fact that you neither disproved or questioned the only thing there was to criticise—the claim I set forth at the head of this article. Take that from my speech, it would be headless and pointless. You may state the subject in more pleasing, but not in more emphatic words; and if you admit my claim, I repeat, I am at a loss to see what you are criticising. In substance, you admit this, when you say "that it is the sphere and duty of government to protect individuals from all encroachment upon their rights," from which you say "it inevitably follows 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 revolting to the common moral sense of the community;" and this is a flat denial of the very spirit and point of my whole claim, which you have otherwise never attempted to deny. You may call this logic and consistency; but it does not so appear to me.

The possibility of this seeming difference grows out of the fact that you argue upon the supposition that right and wrong are different things; while I argue upon the principle that they are but different conditions of the same thing; since a given power acting upon different conditions of the same thing, can only produce different conditions, and not different things. This is clearly seen if it be attempted to draw a line and say that all upon this side is wrong, while all upon that side is right; but no more clearly than in the title you give to your surrejoinder—"The True Principles of Freedom"—just as though there could be false principles of freedom. Instead of this they must be either principles of freedom or principles of tyranny. You may know of many who think this proposition self-contradictory; but I will wager I can find as many more, and as clear-headed people, too, who will say it is the only possible statement of the question that will not admit of further analysis.

If you will go carefully over all that I have said, you will, I think, fail to find me using the term restriction, as applied to freedom in individual spheres. Protection of individual rights against encroachment by others may possibly be called restriction of tyranny, but it cannot be called a restriction of freedom, since it is not freedom which is restrained. And I repeat what you say: "I think this point may be dismissed."

To those who have any doubt as to who is entrapped in the point which you fail to present, but assume and assert, without making a case, I would refer them to my former articles, and advise a close comparison of it with your former article; merely remarking here that your application, in my estimation, does not hold, since a "rape" is one of the most despotic exercises of power it is possible to imagine, and in no conceivable sense the exercise of a mutual freedom; while the exercise of any of the functions of love must be just that. And how you can say that my broad statement includes rape as mutual or reciprocal love, is a stretch of imagination of which I confess I am incapable. This idea of the exercise of love, however, it seems to me, may be considered a legitimate offering of the almost universal domination of man over woman, which even in matters of love makes her a complete negation. Now love, in being aggressive beyond the freedom of the individual sphere, is either reciprocated or rejected. If reciprocated, whose rights are infringed? If rejected, but still pressed, protection must supervene. For my part, I see no extrication from that trap in attempting to turn so clear a case as this is; and even you will not, I dare say, affirm if a person love another, and not meeting with a response, quietly accepts the situation, that he or she interferes with, or encroaches upon, the rights of the person loved; and yet your argument does say just that.

I deem it a useless waste of space to argue the old question of good and evil, right and wrong, love and lust; but I will say that, when you can establish the fact that heat and cold are different things, and not different conditions of the same thing, you will have proven that love and lust are not different conditions of the same thing. It seems to me that the very moment you attempt to question what is involved by this, you begin to make illusions and bewilderment possible. This may be "a childish delusion and a palpable absurdity" to you, but you must remember that you may occupy a much higher position upon the great ladder of progress than it is my fortune to have attained to, and that what would be wrong to you in your position, might be right to me in my much less advanced one. Nevertheless it is the same ladder up which we are both climbing; all above you being right, and all below wrong to you; while all above me is right, and all below wrong to me—if you will insist that I use the two terms. But it seems needless to say more. I do see the form and meaning of "my" friendly criticism, and permit me to thank you most earnestly, and emphatically for having made it. I doubt not there is a much better understanding for it, since I know that there are

"thousands" who also see its force and meaning. From the hundreds of letters I have received touching the question I will take the first one at hand, and quote its language, to show that there are a few minds which, if mystified at all, are not so by my "inconsequent reasonings," from whose fallacy your clear logic has shown "the plain path of right and duty."

My hands fall upon a letter from one whom you must know as one of the clearest reasoners in the country; and I am almost prevented from presenting it, since I do not wish to even appear to resent, even by such legitimate means, the various declarations you have made regarding me, which, if true—which I will not attempt to deny they are not—rank me with the inmates of an insane asylum. I am never ashamed to differ with the greatest or smallest minds, but I should feel ashamed were I to designate my most humble opponent's efforts by disparaging terms, seeking thereby to draw attention from the points made by him, which penetrate the mailed armor of my logic, and prick me, and thus to make it appear to my audience that I am unharmed:

"PRINCETON, MASS., April 5, 1872.  
I must compliment Mrs. Woodhull for her admirable reply to A. E. Newton, in the Banner of Light. It is so closely and thoroughly reasoned, so far-reaching, and so faithful to the great ideal that must regulate human intercourse, if it is ever to be regulated! It was a perfect feast to me, and I have begged Mr. H. Wood to allow me to cut it out of the paper, and keep it among my jewels. Mr. Newton, excellent thinker as he generally is, has, I think, good sense enough to see that he has got a new lesson; if he has not, the thousands of readers of the Banner have."  
JOSIAH WARREN.

Yours for the inauguration of social freedom, and the abolition of social despotism,  
VICTORIA C. WOODHULL,  
44 Broad street, N. Y., April 18, 1872.

Written for the Banner of Light.

### A PICTURE.

BY MRS. C. A. K. POORE.

Among the beautiful pictures  
That hang on Mem'ry's wall,  
Is one of a dim old forest;  
That smoothes best of all—  
Among the cherished pictures  
That hang on Mem'ry's wall,  
That of my blue-eyed darling  
Is precious most of all;  
Among my heart's loved idols,  
Among its treasures rich,  
This little cherished picture  
Doth fill the highest niche.  
It casts its silent shadow  
Upon the light of day,  
But gleams in fresher beauty  
As twilight fades away;  
It fits across my vision  
In crowds as when alone,  
And in the hush of midnight  
It makes its presence known.  
It comes in changeful phases  
Before my mental view—  
In colors far more radiant,  
Than ever painter drew!  
A little face upturned to mine,  
The welcome kiss to meet,  
Is one among the pictures  
That of my mem'ry greet.  
Sometimes a gleam of mischief  
Lurks in the dark blue eyes,  
And then a look of sadness  
Or innocent surprise;  
Again I am recalling  
The day the angels came  
Across our darkened threshold,  
Our little one to claim.

The arms outstretched to meet them,  
The smile upon the cheek—  
The murmured words of welcome  
The lips essayed to speak—  
All these have left their impress  
Upon this soul of mine,  
And filled my rest but trusting heart  
With peace almost divine.

Sometimes I see her lying  
Entwined with wreath and spray,  
As when beneath the daisies  
We laid "her form" away;  
But all these tender memories  
Like benedictions come,  
And like a ray of sunshine  
Dispel the earthly gloom.  
And so of all the pictures  
That hang on Mem'ry's wall,  
That of my blue-eyed darling  
Is precious most of all.  
Ever in living beauty  
It comes before my eyes,  
Girt with a golden halo  
That's caught from Paradise.  
Worcester, April 8th, 1872.

A TOUCHING STORY.—Don Platt says a Sunday-school superintendent out in Alaska treated his entire charge to a sleigh-ride. There were just forty-one of the cherubs and a six-horse sleigh. On the way home they were beset by pack of ferocious wolves. Cool and collected in that hour of fearful trial, the heroic superintendent saw at a glance that he must soon be overtaken. In an instant his quick mind grasped the only chance of escape. Seizing the child that always sang "I want to be an Angel" two notes too high he flung it to the rapacious horde. It stayed their onward march for a moment. Next came the urchin who never brought any pennies to the heathen. And so on swept the pursued and the pursuers until the last infant was exhausted. But the brave fellow had economized his material nobly; and besides, a whole Sunday school stowed off wolves perceptibly. We have always noticed this. In another moment the sleigh dashed into the village, and the grand, noble, true-hearted man knew that he was saved!

A man named Drum has been jailed for stealing chickens from Mr. Fife. Fife objected to being played on in that style, and had Drum arrested as a beat.

## The Reviewer.

### REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY, together with the Evidence, Oral and Written and a Selection from the Correspondence. London: Longmans, Green, Reader and Dyer, 1871. 8vo. pp. 412.

In June, 1857, Professors Pierce, Agassiz, Gould and Horsford, connected with Harvard University, published in one of the Boston newspapers as their opinion, that any connection with spiritualistic circles corrupted the morals and degraded the intellect, and that they deemed it their duty to warn the community against this influence. They asserted that it tended to lessen the truth of man and the purity of woman. They furthermore made open and formal declaration that they would publish a report of their proceedings in the special case of spiritual manifestation which had at about that time been submitted to them, and also the results of their additional investigation, and other evidence bearing upon the matter—a matter which they then thought fit to designate as a "stupendous delusion."

More than fourteen years have passed since the Professors made this promise to the public. It yet remains unfulfilled. They have not made report of their proceedings, even on that one case of alleged spiritual manifestations which they united together to search out, and they have been equally reticent as to their further investigations and any other evidence on the same general subject which they may have obtained. Since that time, Horace Greeley has told what he knows about farming, and Andrew Jackson Davis has revealed what he knows about insanity, but the Harvard Professors are as still as mice as to what they know about Spiritualism. Can it be that the ominous silence which they have maintained since issuing their first and only bulletin, is to be construed as a failure to redeem the pledge which they voluntarily gave to the community? Have they forgotten that community in whose behalf they then performed their "solemn duty" of lifting up their warning voice? Or have they aimed to give a conspicuous illustration, in and by their own example, of the truth of their broad assertion that "any connection with spiritualistic circles tended to lessen the truth of man?" So small a performance to follow so large a promise! Not even "one half-penny's worth of bread to this intolerable debt of sack." It cannot be. More pleasant is it to indulge the hope—illusive though it be—that the Professors are still investigating, and gathering materials for their promised report. After patiently waiting for almost a fifth part of the three-score years and ten which the Psalmist thought to be the allotted term of human life, it may not perhaps be considered premature, now, to respectfully request the Professors, if they are not prepared to present their complete report, at least to report progress. No persons will welcome the "report of their proceedings" with more good will than the Spiritualists. They believe it to be right to be taught even by their enemies.

They do these things more speedily in England. It was only so far back as January, 1862, that a committee of thirty-four persons—including scientific and literary men, lawyers and men of business—was appointed by the London Dialectical Society "to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." The Dialectical Society was formed to promote free thought and discussion on any and every topic that its members might wish to investigate. They desire to be not afraid of any strange or heterodox opinions or theories, and take their chance of thereby at times entertaining angels. During about a year and a half, the committee, working easily, off and on, as their inclination and opportunities permitted, looked into Spiritualism, and the handsome and instructive book, whose little heads this article, is their Report. It thence appears that, on entering on their work, they invited the attendance, and requested the cooperation and advice, of many scientific and literary persons, who had publicly expressed opinions favorable or adverse to the genuineness of the phenomena. They specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion; but little or no evidence could be obtained from them. The Harvard Professors did not see fit to put in an appearance. The committee next applied themselves to personally examining and testing the phenomena, and the better to do it resolved themselves into six sub-committees.

The Report contains the proceedings of the general committee, reports of the experimental sub-committees (with minutes of their experiments), communications from certain of the committees expressive of their individual opinions, evidence from thirty-three persons (some of high social position, and all of good reputation)—of phenomena personally experienced by them, notes of séances of extraordinary interest from persons not connected with the Society, and about one hundred and thirty pages of written statements and miscellaneous letters relating to the subject.

Referring to the phenomena which they had personally witnessed, the committee report that they had heard sounds, apparently proceeding from furniture, floors and walls of the room, and had felt the vibrations accompanying the sounds and had seen heavy bodies move, and all this produced without the aid, so far as they could discover, of any muscular action or mechanical contrivance. These untraceable sounds and movements, by means of a code of signals, had answered questions, spelled out coherent communications of a common-place character, and had sometimes revealed facts which had been known to only one of the persons present.

The committee received credible and direct evidence of other more wonderful phenomena. Thirteen witnesses stated that they had seen heavy bodies—in some instances men—rise and

remain in the air without visible or tangible support. Fourteen witnesses testified that they had seen hands or figures not appearing to any human being, yet life-like in appearance and mobility—hands and figures which the witnesses had touched and handled, and which were not the result of imposture or illusion. Other persons declared that they had been "touched" at times in different parts of the body, and where they had requested the impression to be made. Thirteen witnesses were positive that they had heard pieces of music well played upon instruments not manipulated by any ascertainable agency. Five witnesses had seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching, and where no chemical preventives had been applied. Three witnesses had made the same experiment upon themselves with like impunity. Ample evidence was given that, through the raps, correct information of future events and of other matters unknown to the inquirers, and occasionally erroneous statements, had been given. Testimony was received of trances speaking, restoration from disease to health by the laying on of hands or at the utterance of a word—of automatic writing, of the introduction of fruits and flowers into closed rooms without any apparent agency, of voices in the air, of visions seen apparently in crystals and glasses, and of the insurmountable elongation of the human body. Detailed minutes are given of forty-six experiments performed under the personal care and observation of the sub-committees. The committee return that they are satisfied that the phenomena are not a fraud, and are not produced by sleight-of-hand or by the use of conjuring apparatus, but they offer no theory to explain their origin or mode of production. They permitted witnesses to give their own explanations, and those explanations sometimes reached the mental states and educational and religious biases of the witnesses. It may be well to refer to some of the theories and the facts relied on to support them.

Our evangelical friends will be delighted to learn that all Englishmen do not unite with William Duntton, the Spiritualist lecturer, who was once their countryman, in singing his hymn, "The Devil is Dead," which he composed after ceasing to be a Methodist. A gentleman who had not attended the funeral came before the committee and stated that he had had seventeen years' experience of Spiritualism. In 1866 he commenced experimenting on tables, and thence obtained raps and tidings in answer to his questions.

"On one occasion, the answer given to the inquiry being obviously untrue, the witness peremptorily inquired why a correct answer had not been given, and the spirit in reply said:—'Because I am headstrong.'"

"One day the table turned at right angles and went into the corner of the room. I asked, 'Are you my child?' but obtained no answer. I then said, 'Are you from God?' but the table was still silent. 'Then said, 'In the name of the Father, Son and Holy Spirit, I command you to answer. Are you from God?' One rap, a negative, was then given. 'Do you believe,' said I, 'that Christ died to save us from sin?' The answer was, 'not a correct spirit.' 'I leave the room.' The table then walked across the room, entered the adjoining one and quickened its steps. It was a small tripod table. It walked with a slight-long walk. It went to the door, shook the handle, and I opened it. The table walked into the passage, and I repeated the adjuration, receiving the same answer. Finally convinced that I was dealing with an accursed spirit, I opened the street door and the table was immediately silent; no movement or rap was heard. I returned alone to the drawing-room and asked if there were any spirits present. Immediately I heard steps like those of a little child outside the door. I opened it and the small table went into the corner as before, just as my child did, when I reproved it for a fault. These manifestations continued until I used the adjuration, and I always found that they changed or ceased when the name of God was mentioned. One night when sitting alone in my drawing-room I heard a noise at the top of the house. A servant who had heard it came into the room frightened. I went to the nursery, and found that the sounds came from a box near the bed. I pronounced the adjuration, and they instantly ceased. The same sounds were afterwards heard in the kitchen, and I succeeded in restoring quiet as before.

Reflecting on these singular facts, I determined to inquire further and really satisfy myself that the manifestations were what I suspected them to be. I went to Mrs. Marshall, and took with me three clever men who were not at all likely to be deceived. I was quite unknown. We sat at a table and had a séance. Mrs. Marshall told me the name of my child. I asked the spirit some questions, and then pronounced the adjuration. We all heard steps which sounded as if some one were mounting the wall; in a few seconds the sound ceased, and although Mrs. Marshall challenged again and again, the spirit did not answer, and she could not account for the phenomena. In this case I pronounced the adjuration mentally; no person knew what I had done. At a séance held at the house of a friend of mine at which I was present, manifestations were obtained, and as I was known to be hostile, I was entreated not to interfere. I sat for two hours a passive spectator. I then asked the name of the spirit, and it gave that of my child. 'In the name of the Father, Son and the Holy Ghost,' said I, 'are you the spirit of my child?' It answered, 'No!' and the word 'devil' was spelled out.

My opinion of these phenomena is, that the intelligence which is put in communication with us is a fallen one. It is of the devil, the prince of the power of the air. I believe we commit the crime of necromancy when we take part in these spiritual séances.

"At the Spiritualist Atheneum I saw written up as a motto the words: 'Try the spirits.' I did so, and found they were not from God. Of course I believe in the New Testament. Any spirit which denies the atonement, or does not believe in the Trinity, cannot be from God. When we pronounce the name of God, we must mean what St. John meant, the three persons in one.

"I have never stopped them by an effort of the will alone. I never used the adjuration without stopping the manifestations."

The temper of mind manifest in the words which I have italicized of this narrative, may explain, to the satisfaction of some persons, why this worthy Englishman, and also why many Evangelical Christians, are so often accompanied by the Scriptural personage whose presence they

so much abhor. That the unwelcome presence should reveal itself in mediunistic atmospheres is a fact no more singular than that a murmur should reflect the features of the spectator who consults it.

This witness evidently reflects the Bible images, the idols, as Bacon calls them, that early educational and religious influences had impressed upon his mind. Through the agency of Sunday schools and churches, multitudes of children are subjected to, and perverted by, fables that perplex and torment them long after they have become men and women.

Religious teachers are apt to accompany whatever valuable precept and true information they may impart, with Christian fables and ancient superstitions. These, received as verities into credulous minds, there forestall the operations of sound judgment, and generate pre-judgments or prejudices.

Seen through a mental atmosphere thus hazed, truth itself appears distorted, and its simple announcements may horrify a priest-ridden mind. An anecdote illustrative of this point occurs in "Tall-Talking," by Rev. E. Gillson, published in London, in 1855. He and his family were holding a seance at his house. The worthy clergyman interpreted the movements and knockings of the legs of the table, around which they sat, as answers to his questions.

"I now said," narrates the reverend gentleman, "if there be a hell I entreated you to knock on the door with this leg twice. It was motionless. 'If there be not a hell, knock twice.' No answer. 'If there be a devil, knock twice.' No motion. 'If there be not a devil, knock twice.' To our horror, the leg slowly rose, and knocked twice."

No wonder the parson was horror-stricken, for if there was no devil there could be no hell, for that was simply his abode; and with the disappearance of hell and the devil, away went not only by far the larger part of the stock in trade of the Christian priest, but also the system of divinity and philosophy, in and around which his heart's fibres had become entwined.

It behooves inquirers into Spiritualism to enter on and to prosecute the work with minds as unprejudiced and unclouded as possible. The sun, seen through mists and vapors, appears murky or lurid, and only tells its observers. A frightened youth or a terrified wayfarer has sometimes mistaken a pump, with its outstretched handle, for a robber with his leveled gun. Swollenberg says that a truth left down from heaven became a lie to those in hell. Jesus' once inquired what father there was, who, if his son asked for an egg would give him a scorpion? Not a one pitiable, as an answer, is a parental malediction hurled at a spirit-child seeking to open communication with its earthly father.

Cromwell F. Varley, well known to electricians and to general scientists from his experiments with the Atlantic telegraph cable, came before the committee and related some of his personal spiritual experiences. If any living man is supposed to know as much as, or more than, any other man, about electricity and magnetism, Mr. Varley, possessed of keen observing and inventive powers, and having had unusually good opportunities for experimentation, is that man. He testified that spiritual phenomena cannot be accounted for by ordinary magnetism or by electricity.

Prior to the year 1850 he had been a disbeliever in the phenomena. Then, when table-rapping and table-moving were said to result from electrical force, he investigated, and demonstrated that that hypothesis was unfounded. He regarded electricity as destitute of weight and gravitation, but as one of the components of matter. All known powers are to be treated as solids, in regard to something. Air, which a man easily moves through, is solid to electricity; but it passes through an ironed ship as though it were not in existence. An iron wire is, to an electrician, simply a hole bored through a solid rock of air, so that the electricity may pass freely, and it is actually transmitted through it.

He spoke of light as being the vibration of cosmical ether. A few years ago some people believed that Faraday had revealed the whole science of magnetism. His revelation could not have been clear, for Varley stated that he knew not what the nature of magnetism was, and had not the ghost of an idea of it. Mr. Varley alluded to the circumstances which preceded the development of his own mediunistic powers, and mentioned instances in which spirits had communicated to and through him. Just after the birth of his first son he was aroused from sleep one night by three tremendous raps. He searched the house, but could not find what caused the noise. He then thought, "Can this be what is called Spiritualism?" The raps answered, "Yes; go into the next room." He then entered, and found his wife rigid, cataplectic, and the nurse who had been left in charge of the mother and child to be in a state of intoxication.

It is well-known that some persons rescued from drowning have observed and related, as an element of that experience, that their instinctive struggle for preservation was followed by a calm consciousness of continued existence, and sometimes the drowning person has perceived that his own body, which up to that time had been the dwelling place of his spirit, lay motionless as a corpse in the watery depths, where he had fought with death, while he, the thinking and observing self, from an upper serene atmosphere looked down inquiringly upon it. This fact, indicating that there is a soul or spiritual being independent of the material body, receives confirmation from an incident in Mr. Varley's personal experience. On one occasion when he was alone, engaged in making chemical experiments, he fell down, and could not remove from his face a sponge saturated with chloroform, which he had taken to correct the spasms induced in his throat by the fumes of fluorine acid which he had been using. After a little time he became conscious, saw his body lying on its back with the sponge on its mouth, and yet was utterly powerless to cause it to move. At the same time the spirit, or conscious part of himself, perceived Mrs. Varley to be up-stairs, and it impressed her brain that he was in danger. Thus aroused, she came down stairs into his room, saw the body, and removed the sponge. Prof. Varley continues:

"I then used my body to speak to her; and said, 'I shall forget all about it, and how this came to pass, unless you remind me in the morning; but be sure to tell me what made you come down, and I shall then be able to recall the circumstance.' The following morning she did so, but I could not remember anything about it. I tried hard all day, however, and at length I succeeded in remembering, first a part, and ultimately the whole. My spirit was in the room with Mrs. Varley when I made her conscious of my danger. That case helped me to understand how spirits communicate."

In the Bible are recorded several instances of persons being in a trance. Balaam, Peter and Paul refer to their own experiences of this spiritual state. Mr. Varley also narrates instances which he and his wife had had of it. He believes that the mesmeric trance and the spiritual trance are produced by similar means; that they both arise from the action of a spirit. The difference

between them is that when that peculiar mental state is induced by a disembodied spirit it is called a spiritual trance; but when brought on by a human being—that is, by an embodied spirit—it is called a mesmeric trance. It is the same mental state in both cases, but receives a different name, according as the operator producing it happens to be without or with the corporeal organism.

Mr. Varley is willing that the world at large should be informed of his reasons for believing, and asserting that "spirits" do communicate with mankind. They are the same reasons that have already converted millions, and are yet converting other millions of intelligent people in every quarter of the globe. 1st, He has distinctly seen spirits. 2d, Through mediums, matters known only to himself and deceased persons, and at times matters which he had entirely forgotten, had been communicated to him. 3d, His unspoken questions and thoughts had been responded to, while the medium who wrote out the answers was quite unconscious of the meaning of the communications. 4th, The time and nature of coming events, unanticipated and unknown both to himself and the medium, had on more than one occasion been accurately made known to him several days in advance; and, lastly, his invisible informants had designated and declared themselves to be "Spirits."

The explanation that Mr. Varley has received from spirits why they have not given scientific information in advance of any yet possessed by man, is worthy of attention. It is, that advanced spirits do not use words, but ideas, in communicating with each other. In telegraphing to mortals, they put the thought into the mind of the medium for that medium to translate through the mechanism of brain and mouth, into words. Hence comes a more or less imperfect interpretation of a subject which the translator does not comprehend.

His explanation why spirits in responding to mortals, are at times apparently invested with clothing similar in form and color to what they had used in earth-life, though metaphysical, is interesting. An old English farmer out of doors, among his friends, Mr. Varley says, would be ashamed to be seen without his top-boots, his coat with its buttons, and his hat. They are part of his identity; they form part of his nature. Now, thought itself is power, in some sort is a substance. When the English farmer leaves his body, he becomes a thought being; and then, the other parts of his individuality, namely, the thought boots, the thought coat, and the thought hat, accompany him; and when he is seen, they are seen as a part of him. This illustration of Mr. Varley's is a good and further exemplification of the idea promulgated by Jesus, that where a man's treasure is, there is his heart also.

The committee in performing the work which they had undertaken of investigating Spiritualism, not only attended seances, and examined witnesses, but also invited correspondence from persons who were supposed to be capable of giving information in respect to it. They received and have published valuable communications and interesting letters given in reply. Among them is an elaborate paper from Miss Anna Blackwell, a believer in re-incarnation, giving a sketch of that theory, and anecdotes of spirit control witnessed by herself and her friends. M. Camille Flammarion, Astronomer of the Polytechnic Association, and an officer of the University of France, writes that for ten years he has taken much interest in the spiritual phenomena, and that he is convinced that any scientific man who declared that the magnetic somnambulic and mediunistic phases of it are impossible, speaks without knowing what he is talking about.

Here are tidbits from letters of persons of reputation in England. They present some indication of the public taste in respect to Spiritualism. Professor Huxley in his first response sneers at Spiritualism, but adds, that supposing the phenomena to be genuine, they do not interest him; and in a second more civil letter of a year's later date, reaffirms his lack of interest in the subject, and says that he can better discharge his duty as a man of science toward the public in other directions.

Mr. W. M. Wilkinson answers that if the committee make report in favor of the phenomena, no one will believe it, and if the report be against them, the facts will still occur. In a subsequent letter he again cautions them that the public will think they are a set of asses if they report in favor of the phenomena, and he shall think they are not very wise if they go the other way.

J. Dixon also assures them that if they affirm that the phenomena do occur, outsiders will look upon them as "dupes," "victims" and "fools," and if they do not affirm the facts, they will not thereby, "make men unknown that which they know."

Dr. J. G. Davey writes that from practical investigation he is satisfied not only of the abstract truth of Spiritualism, but of its great and marvelous power for good, on moral and religious grounds.

Mr. William Howitt expresses satisfaction that some few Englishmen of science and literature are at length, "like the Seven Sleepers and Rip Van Winkle," waking up to an investigation of Spiritualism. It was probably Mr. Howitt who gave to the committee the list of works on Spiritualism, &c., whose titles occupy eleven pages of the Report.

Mr. Newton Crossland counsels that the subject is not to be grappled with and mastered without the most careful, elaborate and anxious study—that it took him eighteen months' patient investigation to learn its simple elements, and that he should rather be asked to go through a course of mathematics with the committee than with a course of spiritualistic study, were he to prefer his comfort and convenience. "The former would be light in comparison with the latter." He refers to the circumstance that by being too early in the field in his advocacy of Spiritualism he had lost £2000 per annum, and is now obliged to work hard, has no time nor leisure to devote to teaching Spiritualism to others. "The facts of Spiritualism are to me as certain and indisputable as those of the multiplication-table; and to be asked whether I believe them, is almost as playfully irritating as to be questioned about the grounds of my opinion that twelve times twelve make one hundred and forty-four." Many American Spiritualists have had a like experience with Mr. Crossland in pecuniary and other losses, and can sympathize with him.

Mr. Robert Chambers writes that "in the present state of science individual opinion goes no way. Every man must examine and attain conviction for himself."

Dr. Charles Kidd thinks that most of the spiritual phenomena are subjective, and that Spiritualists are a very innocent people, and cannot distinguish between subjective and objective impressions. He says that the Dialectical Society have done much good by their investigation. The committee's report had not been published when the Doctor wrote. It may be that, on reading it, he may change the favorable opinion he expressed of its work.

Mr. F. Esdale relates spiritualistic incidents

that had occurred in his house, and indicates that he is a Christian Spiritualist.

Mr. Edwin Arnold, M. A., regards "many of the manifestations as genuine, undeniable and inappreciable by any known law, or any collusive arrangement or deception of the senses," and concludes "it to be the duty and the interest of men of science and sense to examine and prosecute the inquiry, as one which has fairly passed from the region of ridicule." It is not yet with him a proved fact that the phenomena are produced by departed spirits, but he sees nothing in such a theory against the analogy of Nature.

Mr. George Henry Lewes intimates that the phenomena which he had witnessed in his experience—and it had been large—were produced by deliberate imposture, or were simply subjective impressions of the minds of persons who were attentively expecting them. He is glad to hear of the serious way in which the committee are investigating the matter, and remarks that, "with such men as Mr. Wallace and Mr. Crookes assisting in it," we have a right to expect some definite result. It is now well known that Mr. Wallace is a Spiritualist, and that Mr. Crookes has recently announced and stoutly maintains "psychic force," which differs only in name from Spiritualism. This result can hardly be satisfactory to Mr. Lewes.

Prof. John Tyndall pleasantly cautions the committee against inviting him to a seance. He informs them that he has been told that his presence at such a meeting resembled that of a great magnet among a number of small ones. He throws all into confusion, but he is willing to accept the invitation of Mr. Crookes to a seance if he thinks that he can show to him satisfactory phenomena.

The Report contains minutes of the experiments performed and witnessed by the sub-committee. An abstract of one of them may be interesting as exhibiting the procedure of the committee and the phenomena observed. Take, for example,

"EXPERIMENT XXXVIII. Dec. 28th. Eight members present. Phenomena: Rapping sounds from the table and floor, and movements of the table with and without contact. The alphabet was repeated, and the following letters were rapped: 'A bad circle; want of harmony.' In one instance the table shifted its position several feet, the tips of the fingers only being in contact with it. Movements without contact.—Question: Would the table now be moved without contact? Answer: Yes, on the table being touched by the hand."

All chairs were then turned with their backs to the table, and nine inches away from it, and all present knelt on the chairs, with their wrists resting on the backs, and their hands a few inches above the table. Under these conditions the table (a heavy dining-room table) moved four times, once in each direction, six inches, and the second time nearly twice as far. The hands were placed on the backs of the chairs, and nearly a foot from the table, when four movements occurred, one slow and continuous for nearly a minute. Then all present placed their hands behind their backs, kneeling erect on their chairs, which were removed a foot clear away from the table, and they were again placed on the floor and on the table, in answer to requests for them. The movements were so unmistakable that all present unhesitatingly declared their conviction that no physical force exerted by any one present could possibly have produced them. A right examination of the table (it being laid on the floor, with the legs up, and taken to pieces as far as practicable) showed that there was no machinery or apparatus of any kind connected with it."

What is the rationale of such an experiment? How would the Harvard professors explain it? What solution have self-styled scientific men to offer of it? In 1853, Dr. William B. Carpenter, a physiologist of reputation, in his article on Electro-Biology and Mesmerism, in the Quarterly Review, declared that apparent automatic table-turning and table-talking did not occur; that such phenomena were subjective illusions in the minds of those who testified to their reality; but if they did occur, that they were produced by the unconscious muscular action of the persons whose hands or fingers were on the table; and that Faraday's indicator proved the exertion of such muscular action. In the above experiment it appears that the table movements and talking occurred, though no person touched the table. How would the Doctor meet that fact? He would blink it. In his Quarterly Review article he says that in investigating the phenomena he had "found it necessary to treat with complete disregard the testimony of all who had given themselves up to the domination of the table-turning idea." That is, he had found it necessary to disregard all facts that would not fit in with his hypothesis. In his letter to the committee he assures them that he is too fully otherwise occupied to give his opinions at length in regard to the so-called spiritual manifestations, but refers them to his article in the Quarterly Review, and encloses to them an abstract of one of his lectures on unconscious cerebration. In the last October number of the Quarterly Review he contributes another article on modern Spiritualism. He sees in it, however, little or nothing different from what he saw when he wrote in 1853. Yet the Doctor learns, though slowly. The unconscious action operating through the muscles, which he then thought moved the table, he afterwards extended to the brain, and "unconscious cerebration" is the phrase he has coined to open the mysteries of modern Spiritualism. Does imposture, or self-deception, or unconscious muscular action, or cerebration, explain why, in a well-lighted room, that heavy dining-room table moved and answered questions in the presence of eight intelligent witnesses, when no person was touching it, and when no machinery or apparatus for moving it was connected with it? "I will never," said Martin Horley, speaking of Galileo and his planetary discoveries, "I will never concede his four new planets to that Italian, though I die for it." That the race of Martin Horley yet survives, is evident from the demeanor, conversation and mental rigidity and impenetrability evinced by Dr. Carpenter in his interview with Professor Crookes, and sketched by the Professor in his recent pamphlet, entitled, "Psychic Force and Modern Spiritualism."

"It was my good or evil fortune, as the case may be," says Prof. Crookes, "to have an hour's conversation if it may be so termed, when the talking was all on one side, with the Quarterly Reviewer in question," (i. e. Dr. Carpenter), "when I had an opportunity of observing the curiously dogmatic tone of his mind, and of estimating his incapacity to deal with any subject conflicting with his prejudices and prepossessions. At the meeting of the British Association at Edinburgh, we were introduced to a physiologist who had inquired 'how the matter' (i. e. Spiritualism) 'fifteen or twenty years ago. I as a scientific investigator of a certain department of the subject. Here is a sketch of our interview, accurate in substance if not identical in language:—

"Ah, Mr. Crookes," said he, "I am glad I have an opportunity of speaking to you about this Spiritualism you have been writing about. You are only wasting your time. I devoted a great deal of time, many years ago, to mesmerism, clairvoyance, electro-biology, table-turning, spirit-rapping, and all the rest of it, and I found there was nothing in it. I explained it all in my article

I wrote in the Quarterly Review. I think it a pity you have written anything on this subject, from what you have just remarked, that you allowed yourself to be taken in by those people, when you knew nothing whatever of the perseverance with which I and other competent men, eminently qualified to deal with the most difficult problems, had investigated these phenomena. You ought to have known that I explain everything you have seen, by 'unconscious cerebration' and 'unconscious muscular action.' And if you had only a clear idea in your mind of the exact meaning of these two phrases, you would see that they are sufficient to account for every thing."

"But, sir," interrupted I, "you will allow me to say you are mistaken, if—

"No, no," interrupted he, "I am not mistaken. I know what you would say. But it is quite evident, from what you have just remarked, that you allowed yourself to be taken in by those people, when you knew nothing whatever of the perseverance with which I and other competent men, eminently qualified to deal with the most difficult problems, had investigated these phenomena. You ought to have known that I explain everything you have seen, by 'unconscious cerebration' and 'unconscious muscular action.' And if you had only a clear idea in your mind of the exact meaning of these two phrases, you would see that they are sufficient to account for every thing."

"But, sir—

"Yes, yes; my explanation would clear away all the difficulties you have met with. I saw great many mesmerists and clairvoyants, and it was all done by 'unconscious cerebration,' whilst as to table-tipping, every one knows how Faraday put down that. It is a pity you were unacquainted with Faraday's beautiful indicator, but of course a person who knew nothing of my writing would not have known how he showed that unconscious muscular action was sufficient to explain 'unconscious muscular action.'"

"Pardon me," I interrupted, "but Faraday himself showed—

"But it was in vain, and on rolled the stream of unconscious egotism."

"Yes, of course, that is what I said. If you had known of Faraday's indicator and used it with Mr. Home, he would not have been able to go through his performance."

"But how," I continued to ask, "could the indicator have served, seeing that neither Mr. Home nor any one else touched the—?"

"That's just it. You evidently know nothing of the indicator. You have not read my articles, and explanation of all you saw, and you know nothing whatever of the previous history of the subject. Do not you think you have compromised the Royal Society? It is a great pity that you should be allowed there to revive subjects I put down ten years ago in my articles, and you ought not to be permitted to send papers in. However, we can deal with them."

Here I was fain to keep silence. Meanwhile my infallible interlocutor continued:

"Well, Mr. Crookes, I am very pleased I have had this opportunity of hearing these explanations from yourself. One learns so much in a conversation like this, and what you say has confirmed me on several points I was doubtful about before. Now, after I have had the benefit of learning all about it from your own lips, I am more satisfied than ever that I have been always right, and that there is nothing in it but unconscious cerebration and muscular action."

At this juncture, some good Samaritan turned the torrent of words on to himself. I thankfully escaped with a sigh of relief.

Dr. Carpenter has instructed many a medical student, but who or what shall hereafter instruct Dr. Carpenter?

"The river Rhine, it is well known,  
Doth wash your city of Cologne;  
But tell me, nymphs! what power divine  
Shall henceforth wash the river Rhine?"

Not the least interesting portion of the volume are the criticisms and arguments against Spiritualism by certain members of the committee, and the answers thereto elicited from other members. Dr. James Edmunds, the Chairman of the committee, evidently a genuine man, opens the attack. He is unwilling to believe the alleged wonderful phenomena of Spiritualism, especially as he had not happened to see them. They are to him mere tales of Genii. He stimulates his imagination, and thence evokes the supposition of the Archbishop of Canterbury, rising in the House of Lords and there announcing a new mode of traveling which he had availed himself of, in coming thither from his home. Upon an explanation of it being asked for, His Grace states that it consists in first dissolving and "psychologizing" himself at his home, into a kind of nebula, and then through the telegraph wire passing this nebula to London, where it is resolved and solidified into his former and present episcopal body, form and substance. This illustration, Dr. Edmunds intimates, is a fair parallel to spiritualistic narratives.

Alfred R. Wallace, an acute thinker and well-known author, analyzes the argument supposed to underlie this humorous supposition, and discloses its fallacy. It consists in assuming as a truth that a large number of independent, honest, sane and sensible witnesses can testify to a plain matter of fact which never occurred at all.

Dr. Edmunds in a foot-note presents (perhaps for the purpose of giving proof to Spiritualists that he is qualified to test Spiritualism) a certificate of his own character as given by the medium, John M. Spear.

The certificate is complimentary to the many good qualities of the Doctor, and attributes to him a four-fold order of mind. "Some minds," it reads, "can look only in two directions—to the right and left. Higher orders of mind are of a triune character—they look right, and left, and forward. But this gentleman" (that is, Dr. Edmunds) "looks in three directions when examining a subject; and, in addition, looks back and runs back as far as the nature of the subject requires." This certainly speaks well for the Doctor's capacity in certain directions; but it does not indicate that he is competent to appreciate Spiritualism. It does not recognize as a characteristic of his mind, a tendency to look upward. *Exceptio probat regulam*—the exception proves the rule. O. W. Holmes, a member of the medical fraternity, recognizes the existence of what he calls three-storied brains, and Dr. Edmunds may learn by inspecting the frontispiece of the fifth volume of A. J. Davis's Great Harmonia, that angel inspiration, and the power to commune with and to recognize spirits, lies in the upper story.

Other interesting and instructive matters are contained in this Report. It reflects honor on the London Dialectical Society as exhibiting its broad catholic and truth-seeking spirit, and especially on its committee, which faithfully, fearlessly and disinterestedly performed its duty. A writer in the January number of the Quarterly Journal of Science remarks that, though five-sixths of the members of the committee were wholly skeptical when they commenced their inquiries, yet, at its close, all who had attended the meetings so as to witness the phenomena and apply the tests, were completely satisfied that the phenomena were genuine, and were not impostures nor delusions. That the work is not a partisan one, is evident not only from its general drift, but from two explanatory notes. One on page 55 states that, at the close of the investigation, the committee consisted of thirty-two members, of which only six were avowed Spiritualists; and the note on page 51 shows that only one of the five acting members of the editing sub-committee is a Spiritualist.

As the Committee of the "Dialectical Society" entered on and prosecuted their researches into modern Spiritualism in a calmer temper of mind, and gave to it more time and attention than did the Harvard College Professors, it is not at all surprising that they came to a very different conclusion. They close their Report by stating it as "their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

Boston, Mass. ALFRED E. GILES.

Universology versus Woman.

Stephen Pearl Andrews, in his work entitled, "The Basis Outline of 'Universology,'" has made a surprising estimate of woman, and has given her a place in his relative adjustment of things that was hardly to be expected. One who claims to have discovered the key to all knowledge, should be able to discover the just relationship of man and woman, and to avoid a repetition of the ancient theological absurdities and scientific errors that have helped to keep woman in subjection from time immemorial. But instead of this, Mr. Andrews confirms these absurdities and errors. He makes affirmations here and there throughout his book that tend to intensify the world-old opinion of woman's relative inferiority, and consequent inevitable subordination to "virile supremacy."

For instance, on page second, Mr. Andrews commences his treatise as follows:

1. "The universe, as concretely embodied, divides most ostensibly into man and the world."
2. "The world is a basis, pedestal or footstool; man is the statue, image or eidolon erected upon it."

Then in a commentary on page 636, this exposition appears: "It has been stated that man universally repeats man sexually, or man male; and that the world (of Nature) repeats woman; or, again, more largely put, God, as spiritual and typical man, repeats man as father and husband, and the created universe, echoing the material world, and hence Nature, eminently repeats woman. \* \* \* Man is therefore, in this aspect, the image or eidolon, and woman a basis or footstool; man the head, and woman the trunk; but all this in mere preponderance and as suggestive in a figure of the true relationship."

The assumed supremacy of man psychologically is illustrated by the author of "Universology" in one of his fantastic symbolisms, given on page 324, chap. 4:

"The hair is the analogue, within or upon the body, of the shade or shadow which falls backward from the person or from an edifice, in the direction away from the light, as from exposure to the sun, for instance. \* \* \* Chap. 5. It has been noticed above that the ordinary head of hair ends equally the two sexes, saying this tendency in the female to preponderate, as there the hair grows. But in respect to the head it is different. In addition to the external and objective light, (the outward sun of common and natural illumination,) there were placed an interior lamp or source of light, a sort of pharos within the tholus, or within the head of the image, surrounding an edifice. It would consist, as there also, of the swelling curve of the dome, interrupting its rays, which shadow would fall upon and envelop the lower portion of the dome (analogous with the lower part of the face of a man.) This shadow, contradicting the shadow from the external sun, would then be the analogue of the beard of the man. Nature so indicates, if I understand her language, that there is a sense in which the male intellect, the light within the brow, is original or godlike, as that of the woman is not, in anything like the same degree. If her mind is refulgent with reflected intelligence, his mind is *fulgent* with con-genital and generative illuminating power."

It would be difficult for masculine assumption and arrogance to go further than this, but the same claim is repeated in a different form on page 450. After referring to the Old Testament story of the genesis of Woman, as symbolical of the "prior and generative or productive position and relation of the Male set of principles, from which the Female set is propagated by coisition or halving," the author thus proceeds [text 747]: "While the Man is born of Woman in the ordinary and natural process of generation, there is, it now appears, a more recondite, logical process in which this order is reversed. Woman is born of Man or created from him in this ideal, spiritual or symbolic sense: That the Feminoid or Naturoid, Set of Primordial Principles is derived from the Masculoid, Scientoid or Rationoid Set; and by echo, that all actual Being, or Nature herself, the Female Idealization of Being, is derived from the back-lying and Generative Law or Logos, which is personified as Masculine or Male."

Beneath all the extraordinary verbiage of the above passages, and of many others that might be quoted, lurks the same spirit of domination that has so long held one-half the world in chains. A philosophy or "Science" that is to secure the allegiance of truthful thinkers at this crisis in the world's history, must be one that will make room for Woman by the side of Man. It will not interpret her name as analogous to "Matter," and that of man to "Mind." It will not represent her as the "trunk" and man as the "head" of the body of humanity. But it will find that, as Divine Truth and Divine Good are so united that they are not two, but one, so the long dissonant counterparts of the human family will verge to loving unity when the sun of justice shall arise and shine. Such a Science will rescue Woman from the subordinate, oppressed and depressed condition in which selfishness and injustice have plunged her, and bring the first dawn of a new Eden to her and the race by placing on her brow the signet of Equality.

MARY F. DAVIS.

Orange, N. J., April, 1872.

A Medium, Probably.

The following item of intelligence is floating through the daily press, with its usual statement of wonders unaccountable to those whose eyes are closed to the truths of to-day. An ignorant girl sets bones, and defies by her skill the practiced surgeons, who, of course, as in all such cases made and provided, have her arrested forthwith. But, by some mistake, the Italian authorities prove to be too liberal, and she is set at liberty. Read the account:

"A FEMALE BONE SETTER.—La Regina del Cin' peasant girl in Italy, has a success in setting and straightening broken and distorted limbs, that surpasses the best trained surgeons. She is unable to read or write, and does not know the names of the bones she sets, but began her anatomical studies on the legs of fowls, and supplemented them by a single hospital experience. The physicians had her arrested once, but the authorities declared she should not be interfered with, and her practice is now one of the largest in the kingdom."

A SINGULAR CIRCUMSTANCE.—Life for One, Death for the Other.—Just before the ill-fated schooner Messenger left port, Mr. George A. Babcock, one of the crew, was induced to leave the vessel, at the solicitation of Capt. Hopkins, of schooner Caleb Eaton, and go as his mate on a herring voyage. Capt. Eaton afterwards shipped Mr. Thomas W. Gray, former master of schooner Wm. V. Hutching, in his place, and the vessel left port, never more to return. It proved a fortunate change for Mr. Babcock, as he had not the slightest idea of leaving the vessel until a few hours before he consented to the change. Mr. Gray intended to have shipped in another schooner, but at the solicitation of Capt. Eaton, who was all ready to sail and wished to make up his complement of men, he concluded to go with him. The chances of life and death are very narrow indeed at times, and every one is more or less exposed thereto. But we never fully realize it until instances similar to the above occur, and then we are impressed with the fact that oftentimes a slight incident may result in the entire change of our material prospects, and perhaps, as in this case, remove us from the shores of "this" into the land of the hereafter.—Globe & Aster.

THE SQUIRREL AND THE NIGHT-INGALE.

The Nightingale one happy morn in spring Upon a hawthorn bough was singing brightly, When on a sudden she did cease to sing...

Spiritual Phenomena.

CURIOUS PHENOMENA IN EDINBURGH, SCOTLAND.

In the shop of Mr. Nicol, druggist, Dundas street, Edinburgh, there are (says the Edinburgh Courant) at present on view, several paintings...

At the conclusion of the members of the club sought information in spiritualistic literature and from other sources; and they soon learned that a wonderful "painting medium" was to be found in the person of a Mr. D...

The deputation gave in a report to the club, and the result was that Mr. Nicol, who disbelieved the whole affair, went to Glasgow; and he was so much struck with the extraordinary nature exhibited that he invited Mr. D. to Edinburgh...

In a minute or two he opened a parcel, made up in a newspaper, which contained a large number of paint-brushes, a tin case with all colors in tubes, and a palette. He first of all selected the brushes with which he was to work, trying their points on his tongue and on his thumb-nail...

The Spiritualists say that more wonderful manifestations can be obtained in Mr. D.'s presence, namely, the production of "spirit paintings," in which the medium's hand is not called into exercise at all. The production of these spirit paintings takes place in total darkness, and at the meeting which Mr. D. attended, a specimen was given in the manner to be seen at one end of a table, and the color box was placed at the opposite end...

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 edge-tools of steel?—to develop a language suited to the necessities of a commercial people from the rude, uncharacteristic intonations of the primitive autochthon race?

Free Thought.

IS MRS. WOODHULL UNDERSTOOD?

BY AUSTIN KENT.

EDITORS BANNER OF LIGHT—I am sure by some Mrs. Woodhull is not yet understood. I understand her to believe in conjugal freedom, as and in no other manner than Protestants, including Christians, Spiritualists, Infidels and all Liberals profess to believe religious freedom.

I here ask Mr. Newton, Mr. Emma Harding-Britten and Mr. Tuttle, whether they agree or disagree with Mrs. W. on this point? If they agree with her on this, I beg them more clearly to define their own position, and show wherein Mrs. W. goes beyond or aside from this.

I, too, was deeply interested in Mr. Newton's review of Mrs. Woodhull. I was also interested in Mrs. W.'s rejoinder. There is not a clearer head or a more logical mind in the entire spiritual ranks than Mr. Newton—so I see him.

If Mr. Newton differs essentially from Mrs. Woodhull, I cannot clearly see the ground on which he does or can stand. If he thinks there is an essential difference, and that he has stated it, will he re-state the points so concisely, so clearly and so logically that a dull head can see them, if that is possible?

One of my neighbors tells me if he had the power he would make laws which would prevent any man from poisoning the minds of his children and neighbors with his religious errors.

Where religion is left free, millions of money and millions in value of time are foolishly spent—are wasted and worse than wasted. Two meeting-houses are built where one would do as well. Non-participants and Infidels directly or indirectly share in this waste, more or less.

Brothers and sisters, whither, think you, are we bound? toward a wider freedom, or toward a narrowing conservatism? If Spiritualists are soon to divide—as is claimed by some, though I do not believe they are—let them shake hands and part, not quarrel and separate.

Stockholm, St. Laurence Co., N. Y., April 16, 1872.

IS IT SO?

MESSRS. EDITORS—In the treatise by Dyer D. Lum, "The Twilight of History," published in the Banner of April 13th, I find, in the fourth paragraph, the following statement:

"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."

In the development of languages, is not improvement always the rule, and deterioration the exception? If not, his interrogation in the far-teenth paragraph may be of somewhat dubious import:

"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 edge-tools of steel?—to develop a language suited to the necessities of a commercial people from the rude, uncharacteristic intonations of the primitive autochthon race?"

The Lecture Room.

THIS AND THAT.

ADDRESS BY ELDER EVANS.

The revelation of to-day is the key to revelation in the past. Upon this rock the Church of Christ must be built as its foundation to rest upon—not upon the record of a former revelation.

All the miracles (so termed) become miraculous, as the growing of the grass and the falling of a stone, or the continued suspension of the earth in space, are miraculous.

Possession of spiritual gifts and powers proves that persons may be Christians, not that they are so—wanting these gifts out of the claim altogether—but not at all does Christianity prove infallibility. Like Adam, or John the Baptist, Jesus was born a natural man—a generative man.

The popular error is to make Jesus all that he was, or all that they claim him to be, by means of his superior generation—a fatal error—that deprives Jesus of his chief crowning glory.

Being the first—"treading the wine-press alone"—may somewhat balance the ante-natal superior advantages of his class. He was subject to his own parents, who did not comprehend the spiritual impressions impelling him, and foreshadowing the future work, on a higher plane than the natural, which they occupied.

When Moses killed the Egyptian, that was war on the lowest plane—physical force. Mediumship War.—When Jonathan with his armor-bearer defeated a whole host, saying, "There is no restraint to the Lord to save by many or by few."

Jesus also was thus inspired in cleansing the temple.—Matthew xxi: 12. Jesus went into the temple, and cast out all them that bought and sold therein; and overthrew the tables of the money-changers, and the seats of them that sold doves.

Even to the last it is not clear to me that Jesus was yet a consistent non-resistant. Luke xxii: "He that hath no sword, let him sell his garment and buy one," was the advice of a war man, and like the advice of Paul to a young woman to marry, was not proper advice to give to full Jewish Christians.

At another time, when under better and more Christian influences, he went even beyond Elias, who called down fire, by the spirits, to kill one hundred men, which Jesus refused to do; then he was as "Prince of Peace" under the Christ influence.

Does the presence of Jesus at a wedding prove that at his "beginning of miracles" he was not yet converted to celibacy, as a Christian virtue? The fact that it takes ages upon ages for the rays of the natural sun to become converted into a diamond, and that many superior stones are formed before the diamond of the first water is produced, may be a fit simile of the effect upon humanity of the shining of the Christ-spirit for the seventeen hundred years, during which period there has been one continued succession of efforts to produce the true pentecostal church—the kingdom of heaven—a spiritual diamond of the first water.

The title of "doctor" was invented in the twelfth century. Inevitably a learned professor of law at the University of Bologna, induced the Emperor Lothair II, whose Chancellor he was, to create the title, and he himself was the first recipient of it. He was made Doctor of Laws by that university. Subsequently the title was borrowed by the faculty of theology, and first conferred by the University of Paris on Peter Lombard;—William-Gordon was the first person upon whom the title of Doctor of Medicine was bestowed; he received it from the College of Arts, in 1329.

Banner Correspondence.

Kansas.

ATOHIRON.—"An Old Bostonian" writes, April 18, 1872: "Dear Banner of Light—Away beyond the Father of Waters, on the Western bank of the Missouri, I sit myself down to tell to the world, through your paper, the good work doing here for humanity, which is adding another link to the golden chain that is reaching from earth to heaven."

Florida.

JACKSONVILLE.—Albert Stegeman of Michigan, has been for some three months, with his family, enjoying the soft breezes and light air of a Floridian winter, safe from those icy blasts of the North, which claim even early spring for their prey.

As a dietetic reformer he says: "As a man does not live alone on that which goes into the stomach, but eats through his eyes, ears, nostrils, and in fact through every pore of his skin, and has a great deal of the food he takes in on the plane of his mind and homing, he should not like to become acclimated there."

Illinois.

BEVIDERE.—Ovilian Morse, writing April 8th, states for the information of all patrons of Mrs. Mary Jane Colson, of South Rockford, Ill., medium for answering sealed letters—that "on calling on her last week I found her prostrated by disease, and so weakened in body that she could not bear to control her."

California.

SAN FRANCISCO.—John R. Kelso writes, April 1st, informing us that he has been prevented for some time past by reason of sickness and business relations, from giving as much of his time as he desired to the cause of humanity as a lecturer. He says: "There are many live Spiritualists here, though they are not so thoroughly organized as they might be. I will answer calls to lecture anywhere."

New Hampshire.

NORTH HAVERHILL.—L. E. Morse informs us, April 23d, that in accordance with the vote of the State Spiritualist Association to district the State and organize County Associations, he hopes an effort will soon be put on foot to carry the measure into practice as far as the county [Grafton] wherein he resides is concerned. Good mediums, he says, are much needed in his neighborhood.

Virginia.

RICHMOND.—Anna W. Boncker, writing from this city recently, earnestly desires that some good and inspired spiritual medium visit the locality, as the field, which is large, is also promising, and the subject of Spiritualism, wherever mentioned, arouses great interest.

AUSTRALIA.

The Melbourne Spiritists Have taken a step in advance. About twelve persons, agreed to meet together every Sunday forenoon for the purpose of strengthening each other in the new and extraordinary faith which they had been led, severally and independently, to entertain. Their meetings took place at the Masonic Hall, in Lonsdale street, and although designed to be for a time at least in some measure private, they gradually attracted an increasing number of attendants. The experiment having succeeded so far, it is now deemed advisable to throw the Sunday meetings open to the public, and on Sunday, Dec. 23d, the attendance was sufficiently large to quite fill the hall.

mination written by a medium under spirit-guidance. We are told that the persons by whose mediumship these extraordinary communications are made, feel themselves constrained to write, and print the same time they remain utterly ignorant of what they have written until the conclusion of the performance they have read. The subject of the inspirational paper read on this occasion was the warning which the Apostle Paul gives to Timothy against giving heed to seducing spirits and doctrines of devils. With regard to this passage, which has evidently a bearing on some such spiritualist movement as that in which modern spiritualists are engaged, the purpose of the inspirational paper seems to have been since death causes no break in the continuity of being, such as is commonly supposed, since men carry with them into the spirit-world whatever opinions and prejudices they may have formed while on earth, there is as great a diversity of opinion in the one world as in the other, and representatives of every sect are to be found there as well as here; consequently we should receive no communication professing to come from the spirit-world as infallible, but should bring every statement to the test of reason and conscience.

Another gentleman read from the Banner of Light, the great organ of American Spiritualism, an address on the doctrine of immortality, as it has been held in various countries and at different periods of history down to the present day. Perhaps the main feature of the address was the address by Mr. Mann, who gave a sketch of the rise and progress of modern Spiritualism. To such are making inquiries into the subject, an address of this kind, based on facts, dating from the year 1817, which have now become matters of historical importance. It quoted largely from eminent authors, both American and English, and it also indicated the peculiar characteristics of spiritual teaching, and advocated its usefulness, both for purposes of conviction and of comfort. The proceedings closed with the singing of a hymn.

"Spiritism, notwithstanding the ridicule which assails it, and the many absurd things which are said and done in its name, continues to enlarge its circle of believers, and sermons are now regularly performed in a large building in Lonsdale street, which is held every Sunday morning. There is but little in the creed known to the antagonism of the church. It is calculated, despite its seeming impossibilities, to make a certain section of society who believe in nothing but Materialism step beyond the narrow bounds of a cold philosophy, and come nearer, therefore, to the church. Yet, strangely enough, the clergy of all denominations are less interested in its if only pamphlets and sermons would reveal it, Spiritism, as a new faith, would have long ago died and been buried. As it is, the opposition of the church appears to give it increased vitality, and there is no question but that it is largely extending its circle of believers in this country."—The Illustrated Australian News.

ENGLAND.

M. D. Conway and Spiritualism.

EDITORS BANNER OF LIGHT—I have just seen an editorial in your paper of the 23d of March, ("Spiritualists much Distrusted,") which seems to me, in one or two points, to bear rather heavily on my friend, Mr. M. D. Conway. In the concluding paragraphs of that article, you assume that he will be glad to see the advocates of Spiritualism brought to grief; but I happen to know that Mr. Conway is willing to investigate the Spiritualist phenomena, and if his word once convinced of the genuineness of the manifestations, I feel sure that he would stand forth bravely and proclaim his belief. He has more than once followed his convictions of duty at a sacrifice of almost all that men usually value; and those who know him best, believe that no worldly endowment or place which he might possess, would prevent him from becoming the advocate of an unpopular cause if he were once convinced of its truth.

I heard Dr. Carpenter's lecture upon "Evidential Delusions," and read his paper in the "Quarterly," to which Mr. White so ably replied in the December number of the Spiritualist. Perhaps if Mr. Conway had seen this reply, he would have attached less importance to some of the statements in Dr. Carpenter's rather amusing lecture.

With best wishes for many happy returns of this great anniversary (March 31st) for Spiritualists, I remain, gentlemen, Very truly yours, MARY ELIZABETH TERN, London, March 31, 1872.

CONVENTION NOTICES.

Office of Secretary of Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, friends: We hereby announce to the Spiritualists in Indiana and elsewhere, that the Sixth Annual Convention of the Indiana State Association of Spiritualists, will be held in Westfield, Ind., in the city of American Madison County, Ind., commencing Friday, May 24th, 1872, at 10 o'clock, a. m., and continuing in session every Sunday. Each delegate will be entitled to three delegates and one additional delegate for every ten members over ten, and each county which no society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend. Every thing possible will be done to make the Convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen and other good speakers will be in attendance and take part in the Convention. Anderson is a thriving place, situated thirty-four miles northwest from Indianapolis, on the Baltimore and Ohio railroad, and has an active society of "Spiritualists and a Children's Progressive Lyceum in successful operation." Speakers at the Convention will be entertained free, and board provided for others at a low rate. By order of the Board of Trustees. (Attest.) J. R. REEL, Secretary of Indiana State Association of Spiritualists, Indianapolis, Ind., April 1872.

Quarterly Convention.

The Spiritualists of Merrimack and Sullivan Counties will meet in Quarterly Convention at Lemper, N. H., on Friday, May 1st, to continue through Saturday, May 2nd, and Sunday, May 3rd. The Spiritualists and friends of the cause in both counties are requested to meet for business. It is there to be a delegation from each town present. Each delegate will attend from every part of the State, whom the following may invite to come and join us in presenting spiritual truths and the demonstrated immortality of the soul. By order of the Executive Committee. S. F. HUNN, Secretary.

New Jersey State Association.

The Second Quarterly Convention of the New Jersey State Association of Spiritualists and Friends of Progress will be held in Jersey City, on Wednesday, May 8th, commencing at 10 o'clock, a. m., and holding for a session of three days. The Convention is extended to all interested in the great reforms of the day, especially those desiring to attend the people's reform Convention, in New York, May 20th and 21st. The place of holding, and the names of the speakers, will be given next week, and bills posted in Jersey City at the proper time. Edw. H. Dickinson, Secretary.

Van Huron (Mich.) County Circle.

The next Quarterly Meeting of the Van Huron County Circle of Spiritualists will be held in the Universalist Church, at Hartford, Mich., on Saturday and Sunday, May 4th and 5th. Cephas L. Lynn, W. F. Janssen and Frank Mc. Lint are engaged as speakers. J. S. Tuttle, Secretary.

Passed to Spirit-Life.

From the home of his father, in Lowell, Mass., Henry Lyman Parmenter, March 30, of consumption, aged 21 years. The deceased was possessed of sterling integrity, was kind-hearted, correct in his way of life, but little known outside his immediate acquaintance, yet ever ready, with willing hands, to aid those who had befriended him. Through his lingering illness he bore his sufferings with calmness and patience, and each day he was conscious of his approaching life from earth life and entrance into the spirit-world. Through his mother-in-law, who is an excellent trance-act and healing medium, he had gained a knowledge of Spiritism. In the presence of N. S. Greenleaf, Mrs. Clara A. Field, his request, attended the funeral, and spoke words of comfort and consolation to the mourners. His strictest friends will be held in loving remembrance by his relatives and associates, and all who knew him. From his residence in Newtown, Ct., on the 9th of April, F. P. Wetmore, in the 79th year of his age. He was the father of Mrs. M. J. Wilcox and the writer of this, and at his request to be buried by Spiritualists, the services of A. A. Wheelock were procured to officiate at the funeral. ANNA M. MIDDLEBROOK.

From Dearsville, Oneida County, N. Y., April 13th, John J. son of Edward P. and Henrietta Peck, aged 6 months and 7 days.

From the residence of her brother-in-law, Dr. R. O. Sidney, in Brooklyn, N. Y., March 23d, Sarah G. Patterson, aged 27 years.

From No. 1558 Atlantic avenue, Brooklyn, N. Y., on the 2d day of April, Adgate L. Sidney, youngest son of Dr. Ross O. and Lucy E. Sidney.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and communications (contributions of correspondents). Our columns are open to 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, MAY 4, 1872.

OFFICE IN THE "PARKER BUILDING," NO. 15 WASHINGTON STREET, ROOM NO. 1, UP STAIRS. AGENTS IN NEW YORK, THE AMERICAN NEWS COMPANY, 10 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

All letters and communications appertaining to the Editorial Department of this paper must be sent to the Editor, by mail, to the address of the Editor, but not to the publishers, unless the Editor has directed otherwise.

## Flashes of Light from the Spirit-Land, through the Mediumship of Mrs. J. H. Conant.

By reference to announcements in another column, it will be seen that William White & Co., yielding to the repeatedly expressed desires of their patrons, for the publication of a work embodying in book form the most important questions and answers given at their Free Circles and published in the Banner, have issued a volume bearing the above title, numbering some four hundred pages, and crowded with important citations from the revealed wisdom of translated minds.

The matter of this book has been carefully collated by Allen Putnam, whose reputation as a profound thinker and careful scholar is a guaranty that the work has been thoroughly done.

Read this book, replete with the teachings of the skies, and circulate it among those who are giving the subject of Spiritualism attention for the first time. The fact that the numerous and varied topics have been successfully treated, contemporaneously, by a woman whose early educational advantages were limited, and whose health has ever been frail, and that for a period of some fifteen years she has continued to give forth this information, should be a powerful argument in proof of the existence and action of invisible intelligences to the mind of even the veriest doubter of spirit communion and life after death.

## The Campaign of Bigotry.

A local and subterranean society has been formed in Boston, with Rev. A. A. Miner, the Universalist, as its President, to work up the designs of the Cincinnati Convention for revolutionizing the Constitution and government of this now free country, by engraving a formal recognition of religion upon the organic law. Associated with Dr. Miner are sundry other gentlemen of high or undoubted repute, whose experience and reflection ought to instruct them that, in this instance, they are playing with edged-tools, with the certainty of being sadly mutilated before they are through. The Society avows its chief means of operation to be the sending of petitions to Congress, the holding of meetings and conventions, and the dissemination of documents. We were gratified to discover that Gov. Washburn neither was present at the meeting nor consented to serve as an officer. The title of the Society runs: "Boston Society to Secure the Religious Amendment of the Constitution." It is to be auxiliary to the National Society; and it aims to secure such an amendment to the Constitution "as shall suitably acknowledge the authority of Almighty God and the Christian religion." That is sufficiently explicit for any one. At a second meeting for the same object were several speakers, whom we will not enumerate any further than to state that one was Dr. McAllister, the Secretary of the National Association.

The business is thus launched at the liberal capital of liberal Massachusetts. It is doubtless to be followed up by similar organizations in other States, all of them designed to prop and buttress the great central society. One of the speakers, an Orthodox clergyman and a professor in an interior college, argued from the premises that nations do not first form their governments and then choose their religion, but the religious basis exists from the first; in which we fully agree with him, and therefore maintain that there is so much the less need of reason for governments undertaking to meddle with religion at all. If they find it already established, what more can they do about it? They can no more hope to regulate than to create it. The religious instinct is no product of external authority, like that of a civil government, but is implanted in every heart by nature. But, added the speaker, with equal error, no people of the same race can be united under one government, if they have different religions; a statement which the experience of the American people emphatically contradicts. He said that but one religion was possible, in a nation, as in an individual; which is perfectly puerile, because the diversity of individual life and thought in a nation is without end. The remark is a fair specimen of the bold dogmatizing which passes current with Orthodoxy for inspired wisdom. Nothing is emptier when subjected to examination.

And the same speaker proceeds in the same strain:

"There is a party which avows its determination to separate religion from every department of government. They say that the constitution makes no mention of God, and all traces of religion must be taken out of the government. It is impossible to separate anything from religion. Everything leads to God, and the proposition is an exquisite absurdity. Our common school system cannot exist two centuries without some religious basis. Because of the folly and the absurdity of the proposition he would have a bulwark against it in the constitution."

This is but begging the question. The reverend speaker reasons backwards. If it is those who oppose this movement of bigotry who are separating religion from the Government, then he confesses that religion is already in the very fibre and being of the Government, without putting it into the Constitution in form. And if the latter act is only one form at best, it may wisely be left undone on account of the perils which it threatens in the future to both Government and people. About a mere matter of profession there can be no need to make such a noise, especially as the reality is already where it is wanted. And certainly, if the conflict over the form threatens to destroy the reality, it is not only unwise but it is

positively anti-Christian to attempt the experiment. But "liberty of conscience," added the speaker, "must never be allowed to interfere with the public weal." That is just the same cry of assumed boldness which the bloody rulers of the Old World have set up in the past, and with no less conscientiousness; and the fields of Europe have been drenched with the blood of millions of the population, whom the fury of civil wars has arrayed against one another.

History is our best guide in this matter, and that assures us from every page that the Christian Church has advanced most rapidly with its influence when it has been left most free by the State. On the other hand, the junction of Church and State has always opened the door for corruption and tyranny in their worst forms. The framers of the Constitution had considered this whole matter well. They did not ignore it, nor were they indifferent to it, as is often alleged of them. What they left out of their work, they left out designedly, taking large and wise views of government, of liberty, and of the passions and infirmities of the human race. In the organic law which they framed, they purposely avoided recognizing Christianity, and in fact all forms of religion and religious belief. Their sole aim was to lay broad and deep the foundations of civil liberty, and in doing it they felt assured that they left the largest possible field open for religious freedom. And where religion is not wholly free, they well knew its growth was forced, arbitrary, limited, and never abiding; for it is a matter of conscience, and never of human law. It was one of the maxims of the early commentators on this omission in the Constitution, that "the purity of religion is best preserved by keeping it separate from the Government." Not that the Fathers were by any means indifferent to the profound sentiments of religion; on the contrary, they held Eternal Right in too high reverence, and sought to inaugurate religious liberty with the birth of the nation.

The Secretary of the National Association, who was present in Tremont Temple, explained distinctly, in reference to this movement, that by the Christian religion—the organizers meant Protestant Christianity, and by the Bible, the version which is received by the Protestants. Here begins the parting of the ways. Here stands the guide-board, pointing the nation to certain religious war. Under such a wave of passion, our free institutions, free government and hopes of human liberty will all be submerged. It is very common, we know, to affirm that the days of religion were past; but who will undertake to show that human nature has changed from what it was, and that human passions are any less inflammable? The Protestant Church, he it remembered, is but one branch of the Christian Church, and not the growing one, ecclesiastically considered, that the Catholic branch is. And it is perfectly reasonable, because Protestantism, by its very definition, does not tend to organization and centralization, but rather to expansion by the force of liberty. So long as it is Protestantism, it tends to undermine even its own efforts to erect still different forms of ecclesiastical power on its chosen ground. Its whole life consists in battling those forms, and in helping man to attain everywhere to perfect liberty. Yet we see, today, professed Protestants trying, at the hazard of destroying free government itself, to erect a spiritual despotism after the same fashion which has again and again received the world's condemnation.

How little do these bigoted men see the dangers toward which they would hurry the nation! An amendment like the one they propose must, in order to be effective, be enforced, in its principle and spirit, by positive laws. Then comes the proper, that is, the authoritative, construction of those laws. The amendment being Protestant, as we are assured, the Catholics are not going to submit quietly to laws that conflict with their faith and conscience. And at that point the contest begins. It will be waged in our noble system of common schools, to destroy all the good they are doing and have done. It will break out in the courts, in social life, in business, in all the walks and relations of life, and rapidly become so fierce that no merely civil power can control it. As for the Government, that being but a Protestant affair, it must take its chance to exercise its authority, which, instead of being universal as now, will be but partial, contested and detestable. The organization of parties for a war on this basis is as sure to succeed as the night is to follow the day. So that instead of Protestantism having been strengthened by the support of the Government, it will have been weakened, and weaken the Government beside. Many names have been sent in to Congress, in protest against this reckless business; only the other day several thousand more were forwarded to Washington from this office, and twenty thousand have been sent from Boston. Let the flood rise steadily and overwhelm this revolutionary movement. Unless it does, we shall be suddenly plunged into the fearful sea of a religious war, in which every vestige of liberty will disappear. Let us labor to keep such a dangerous issue out of American politics.

## Music Hall Free Spiritualist Meetings—Postponement!

In consequence of the unexpected continuance of the Homeopathic Fair now being held in Music Hall, Boston, for another week, the Committee of Arrangements for the Spiritualist lectures announce that no meeting will be held on Sunday afternoon, April 28th.

Prof. William Denton will speak in this hall Sunday afternoon, May 5th, choosing as the foundation of his remarks the following interesting subject: "The kind of God proposed for our National Constitution." The lecture cannot fail of being graphic, eloquent, entertaining and provocative of a large audience.

We shall print in our next issue a Music Hall lecture by Prof. Denton, which was much admired at the time of its delivery, upon the Shakespearean passage:

"Tongues in trees, Books in the running brooks, Sermons in stones, and good in everything."

## The Income Tax.

If a government hopes for obedience and respect from its subjects or the citizens, it should aim primarily to pay all possible respect itself to the first principles of truth and justice. In short, as in other cases, to exact obedience it should itself show that it knows how to obey the rules of probity. When Congress passed the Income Tax Law, it solemnly declared and thereby bound itself that the law should expire with a certain year; yet it is being enforced again this year, at least three years after the date pledged for its expiration, for no reason whatever that has been given, and in plain disregard and defiance of its own principle of limitation. Almost anything may be done when such a thing is continued in the face of a whole community's protest.

Let the poor bigots hammer away at us in the dark corners of the "Globe"—no harm can result from their innocuous ravings.

## The Cambridge Confession of Faith.

The sectarists of the country are deeply exercised over the fact that Henry Ward Beecher has of late been preaching against the New England Congregationalist creed. Spiritualists prophesied long ago that Henry would come to this sooner or later. In alluding to the new departure of the great Brooklyn divine, a contemporary says, Mr. Beecher is never so forcible, never so logical, never so eloquent, as when he denounces the follies of the present or demolishes the long standing superstitions of the past. If he is enthusiastic and audaciously determined in the defence of his own convictions, he is uncompromising in his attacks upon what he esteems the false teaching of his opponents. On this occasion his anathemas were directed against the Cambridge Confession of Faith, declaring, among other things, that he would prefer being an atheist than follow such a faith, notwithstanding he acknowledge it was the faith of his fathers, and the foundation upon which was raised the structure of the creed of the New England Congregationalist churches. The most obnoxious clause in that confession appeared to be the following, which the reverend gentleman read with a terrible emphasis:

"By the decree of God, and for the manifestation of his glory, some men and some angels are predestinated to everlasting ruin, and some are foreordained to everlasting death." The painfully intense interest with which the congregation drank in the terrible words, was hardly diverted by the criticism which followed it, which was simply, "That is rather rough, is it not?" He went on reading until he came to the following: "These angels and men, thus predestinated and foreordained, are fixed to an unchangeable destiny; their number is certain and defined, and cannot be increased or diminished." "That is what you may call a tight fit," said the eloquent commentator. The effect of the vernacular was instantly perceptible. The mental tension superinduced by the effort of judging if they (the Plymouth Church congregation) were among the predestinated and foreordained was agreeably relaxed into that innocent merry laughter cultivated in the Bethel. Mr. Beecher added, "If I were left to choose between absolute infidelity and atheism, and the acceptance of a God who has preordained and predestinated an innumerable host of his creatures to torments, to pains, and to eternal death for his praise and his glory, why, rather than accept such an infernal deity I would be an atheist, and I would glory therein."

A murmur of suppressed applause followed this bold pronouncement. Mr. Beecher then turned to the sermons of Dr. Binney, preached from the same pulpit, in one of which the Doctor said that there were those sitting before him who in the eternal ages should suffer more of the torments of the damned than the volume of all that was painful, all that was dreadful to the souls then waiting in hell. Mr. Beecher said: "It is to be living like this that we say 'Our Father.' Why, if there is one soul that was predestinated by him to such a hopeless inheritance of woe, I would say 'Our Friend—not Our Father.' These words coming from a man who is regarded by his congregation with almost the same trust and reverence with which the ancient prophets inspired their followers, created the most intense excitement. It would be difficult to describe the breathless interest with which every word was watched as it fell from the lips of the great preacher. The sermon seemed electric. The boldness of the words that sought to overthrow what had been formally declared to be the faith of the Calvinistic Church only ten years ago, would seem heretical if the source from which they issued did not forbid the idea. And yet there were those in that devoted flock who trembled for the Orthodoxy of their pastor. Few believed that there was ever much Calvinism in his nature, but no one expected to see him thus contemptuously shake the dust of Congregationalist New England from his feet, and openly denounce the Confession of Faith lately adopted by the "holy" men at Boston as the most devilish doctrine that ever emanated from the lips of men. And these same "Godly" men, whom Mr. Beecher so justly criticises, are petitioning Congress to make a God-Constitution, so that they may force their cursed creed upon every citizen of the United States; and not only the Congregationalists, but Baptists, and Universalists even, are in the nefarious scheme.

## Sensationalism.

Rev. Henry Morgan, at his little theatre known as Morgan Chapel, in Indiana Place, Boston, collects a motley assemblage of novelty seekers on Sunday evenings, intent on some form of sensational excitement, by advertising to lecture on "Fanaticism," "Humbug," "Fast Young Men," etc. He is a living illustration of what he preaches, for he pretends to be a teacher, but knows no more about religion than Fulton of the Tremont Temple. His performance on Sunday evening last consisted of repeating the silly falsehoods of the New York Sun with reference to Dr. Slade, and of some unknown newspaper correspondent in regard to the power of curing the sick possessed by Dr. Newton being derived from six small electrical batteries worn on his person—together with the assertion that all rapping and physical manifestations were frauds; clairvoyants procresses, etc. And all this slang talk delivered from the pulpit by a professed follower of the meek and lowly Nazarene! What does such a man know of that spirit of truth and charity that could not bear false witness against its neighbor? What does he care whether he utters truth or falsehood, so long as he can make a sensation and draw auditors to his chapel at ten cents per head?

Nearly all that he uttered upon the occasion referred to was false in fact, while the whole spirit of his performance was coarse, vulgar and denunciatory, tending to prejudice the minds of the ignorant young people who gather to hear him, and to kindle animosity in their hearts against a large portion of the most intelligent people of the country, whose knowledge and belief this professed Christian teacher so grossly caricatures and misrepresents!

## Pious Rascality.

We learn from an English journal that the astonishing career of the Rev. Richard Arthur Carden, of London, is evidence that money is to be found if persistently sought. We say nothing of the morals of his invention, but merely record its results, which were several hundred pounds sterling, obtained first by soliciting charity in behalf of a poor widow, who was the clergyman himself; and subsequently by appeals to aid the welfare of five hundred children whom he represented to be suffering for the necessities of life. Like the widow, the destitute five hundred existed only in Mr. Carden's imagination, the aid which was liberally furnished them in response to his agonizing letters being absorbed by his own wants. What subjects Mr. Carden would have discovered next it is impossible to imagine, as his progress to wealth was summarily checked by the investigations of a Charity Society which divulged his curious proceedings, and caused his debut in a Police Court to answer for swindling.

## Death of Mr. J. W. Jackson.

We regret to learn from the "Medium and Day-break," of April 5th, that Mr. J. W. Jackson died in London, on the 29th of March. Mr. Jackson was not as well known as he deserved to be to American readers. His contributions of late have appeared chiefly in "Human Nature." He was a man of remarkable culture, and of a noble, catholic spirit. In the field of mesmerism and phrenology he had gathered much spiritual knowledge, but it was only within the last year, we believe, that he had become a complete convert to the facts and the theory of Spiritualism. Before that time he had written in opposition to the spiritual theory. The manifestations he witnessed through Miss Fox, now in England, did much, we believe, to alter his views.

As an anthropologist, Mr. Jackson may rank among the foremost of the age; for he was too wise to discard those psychological facts, developed in mesmerism and somnambulism, without which any science of anthropology must be incomplete. The Vogts, the Maudsleys, and the Molechotts are an age behind Mr. Jackson in this respect; and their so-called science is but a one-sided affair. We regret to learn that Mr. Jackson left his family in needy circumstances. His writings will probably be a good deal more read twenty years hence than they are now.

## L. S. Richards—Scientific Essays.

We shall soon commence the publication, on each alternate week, of a series of brief scientific dissertations from the pen of this indefatigable student and well-known Spiritualist. In order that our readers may know the breadth and scope of the matters about to be treated by our correspondent, we subjoin a few of the subjects upon which he proposes to write, viz.: Origin, composition and development of the earth and other planets; water—explaining the formation of rain, snow, hail, dew, frost, ice, springs (mineral and hot), artesian wells, etc.; rocks, crystals and ores; origin and composition of soil, with an explanation of the formation and motion of glaciers; origin, germination and structure of plants; origin of continents, rivers, mountains, ocean depths, earthquakes and volcanoes; man and his origin—Darwinism; air, motion and heat; light—its phenomena, with an explanation of the construction and operation of the eye, and photography; electricity, including lightning and the principles of the telegraph; the moon and earth in space—"Is the moon inhabited?" tides and eclipses, comets and "shooting stars"; the planets, asteroids, sun and "fixed stars"; spirit and matter in the light of science. The series proposed will tend to give the reader a good idea of and insight into the forces and composition of the universe, and will richly repay perusal.

## Passed On.

In the light of our glorious philosophy there is no such thing as death, and so we say that, on the morning of April 13th, at Melrose (Highlands), Mass., Elizabeth Mendum, the long-cherished life-partner of our friend, J. P. Mendum, the enterprising publisher of the Boston Investigator, passed on to that grander life which we feel sure is the intuitive longing, as it is the inalienable birthright, of every human soul. Our sympathies go out to Mr. Mendum in this hour of bereavement.

The Investigator, in its issue of April 17th, speaks of her as follows:

"It is common, we know, to enlorge the departed, and when it is deserved it is not less a fitting tribute to the dead than a good incentive to the living. Mrs. Mendum was a very worthy woman; a devoted wife, and an affectionate and most careful mother, whose constant assiduity for the welfare of her family, and continually pleasant and happy disposition, always made sunshine throughout her household. As a neighbor she was kind and obliging; good to the poor and unfortunate; greatly interested in all reform movements; a thoughtful, reflecting, intelligent and industrious woman, who early saw the path of duty and faithfully followed it to the last hour of her existence."

She has left a name with never a stain For our tears to wash away."

## English Spiritualistic Literature.

The Spiritual Magazine for April informs us that the present season, so far, has been one of considerable literary activity in regard to Spiritualism. The "Report of the Dialectical Society's Committee," and the article by Dr. Carpenter in the Quarterly review, have been followed by five important volumes: "Outlines of Biology—Body, Soul, Mind, Spirit"—a volume of 536 pages, by Dr. Doherty, being the third volume of his "Organic Philosophy"; the second volume of Home's "Incidents of My Life"; "Hints on the Evidence of Spiritualism," by M. P. Owen's "Debatable Land between this World and the Next"; and "Concerning Spiritualism," by Gerald Massey. A thorough review of the Report of the Dialectical Society, from the pen of A. E. Giles, Esq., will be found on our first page. Robert Dale Owen's new book has elicited much comment, and been treated fully in a sermon by Rev. F. R. Young. Mr. Massey's work attracts much attention, the European Mail saying of it that "the author has some very entertaining views upon the question of Spiritualism, and they are not less instructive than they are entertaining."

## Address the Proper Parties.

The attention of persons desiring to communicate with the editor or publishers of the Banner of Light is respectfully called to the following notice which weekly appears, under the date of the paper, on the 4th page:

"All letters and communications appertaining to the Editorial Department of this paper must, in order to receive prompt attention—be addressed to LUTHER COLBY, Business letters should not be sent to the address of the Editor, but invariably to WILLIAM WHITE & CO., the publishers of the Banner."

By complying with these regulations, our patrons will save considerable danger of delay to themselves, and also a deal of trouble to the clerks in the departments indicated. "A place for everything, and everything in its place."

## Female Suffrage—Discussion in Belvidere, N. J.

It seems that the highly useful and prosperous liberal Seminary established in this place by Belle Bush and sisters, has gained fresh laurels by the prompt, earnest and logical arguments of three of its young lady members—Misses Susie L. Cushman, Eva D. Stevens and Evelyn Chapron, who recently volunteered to appear in defence of woman suffrage in a debate at the lecture-room of the First Presbyterian Church in the town. Among their opponents were three lawyers, graduates from Princeton College, but the female element was victorious—at least so says public sentiment there, the efforts of the young ladies being highly spoken of by the local papers.

G. W. Carleton & Co. have placed in the window of their new store, under the Fifth Avenue Hotel, New York, Marshall's exquisite statue of Sabrina, which took the first prize in the London World's Fair.

## Contents of this Number of the Banner.

First Page: "The Confoundment of Theories and Principles," by Victoria C. Woodhull; Poem—"A Picture," by Mrs. C. A. K. Poore; "Report on Spiritualism of the Committee of the London Dialectical Society," by Alfred E. Giles. Second: Same continued; "Universology versus Woman," by Mary F. Davis; "A Medium, Poem;" "A Singular Circumstance." Third: Poem—"The Squirrel and the Nightingale;" "Curious Phenomena in Edinburgh, Scotland;" "Is Mrs. Woodhull Understood?" by Austin Kent; "Is It So?" "This and That," by Elder Evans; Banner Correspondence; "Australia—The Melbourne Spiritualists;" "England—M. D. Conway and Spiritualism;" "Convention Notices;" "Passed to Spirit Life." Fourth and Fifth: Usual Editorial Department, Items, etc. Sixth: Message Department; List of Spiritualist Lecturers. Seventh: Business Cards. Eighth: "Editorial Correspondence," by Warren Chase; "Henry Ward Beecher for President," etc.

## P. B. Randolph.

In another column will be found an advertisement of what the public have long been looking for—an authentic sketch of the life of Mr. Randolph. Hard fortune has befallen him recently, and several of his friends suggested the above work, which, as it is printed especially for his benefit, most of course he had directly from him. The work gives a full account of his origin, birth, nationality and advantages, and terminates with his arrest, imprisonment, acquittal, etc. As its price is but 50 cents, doubtless the sale will be commensurate with the almost universal curiosity to know all about P. B. Randolph.

## Open Libraries on Sunday.

Henry Ward Beecher has done a noble service in taking ground for the opening of libraries on Sunday, and every thoughtful man will endorse him when he says that it is not the prosperous and the rich that need the Sabbath most; it was emphatically God's bounty to the poor. The speaker contended that the poor man had a right to use his Sabbath for purposes of recreation for himself and his family, and that this was keeping it as God desired it should be kept. He said that these views have prevailed, and that libraries will be opened in New York, as they have in Cincinnati.—Boston Evening Transcript.

## The May Convention.

We publish in this issue, from the New York Sunday Herald of April 21st, an important communication in regard to the coming convention of all grades of Liberals, to be held on the 9th and 10th of May, in the city of New York, for the purpose of forming a new party. It is thoughtful, candid, and to the point.

## New Magnetic Movement Cure.

E. D. Babbitt, D. M., aided by Miss Maud Clarke, D. M., has established a Magnetic Movement Cure at 328 Degraw street, Brooklyn, which is a branch of the Hahnemann Magnetic Movement Cure. They are curing diseases on a very thorough and effective plan.

## Our Dumb Animals.

We are pleased to learn that the citizens of Portland, Me., are moving in the matter of a better system for the protection of their dumb servants. We are informed that a society has recently been organized for the purpose, of which the City Mayor is President.

"MESMERISM, SPIRITUALISM, WITCHCRAFT AND MIRACLE." This pamphlet—from the prolific pen of Allen Putnam—wherein it is shown that mesmerism is a key which will unlock many chambers of mystery, has recently been placed before the reading public in a second edition by William White & Co. It is a work of great interest, and challenges the attention of the thoughtful. Read it.

See advertisement of Dr. Dio Lewis's great work, "OUR DIGESTION." We shall refer to this book more fully in our next issue.

## CHARITY FUND ACKNOWLEDGMENT.

Dear Banner—Will you please return my thanks to the undersigned friends for their several donations in aid of our suffering sister, Miss Lyon: Abeser, \$5.00; H. D. C., \$5.00; Brackett, 50 cents; Kind love, \$1.00; Crosby, \$5.00; G. Homer, \$2.00; Mosely, \$10.00; Smith, D. C., \$1.00; Stearns, 50 cents; A. W. Faxon, \$5.00; F. Stanley, \$5.00; Humanity, \$1.00; Keese, \$5.00; Not an Orthodox, \$2.00; C. O. Williams, \$1.00; Corbin, \$1.00; Weber, \$1.00; Callen, \$1.00; Methodist, \$1.00; Hartford (Conn.) Circle, \$9.00; Burr, D. C., \$5.00; Lewis, \$2.00; Frost, \$2.00; Stafford, 50 cents; Mrs. Miller, D. C., \$1.00; Miscellaneous, \$1.36

Miss L. is exceedingly grateful for all the kindness and liberality shown her. I think there are very slight signs of improvement, and think that she might be restored by magnetic treatment, could a suitable operator be found who would undertake the task as a labor of love. I have received offers of such service on her behalf from friends who think that without doubt they could restore her to health; but they are all at a distance, and the expense of their fare and board, etc., would entirely swallow up that which might be contributed, leaving nothing for her support. Yours for truth and humanity, JOHN MAYHEW.

Washington, D. C., April 18, 1872.

## Movements of Lecturers and Mediums.

William Brunton lectured at Charlestown, Mass., Sunday, April 21st, in Evening Star Hall—his subject for the afternoon being "The Gospel of Spiritualism."

J. William Fletcher, the successful young speaker of Westford, Mass., will lecture at Lyceum Hall, Manchester, N. H., Sunday, April 28th, at 7 o'clock P. M.

Abbie W. Tanner, of Vermont, speaks for the Spiritualists of Bradley, Me., the last Sunday in April. The Children's Progressive Lyceum, of this town, is represented as in a very flourishing condition, with a board of competent officers. On the 28th of May it will have attained to four years of experience.

John Marriott, Jr., writing from Lowell, Mass., April 15th, informs us that Mrs. N. J. Willis spoke in that city, Sunday, April 7th and 14th, and Mrs. Sarah A. Byrnes, April 21st and 28th, and that Mrs. Juliette Yeaw will address the Spiritualists there, Sundays, the 5th and 12th of May; G. Fannie Allen the last two Sundays of May; J. W. Fletcher, of Westford, the first Sunday of June; Mrs. Emma Hardinge-Britton the last three Sundays of June.

Mrs. A. P. Brown will speak in Plympton, Mass., the first, third and fifth Sundays of June. She would like to make other engagements. Address her at Manchester, N. H., till further notice.

Laura Cuppy Smith lectures in Albany, N. Y., through April; in Worcester, Mass., during May; in Potsdam and Ogdensburg, N. Y., alternately during June; in Tompkins, McLean Co., N. Y., through August. Will make engagements for the Fall and winter. Address as above, or 170 Temple street, New Haven, Conn.

Joseph D. Siles, of Boston, Mass., will speak in New York, Sunday, April 28th, Forenoon and afternoon. Mrs. Sarah Helen Matthews will speak in Boston, June 2d, 9th, 16th and 23d. Annie Lord Chamberlain, the well-known medium for physical manifestations, was in town last week.







