

I would cast the sweet spell that is mine;
Till I broke forth radiant in triumph's refrain,
And the earth would be hushed to adore
I await thy tokens, gracious Author of Mine!
I wait for the token of joy—
That shall animate soul, and shall sanction the toll
Of the chosen of heaven's employ!"

It came, the result token of acceptance; breaking
through the amethystine splendor that encircled
it, and the poet's spirit seemed to float exultant in
the music of heaven's air.

"Blessed, blessed is thy mission to the world!"
sang the adoring host, and, with bowed head, and
eyes that glistened with sympathetic heart-dew,
he passed beyond the pearly gates.

A vast Grace, softly gliding over the crowded
plain, advanced. The nameless beauty of the soul's
secret expression dwelt upon her perfect face; its
lines revealed in all the rhythmic symmetry that
ruled her form; the holy eyes were upraised to the
glorious skies, and inspiration's glory was unweariedly
reflected in their azure depths. As a veil of living
substance, her unbound tresses fell around her,
and the myrtle splendor of the silver Star of Eden, was
reflected on her flowing robe. A wreath of lilies,
fragrant with the outbreathed purity of soul, was
twined around the queenly head; from the flower-
ets heart-deeply sparkled light, and murmured
music. All heads were bowed, all hands out-
stretched in welcome, as she approached. The
cloud-messengers lingered to hear; the birds sus-
pended for a while their liquid strains of re-
joicing; the floral harmony of spirit-land was
dashed, while she, the angel, sang:

"I know that life directed of love's power,
Is barren of fruit; that the flower
Of Truth unfolds beneath its sunlight power.
I am beloved of God and angels; man
Alone refuses me the right to scan
Creation's glory, and the Future's plan.
I am immortal! yet they call me dead.
And say my kindred loves from earth have fled;
That Eden's love-light from the world has sped.
They call me 'Dreamer by the vestal fane';
Earth's voices tell me it is all in vain,
The wish and will, its holiest souls to gain.

And yet, methinks, within earth's home there dwell
Souls that but need my spirit's kindling spell
To bid the grossness of the world farewell!
I hear sweet prayers arising from that world;
And music, that the planets must have hurled
Through space and time, till peace-her wing unfurled
Upon some sacred tablet of the heart;
Bidding the phantoms of its ill depart;
And smother's calling, love-love to impart.
I see within the darkened homes of earth,
Amid life's disillusion, spirit-dear,
Winged aspirations coughing by the hearth.

I will unto the untaught souls declare
How angelic life in soul-bonds, free and fair;
How vestal brows love's lilies shed
I will teach man the serpent form to shun;
Tell him the meaning of his other hung,
Blind to the horror of a soul undone!

I will tell mothers that their children bear
The impress who has chosen they shall wear,
Of demon foul, or sybil of the air.
And I will whisper to the maiden's sense,
Of purity's divine Omnipotence.
The mystic glory that she draws from thence,
Thou! who art ever enthroned in love's own light
By Thy soul's quickening power and conscious might
I play Thee nigh me for the coming fight!
I will release Thy children from the gloom
Of earthly grossness; and the spirit doom
That evil works beyond the shielding tomb.
I will behold the earthly serpent creep,
Beneath the conquering woman's foot; and hushed
All groveling aims from life's fountain have been quench'd.
I would make love supreme, my God, for Thee;
For the lone hearts invoking death's decree—
And for man's great and godlike destiny!
And not a breath of lower earth's desire
Should mingle with the incense, that aspires
Unto the soul's eternal heaven fires!"

Low plaudits rent the azure and cloud-jewelled
dome; then solemn silence fell upon the multitude,
and a prolonged re-echoed hymn of sovereign glad-
ness swept from the empyrean above, enfolding all
the prayerful hearts assembled there in a hush of
most ecstatic joy. Around the loving spirit fell a
silver shower; and unseen hands cast o'er her
kneeling form the emblematic lilies of immortal
growth. While yet that cloud of glory lingered, she
had reached the gate, and with one more look of
love and longing, she sped to the calling world
below.

There came next, a matronly form, whose brow
was decorated by the love-crown of motherhood.
Beautiful with eternal youth, the wisdom of ages
dwelt within her soul. Eager to redress the wrongs,
the skepticism, the sorrows of the earth, she stepped
forth, leading by each hand an angel-child; and all
who gazed upon her blest her as a ministering
spirit. She cast her eyes, so full and tender, to
ward the overreaching sky, and from her true heart
burst the melody:

"I dwell in the land of my heart's desire,
I pray by the true God's shrine;
I am robed in the amethystine glow
Of a motherhood divine.
I wear on my brow the diadem
Of my consecrated aim;
And the music-waves of my soul respond
To the love-call of my name.
I would leave the home-life glories
Of my heart's love, shrouded above;
Hastening to the angel rescue,
And the seraph's work of love.
I would bear to earth the tablets
Of the life-law framed by thee!
And would tell the fettered millions
Of the freed soul's destiny.
I would bid the mourning mother,
From the great bereavement turn
To the star-world's magnet glory,
Where the consolations burn.
I would lead the aspiration,
Winged and fearless to the goal
Of love's infinite revelation,
To the sunlit heights of soul.

I would to that world of sorrow
Bear the messages of truth,
Angel watchwords of reunion,
And the blessed spell of youth.
I would cast the prayerful incense
Of the heart's divinest need
O'er the darkened household altar;
From the crushing soul-bonds freed.
Man, erect in godlike beauty, shall upraise the tri-
umphant song
Of the blessed earth's redemption, love-taught by the
angel throng."

A flood of amber light shed around the suppliant
spirit, proved the divine acceptance of her offering,
and again the solemn music of celestial hosts was
heard. With sweet smiles of gratitude and fare-
well—the spirit-mother leading by the hand the
graceful angels, sped upon her commissioned way.
Many sought the same bow for earth. Sages, child-
like hearts, maternal guardians, moral heroes, loving
youths, and most celestial maidens, prayed for the
earth's redemption, and for the divine approval of
their laboring souls.

And thus, to some portions of the world, from

upper lands of love and knowledge, were the glad
tidings borne; and thus the new era was inaugu-
rated; the earth blessed anew with the spiritual
intercourse of old.

The beautiful scene fades slowly; the glorified
faces grow dim; the music dies away in a soft,
lingering strain of regret. The pearly portals close;
once more the diamond spray of fountain blends
with the shifting splendor of the skies above. A
misty veil exchanges the beautiful revelation.

"Return to earth, and record earthly scenes, thou
teller for the multitude!"

Original Essays.

IMMORTALITY AND NON-IMMORTALITY.

REPLY TO J. H. LOVELAND.
BY PROF. PATTON SPENCE, M. D.

Words are but arbitrary signs of things. It is
therefore more important to know the existence and
the qualities of things than it is to know their names.
If man is immortal, one element of his immortal
nature must be a something which may be, and has been,
represented by a variety of names, such as principles,
powers, faculties, mind, spirit, all of which refer to
the most interior element of the immortal being. As
this interior element cannot make itself manifest ex-
cept through an organic form, such an organic form
is another essential part, or element, of man's immortal
nature; it is called soul by some, and spirit-body by
others. In the introduction to my second article on
"Immortality and Non-Immortality," I stated that I
applied the term soul to the organic form of the im-
mortal being, while I applied the term principles,
powers, faculties, mind, spirit, all of which refer to
the interior element which manifests itself
through the organic form. Those who admit the ex-
istence of the two things which my words represent,
could hardly fail, therefore, to understand my mean-
ing, although they might prefer to represent them by
other words. This dual nature of the immortal being
has not been disputed by Mr. Loveland in his review
of my articles; neither has he informed us that he
prefers other words. The reader, therefore, is left to
infer that the gentleman understands me and agrees
with me upon these fundamental points, and that
here, at least, there is no dispute between us. But
Mr. Loveland evidently does not understand me; and
it is equally evident that a want of precision and de-
finiteness in the use of terms has introduced no little
confusion in some portions of his review, however
clear his thoughts may have been to himself. Thus
the ninth and tenth paragraphs, which form about
one-third of the review, are obviously based upon a
total misapprehension of my meaning. A perusal of
the ninth paragraph will show that, although the gen-
tleman makes certain statements and draws certain
inferences in reference to what he calls the soul, which
are intended to refute what I had said about the soul,
yet it is evident that he refers to that interior ele-
ment of the immortal being which manifests itself
through the organic form, while all my statements and in-
ferences had reference to the organic form itself. That
Mr. Loveland does mean the interior element, when
speaking of the soul, in the ninth paragraph, is evi-
dent from the following passage, in which the word
soul is used in contradistinction to the word spiritual
body, which means the organic form. "Nor is it cer-
tain, or demonstrable, that any lapse of time after
conception, or birth, is necessary for the develop-
ment of the so-called spiritual body. Its existence begins
with that of the soul itself." The tenth paragraph of
the review shows, still more clearly, that by the word
soul the gentleman means the interior element, and
not the organic form; thus he says, "Take, in addi-
tion, the mode of soul-growth, as it appears within
the sphere of consciousness. It is by an aggregation of
particles or powers? May, but it is only the going
out of the soul in action or experience. So universal is
the recognition of this fact, that any one would be
reckoned foolish who should deny to the smart boy of
three years old the *innate capacity* for the higher mathe-
matics." &c., &c. "But the common sense or intu-
ition of man affirms that mathematics, science and phi-
losophy, are all in the boy." In the paragraph from
which the above quotations are taken, Mr. Loveland
endeavors to refute what I had said about the growth
of the immortal organic form; yet, as is perceived,
they all have reference to the organic form, but to
the powers or faculties of the immortal being—the
spirit, in other words. It is hardly necessary that I
should have quoted so much to show that Mr. Loveland
speaks of one thing, while I spoke of another,
when a single quotation given above, in which the
word soul is used in contradistinction to the word
spiritual body, is sufficient for that purpose, and suffi-
cient to define the meaning which he attaches to the
two words. If, therefore, the gentleman is consistent
with himself in the use of terms, his whole article has
reference to the interior element of the immortal
being, and not to the organic form; for he uses the
word soul throughout the entire article, the word
spiritual body being used but once, namely, in the
passage already quoted. In this state of the case,
there are but three lines in the whole review which
really call for an answer; because they are the only
lines which refer to the same thing that is referred to
in my original articles. They have already been
quoted, and are as follows: "Nor is it certain, or de-
monstrable, that any lapse of time after conception
or birth, is necessary for the development of the spiri-
tual body." This, however, is but a barren statement
of an honest conviction; and as it is not accompanied
with any refutation of the many reasons which I gave
for believing that "the development of the spiritual
body" (the soul) does require a certain "lapse of
time after conception," and "after birth," it needs
no reply at present.

I feel somewhat embarrassed in my endeavors to
decide whether to proceed any further with my analysis
of the review, for the reason that I cannot do so with-
out making Mr. Loveland inconsistent with himself.
I cannot proceed without interpreting the word soul
as meaning the organic form—the spiritual body, in all
the rest of the review, while, as we have seen, in the
ninth and tenth paragraphs it means the interior prin-
ciples, or powers—the spirit. I will make the ven-
ture, however, with an apologetic assurance to Mr.
Loveland, that, if he objects to the arrangement, all
that I may write shall go for naught; in that event,
however, all that he has written must equally go for
naught, because it would then have no reference to
the organic form (the soul) about which I wrote in my
original articles.

The first paragraph of the review is an introductory
statement of facts which needs no reply.

The second paragraph contains the following: "One
of the loudest and most confident boasts of the Spiritu-
alists has been that immortality was now demon-
strated. But this position is challenged, not by op-
ponents, but by some of the strongest and best within
our ranks." I have not challenged that position.

The third paragraph contains what is intended as a
synopsis of my argument, as follows: "The last
vestige of nature is soul. 2d. Souls are organized en-
tities. 3d. Bodies must exist, or be organized, in
order to render soul organization possible, inasmuch
as the soul is organized within the body. 4th. As a
certain length of time is requisite in order for em-
bryo life to pass into the adult life, so the soul must
pass through a definite process of gestation in the
body, or else it dies the death of annihilation." 5th.
Souls are only accented, refined, etherialized mat-
ter—the distilled, yet organized, nectar of the body. 6th.
The testimony of spirits to any fact not level to our
sensual perception is entirely unreliable, and, there-
fore, utterly useless; hence his final conclusion—im-
mortality of the human race is non-immortality."

In contrast with the above, I will give a synopsis of
my own, in the very language which I used, wherever
the case will admit of it. 1st. "I know of nothing in
nature which is a sudden manufacture; 'all' but

works are the results of a growth—a gradual aggre-
gation of elements." 2d. "Everything that grows be-
gins as a germ, which, though possessing within itself
the power of the possibility of being developed into
the full form of its type, is yet a very different thing
anatomically and potentially from the matured form
which it is capable of producing." 3d. "This action
of a principle" (power, faculty, mind, spirit), "can
only be made manifest through the motion of a form";
therefore "an organic form" (which I call soul)
"must be, or else there is no immortality." 4th. "All
organic forms begin as germs, and as the germ of the
physical man is not yet a man, so, also, the germ of
the soul is not yet a soul; that germ, like all other germs,
must grow by the aggregation of elements until it is a
soul." 5th. The germ of the soul is deposited by
nature in the physical body, to be there developed;
"if the soul could have been fully mature without a
seventy years' connection with the body, both the
seventy years and the body would have been dispensed
with." 6th. The gestation of the soul within the
body is analogous to the gestation of the body within
the womb. 7th. As the development within the womb
is necessary to prepare an organic structure capable of
eating, breathing, drinking, and digesting the ele-
ments of the outer world, so the development which
the soul undergoes while in the physical body is neces-
sary to prepare it to come in contact with and to
receive the elements of the spiritual world. 8th.
"Every stage of development is a necessary prepara-
tion for that which succeeds it;" therefore, "the de-
velopment which the soul undergoes up to the end of
the natural life of the body is a necessary preparation
of the soul for its immortality." 9th. Hence, as there
are premature births of bodies which die as a conse-
quence, so there are premature births of souls which
perish as a consequence. 10th. "Spirit testimony
which is not yet a soul, is unreliable;" for
upon this subject, as it reaches us, is unreliable; for
the reason that "the spirit-world" is testifies to every-
thing and anything; to all sorts of conflicting facts,
and to all sorts of conflicting philosophies, theories, and
systems of morals." 11th. The testimony of media
(and clairvoyants, I should have included,) upon this
subject is unreliable, for reasons given. 12th. The
tenacity with which we cling to life, and the universal
intuition which tells us not to take life—neither our
own, nor that of another—argues that nature thus
holds us here for the development of souls.

The above somewhat lengthy synopsis of my argu-
ment is necessary, not only that the reader may be
enabled to see how little Mr. Loveland appreciates the
merits of my case, and how imperfectly he has pre-
sented it, but also that the reader may see how far
short the gentleman, and the Boston Conference, and
the editor of the Spiritual Eclectic, have fallen of the
real merits of the question. Yet, imperfect as is Mr.
Loveland's synopsis, I am sure that the reader would
have been better pleased with the review, had he
taken up its several points of argument even as he
himself has presented them, and discussed them one
by one in the order stated, or in any other order
which might have suited him better. This the gen-
tleman has not seen proper to do.

The fourth paragraph of the review contains what
Mr. Loveland believes to be a still further concentra-
tion of my argument, as follows: "The careful reader
will see that the whole gist of the question hinges
upon the assumed analogy between the organization
of the soul and the body. In a less degree it also
depends upon the reliability of spirit-testimony." Be-
lieving that he has reached the gist of the question,
the gentleman proceeds to discuss the reliability of
analogy in general, and of the above-mentioned anal-
ogy in particular. I will follow him.

In the fifth, sixth, and seventh paragraphs of the
review, Mr. Loveland endeavors to establish the fol-
lowing proposition, which will be found in the fifth
paragraph: "Such are the discrepant differences be-
tween the lower and the higher departments of nature, that
an affirmation strictly true of the one would be utter-
ly false if applied to the other." The proposition
is entirely too sweeping, and excludes the possibility
of there being an analogy between things which are
not absolutely identical. Man and the fish belong to
very different departments, yet there are many facts
which may be asserted as strictly true of both. Thus,
they are both red-blooded animals, they both have
a spinal column, they both have a nervous system,
they both have a heart, lungs, kidneys, &c. What is still
more important in the present discussion, several of
the basic propositions of my original articles, which
will be found in the synopsis which I have given
above, are true of both man and the fish, and they are
also true of the vegetable, which belongs to a depart-
ment that is still more widely separated from man
than the fish is. Nature is the case with my first propo-
sition, that "nothing in nature is a sudden manufac-
ture; but all her works are the results of a growth—a
gradual aggregation of elements;" and my second,
that "everything that grows begins as a germ;" and
my third, that "the action of a principle can only be
made manifest through the motion of a form;" and
my fourth, that "all organic forms begin as germs;"
and my fifth, that "every stage of development is a
necessary preparation for that which succeeds it;"—
all of these propositions are true when applied to the
vegetable, the fish, and man, although man, the fish,
and the vegetable belong to widely separated depart-
ments. It is obvious, therefore, that the gentleman
would have been more likely to have met the respon-
sibility which he assumed, and to have done justice to
the subject, and to have filled the demands of the
reader, had he taken those basic propositions of my
articles into consideration, and attempted a refutation
either of them or of the inferences which I drew from
them, or else disposed of them in some satisfactory
manner, instead of arguing, in a general way, that
analogies are uncertain and unreliable. No one need
be told that some things are true of the vegetable, or
of the fish, which are not true of man; and I hope
that no one need be assured that there are other things
which are true of the vegetable, the fish, and man.
The great desideratum is to ascertain what can be
truthfully asserted, and what cannot be truthfully
asserted, of the different departments of nature; in
other words, to ascertain what are the analogies, or
resemblances, between things that are otherwise dif-
ferent.

The fifth paragraph of the review contains the fol-
lowing: "Nor can you affirm of man in the day stage
of his development, what you can of the fish; nor of
the fish what you can of the man at that period." That
is precisely what can be done. We can assert
many things of the anatomical structure, and of the
functional activities of the one which are positively
true of the other; and this very fact, in connection
with others of a like nature, has enabled the naturalist
to reach one of the sublimest generalizations of modern
science, namely, that man unfolds by the same suc-
cessive steps as those through which the whole re-
created department of animals has unfolded during
the great geological epochs; first the fish, then the
reptile, then the bird, then the mammal, then the man.

Again, in the fifth paragraph, the gentleman says,
in substance, though not in the same words, that "if
man were born in the fish stage of his development he would
not be a fish. If it would not be a fish in organization,
(remember we are discussing organic forms, not spirit-
powers, faculties,) what would it be? Most assuredly
it would not be a man, nor a reptile, nor a bird. Did
man, like some of the lower animals, pass through his
embryonic development disconnected from the parent,
he, like them, would in all probability, be so much of
a fish in the fish stage of his development, as to de-
ceive the most skillful anatomist, were the latter for
the first time accidentally to discover a human being
in the fish stage without knowing anything about his
origin, or his future unfoldings. In this very way the
best anatomists and the most learned naturalists have
been deceived, and have erroneously classified the em-
bryos of animals not knowing that they were embryos,
but supposing that they were adults. I presume that
if Professor Agassiz himself were presented with a
 tadpole for the first time, and knew nothing of its or-
igin, or possible development, but believed it to be an
adult animal, he would put it in the catalogue of fishes

and not in that of reptiles to which its progenitor, the
frog, really belongs.

The sixth paragraph contains the following: "Who
could imagine what animal would be, from what veg-
etable? Or, again, from the mode of vegetable re-
production, who could map out the order of reproduc-
tion in the highest types of animal life?" I answer,
that though thought and physiology fully un-
derstood by a rational mind, it would be enabled to
ascertain, with a positive assurance, that if another form
of organic life ever should appear upon the earth, it
would conform in some of its general features of struc-
ture, function, and reproduction with that which al-
ready existed. That intelligent being, with thought
and the earth and its mineral and vegetable depart-
ments before him, in his endeavors to predict some-
thing about the future animal kingdom, could safely
affirm that his endeavor to clear up some of the un-
certainties of soul existence, he might safely affirm
his first and second propositions, and the first part of
my third, fourth, and eighth propositions, as ex-
pressed in the synopsis given above.

Again, the sixth paragraph contains the following:
"Even if we allow what Professor Spence seems to
claim, that soul is sublimated or spiritualized matter,
which is his organization of matter, that no data fur-
nished by them would be valid, as logical premises,
on which to base inferences containing soul organiza-
tion." That is an assumption of the very point at
issue; it will find a reply nevertheless in the reply
given to the next question.

The seventh paragraph contains the following:
"Following our revolution of analogy, which never
fails or misleads, that every ascension in the scale of
growth outwards is functional, we should naturally in-
fer that, in the sublime process of soul reproduction,
all lower modes would be so immensely exceeded that
all analogies based on them would be illusory and
false." This is another gratuitous assumption, which,
like the one above quoted, is made in the face of the
fact that the soul is but one step removed beyond the
physical body in the sublime process of nature, and
in the face of the fact that, although man is many steps
removed from the vegetable kingdom, are neither "il-
lusory," nor the vegetable, yet some of the "analogies
based upon" "false" when applied to man.

The eighth paragraph contains the following: "But
the Professor overlooks all these facts, and protests he
cannot and will not believe that there is an immortal
soul in man during the fish and reptile stages of develop-
ment, until he can believe that fishes and reptiles have
immortal souls." And I, moreover, stated that, even
then, I would not believe it, for a still greater reason,
which Mr. Loveland has entirely overlooked, that is,
I will not believe it until it shall be demonstrated that,
in every process of organic development, the first
metamorphosis is not a necessary antecedent to the
second, and the second not a necessary antecedent to the
third, and so on, to the end of the procession." The
meaning and application of which to the soul I fully
explained. But, as Mr. Loveland believes that the
soul has the form of the physical body which it leaves,
I think, if he will examine the pictorial representa-
tions of the crude forms of man in the fish and reptile
stages of his development, he will hesitate a little be-
fore he becomes settled in his convictions that the
spirit world is peopled with such shapes, with their
unholy cords and pendants attached, the latter or-
gans being even more essential to the organic form of
man, at those stages of his development, than the gills
are to the fish, or the lungs are to the adult man. I
presume the gentleman has seen such pictorial illus-
trations; but I would refer those who have not seen
them to the modern illustrated medical works on Par-
turbation.

Again, the 8th paragraph contains the following:
"Man is always more than a fish, or a reptile;"—
"power is never measured by size, or plumage." But
the manifestation of power is always measured and
limited by organization; and we have already shown
that, in organization, man is not always more than a
fish, or a reptile; indeed, at the start, he is much less
than either.

The 11th as well as the 6th and 10th paragraphs, has
reference wholly to the interior element—the spirit of
the immortal being, which, as I have already repeat-
edly stated, was not the subject of discussion in my or-
iginal articles.

The 12th paragraph refers to the testimony of media;
but as Mr. Loveland promises a separate article on
that branch of the subject, I shall defer any further
consideration of it at present. The 12th paragraph
also contains the following: "and yet, he" (Spence)
"rejects with marvelous ease analogies far more obvi-
ous." The gentleman here refers, I presume, to
analogies (which he neither describes, nor specifies
however), which seem to prove though he does not
say so, that the soul must retain the human form.
This point I shall reserve until I undertake the anal-
ysis of Mr. Loveland's next article, when I expect to
show that the analogies of nature require us to believe
that the soul does not retain the human form.

The 13th and last paragraph contains the following:
"The Professor, after elaborating his theory at great
length, rejects the principle on which the soul depends,
(analogy) except in a single item; he is compelled to
believe that the soul is organic;" but all the analo-
gies naturally growing out of that belief, he is not
compelled to believe except the startling one—the soul
may die." I do not reject the principle of analogy in
endeavoring to determine the form of the soul, as
the gentleman intimates in the above quotation; and
I not only myself compelled, by the analogies of na-
ture, to believe that the soul is organic, but, as I
have already stated, I will, in my analysis of Mr.
Loveland's next article, endeavor to prove, that those
analogies require us to believe that the soul does not
retain the human form.

And not in that of reptiles to which its progenitor, the
frog, really belongs.

The sixth paragraph contains the following: "Who
could imagine what animal would be, from what veg-
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derstood by a rational mind, it would be enabled to
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ture, function, and reproduction with that which al-
ready existed. That intelligent being, with thought
and the earth and its mineral and vegetable depart-
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my third, fourth, and eighth propositions, as ex-
pressed in the synopsis given above.

Again, the sixth paragraph contains the following:
"Even if we allow what Professor Spence seems to
claim, that soul is sublimated or spiritualized matter,
which is his organization of matter, that no data fur-
nished by them would be valid, as logical premises,
on which to base inferences containing soul organiza-
tion." That is an assumption of the very point at
issue; it will find a reply nevertheless in the reply
given to the next question.

The seventh paragraph contains the following:
"Following our revolution of analogy, which never
fails or misleads, that every ascension in the scale of
growth outwards is functional, we should naturally in-
fer that, in the sublime process of soul reproduction,
all lower modes would be so immensely exceeded that
all analogies based on them would be illusory and
false." This is another gratuitous assumption, which,
like the one above quoted, is made in the face of the
fact that the soul is but one step removed beyond the
physical body in the sublime process of nature, and
in the face of the fact that, although man is many steps
removed from the vegetable kingdom, are neither "il-
lusory," nor the vegetable, yet some of the "analogies
based upon" "false" when applied to man.

The eighth paragraph contains the following: "But
the Professor overlooks all these facts, and protests he
cannot and will not believe that there is an immortal
soul in man during the fish and reptile stages of develop-
ment, until he can believe that fishes and reptiles have
immortal souls." And I, moreover, stated that, even
then, I would not believe it, for a still greater reason,
which Mr. Loveland has entirely overlooked, that is,
I will not believe it until it shall be demonstrated that,
in every process of organic development, the first
metamorphosis is not a necessary antecedent to the
second, and the second not a necessary antecedent to the
third, and so on, to the end of the procession." The
meaning and application of which to the soul I fully
explained. But, as Mr. Loveland believes that the
soul has the form of the physical body which it leaves,
I think, if he will examine the pictorial representa-
tions of the crude forms of man in the fish and reptile
stages of his development, he will hesitate a little be-
fore he becomes settled in his convictions that the
spirit world is peopled with such shapes, with their
unholy cords and pendants attached, the latter or-
gans being even more essential to the organic form of
man, at those stages of his development, than the gills
are to the fish, or the lungs are to the adult man. I
presume the gentleman has seen such pictorial illus-
trations; but I would refer those who have not seen
them to the modern illustrated medical works on Par-
turbation.

Again, the 8th paragraph contains the following:
"Man is always more than a fish, or a reptile;"—
"power is never measured by size, or plumage." But
the manifestation of power is always measured and
limited by organization; and we have already shown
that, in organization, man is not always more than a
fish, or a reptile; indeed, at the start, he is much less
than either.

The 11th as well as the 6th and 10th paragraphs, has
reference wholly to the interior element—the spirit of
the immortal being, which, as I have already repeat-
edly stated, was not the subject of discussion in my or-
iginal articles.

The 12th paragraph refers to the testimony of media;
but as Mr. Loveland promises a separate article on
that branch of the subject, I shall defer any further
consideration of it at present. The 12th paragraph
also contains the following: "and yet, he" (Spence)
"rejects with marvelous ease analogies far more obvi-
ous." The gentleman here refers, I presume, to
analogies (which he neither describes, nor specifies
however), which seem to prove though he does not
say so, that the soul must retain the human form.
This point I shall reserve until I undertake the anal-
ysis of Mr. Loveland's next article, when I expect to
show that the analogies of nature require us to believe
that the soul does not retain the human form.

The 13th and last paragraph contains the following:
"The Professor, after elaborating his theory at great
length, rejects the principle on which the soul depends,
(analogy) except in a single item; he is compelled to
believe that the soul is organic;" but all the analo-
gies naturally growing out of that belief, he is not
compelled to believe except the startling one—the soul
may die." I do not reject the principle of analogy in
endeavoring to determine the form of the soul, as
the gentleman intimates in the above quotation; and
I not only myself compelled, by the analogies of na-
ture, to believe that the soul is organic, but, as I
have already stated, I will, in my analysis of Mr.
Loveland's next article, endeavor to prove, that those
analogies require us to believe that the soul does not
retain the human form.

Westbrook, Maine, May 12, 1860.

IF A MAN DIE, SHALL HE LIVE AGAIN?
"And many an untaught tomb,
Where hitherday's dream of life to come,
Blue light ebbing round the smooth and dark
Edge of the odorous cedar bark."

The paper of Mr. Spence, and some words by our
able and eloquent sister, Mrs. Spence, on the subject
of continued existence for all human forms after the
dissolution of the earthly bodies, have created quite a
commotion and excitement among those who claim to
have complete and scientific demonstration of inter-
course with the spirits of men, women and children.
If we have this—and I claim we have—I can see no
grounds for fear from any inquiry, experiment, theory,
reason or investigation on the subject; and for myself,
I am glad to have every argument and effort made and
presented to confirm the truth of our position. We
have lived and fed long enough on hope, faith and
belief, and often upon such dimly pretences of scien-
tificity, that a slight inquiry from the throne of reason, or
a breath of skepticism, would topple the whole tribe
of believers and start a war of words, or a dire
penetration of foggy, and the poor thinkers have suf-
fered terrible penalties for double, sometimes almost as
as the hell which theology has established for unbeliev-
ers. But have ever considered that Spiritualism courts
investigation, calls for inquiry, and solicits the pre-
sentation of every argument that can be found against
the continued individual existence of the race; for if we
cannot withstand these, and defeat and overcome all
with philosophy and facts—with reason and sciences, then
sooner or later we must follow our sectarian brethren
to the wall; for there must come an age of reason, and
nature and her laws must and will triumph over all
artificial theories that do not harmonize with her.

If Spiritualism were a theory only to stand or fall on
its own merits and its harmony with nature and rea-
son, I should be ready and willing to enter the arena
of controversy with the creeds of Christendom and the
skepticism of science, and I fully believe we could soon
scatter the former, wholly routed, and maintain our
ground, at least even-handed, with the latter, until we
could bring the facts to our aid that would perman-
ently establish our position of life after death for all fully
perfected human forms. But Spiritualism occupies an
entirely different position from this. It rests almost
entirely on facts which have forced it upon the minds
of nearly all candid investigators, whether skeptics or
sectarians; and these facts, if they have proved any-
thing, have proved Bro. Spence's theory untrue, for
certainly if we have any communications or any facts
of spirit intercourse, we have them from children.
The first message I received by raps from the spirit
sphere, were from my little boys who went there under
two years of age, and one of them under one year, who
had come into this earth life at least a month too soon
to stay here, and if I can rely on any intercourse, I
think I can on his; and the repeated testimony of my
mother, (who, according to our brother's theory, lived
here long enough to develop a soul,) to her existence,
identity and presence, I cannot doubt; and it does seem
to me that she can know better than the speculating
minds in this sphere who confessedly stand in the
dark.

Among the early evidences which reached me through
clairvoyant mediums, was one through an entire stran-
ger, who declared she saw two little boys holding
the hands of a young lady, who told the medium she
was their aunt and teacher, and they were my boys.
This aunt was their mother's sister, whom I had never
seen, seldom heard of, and never thought of, unless
she was mentioned, as she left the body many years
before I knew the family, and quite young. If the
children are all deceptions, I cannot see how we can
hold to any fact to save the adults and aged.
But suppose we leave this field of facts, and set aside
this testimony, and go to the proof exclusively from
Nature; then we all are on even plane, with equal
yoke; with our sectarian and skeptic brethren—at
least, with modern Christians, who deny all facts but
the supernatural and miraculous, which they entirely
fail to establish, and insist upon our taking wholly
our faith. Does not the arena of nature testify that
each kingdom revolves in its own sphere, with its own

Who would not receive as consistent, and even con-

THE QUESTION OF IMMORTALITY.

[The recent articles on this subject—contributed by
Prof. Spence—have elicited a great number of com-
munications, designed to controvert the principles of his
philosophy, and to disprove his views respecting the
non-immortality of a portion of the human race. We
have not the requisite space for all; nor would it be
profitable—in our judgment—to devote a very large
share of our paper to this discussion, to the exclusion
of other interesting and important matters. But hav-
ing given Prof. Spence an opportunity for an unre-
stricted expression of his peculiar opinions, we feel
bound to grant equal freedom to other correspond

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THEORY AND PRACTICE.

A friend stepped up in the street, the other day, and in the course of conversation, proceeded to lay down the following proposition: that no parties are, or can be, honest, except those at the two extremes: that all men who saw the pure abstraction and grasped the naked theories, were of necessity clean handed men, honest, upright, and would be to be trusted; while the body that lay between these extremes were full of guile, mere policy hunters at best, not worthy of implicit confidence, shuffling, trading, cheating, and altogether false and worthless.

The statement was a forcible one, we were bound to admit; but, after all, its real force depends on the standpoint from which we view it. Considered one way, and that abstractly, all who accept and hold pure ideas must be honest, and cannot be supposed to be anything else; it is in their application to affairs that those ideas become mixed, and thus seem temporarily to pass under a cloud. The difficulty always is, in reducing theories to practice. Theories that are perfect in themselves, may prove marked failures in the attempt to reduce them to actual, everyday practice. And it is at this point that the minds that lead, and mold, and control, the middle classes, lying between the extremes, are liable to the charge of policy-hunting, of seeming inconsistency, of tergiversation, and even of open falsehood. Is it at all difficult to see how it should be so?

Admitting that all holders of pure ideas are honest, we ask what their boasted honesty avails them if they are not able to bring down those ideas into the dusty, sweaty, crowded arena of the world, and make some sort of attempt to carry them out practically? What is an idea over to be worth, if it can never be made, in some sense, a working idea? How are theories to exercise an influence, if they cannot be made to bear upon the every day interests and experiences of men? What avails your fine and high ideas, if they are so fine and high as to be out of the reach of common humanity? There are the pure truths, we grant; and there is the mass of men; the one needs the help of the truths, and the truths are not truths—perceptible, experimentally, and visibly—until they are made to play their part upon the motives and conduct of men.

And here comes in the tag of work in life; the problem simply is, how to make the two parties better acquainted each with the other, so that the truths shall be made real, and humanity be exalted? It cannot be disputed that here lies the great field of exertion and self-denial, where a man may work a thousand times harder than he ever could in the easy field of speculation, and in which martyrdom is often secured, with all its crowns and glories, ten thousand times as readily. And he is the truest reformer and progresser—few as that class may as yet number—who labors for the love of the truth alone, and in no sort for the furtherance of his own ends. As human nature is made up—that is, in better phrase, as it is educated from its earliest infancy—it is not to be supposed that the men who work for the love of the race merely, outcount those who have a special regard for themselves; but that is a misfortune in itself, ending where it begins, and does not impair the position we assume in relation to their true work.

Thus, then, the whole case is made plain; it is ideas, and theories, and abstractions, on either extreme, and these are supposed to be pure, passionate, and un-mixed—while, in the middle, lying between these extremes, is the mass of humanity, with its developed passions, selfishness, and ignorance. Now the question is simply—how are the ideas, truths, theories, and abstractions to be applied so as to be practical—so as to perform good service, be beneficial, and exalt and make the mass happy? That is the problem, and that is all. To call the dreamy and altogether impractical speculators honest, and the actual workers dishonest, because the first are beset with neither obstacles nor temptations, and the latter are surrounded with them as with spears, is manifestly taking a hasty, narrow, and inconclusive view of things, and argues short sight and everything but a large comprehensiveness of mind and philanthropy of heart. Such a view cannot be a true one. It is not just to call men dishonest, merely because they are unable to do all they would like to do, from an insufficiency or impracticability of means.

Abstract principles must, of course, be held, be explained, and be defended; this calls to them the attention of the world, interests men in their truth and permanency, and eventually leads to their trial and adoption. But it is not the part of those who believe in and hold to those principles, that they should rage and roar at all others who, comprehending and appreciating them as well as themselves, are not able at once to inoculate the crowd with their own views. If the contemplation of pure truth has any effect upon a devoted soul, it certainly ought to make it more and more devout, humble, and worshipful—not disposed to wrangling, to fault-finding, and to wretchedness. And again, all men who know anything of movements in human history, know very well that all progress is made slowly, *fortuna ferec* being the rule; that often, as the waves rush on and then retire, one after another, seeming to lose the ground they have just gained, it is only to gather fresh strength for a push and a rush that shall overwhelm all obstacles; and that it will not do for the head of any movement to advance faster than that the body may keep up with it, so that there may be perfect homogeneity in the whole work.

Jefferson used to tell his more eager, but not more ardent and hopeful friends, when the work of displacing Church of England authority was going forward in Virginia, that they must be careful and not move too fast; for if the head of the liberal party traveled faster than the tail, it would not be long before the two extremes would be out of sight of one another, and the whole work in progress would come to a miserable end. "Ah, but Jefferson was a politician!" we hear some of our friends say. Yes, and it was because he understood human nature so well—in his own words, *because he was a politician*,—that he gave the sensible advice he did, and best know how to apply it as vigorously and effectively to the minds and notions of the people. This is what it is to be a "politician"; because there are plenty of the profession who make a dirty trade of their art, considering it to mean nothing more than purchasing votes, and falsifying to the people, and securing warm quarters at the public expense. It is therefore urged and inferred that all policy must be based and necessary. It was Edmund Burke who called politics—that is, policy—the "science of expediency"; and Macaulay has added that it substantially amounts to this, doing the most one can with the means at hand. These definitions simply imply that there are pure principles, on the one hand, to be reduced to practice, and, on the other, that there are human passions, human selfishness, and human ignorance, to be gradually overcome with them. And now we are not at all loath to admit, that he who gets mad because the principle and pure abstraction, which he clearly beholds and joyfully accepts, is not at once made just as clear to the multitude, and accepted with

just as much joy by them, does not really believe in the principle he professes, and has not faith in its final efficacy and perfect operation. God furnishes the truth; it is left to us to discover it, to demonstrate it, and, both by example and precept, to make it popularly effective. But if, having once made the discovery of the precious gift for ourselves, we rave and rant because others, less fortunate perhaps, do not, or will not, see it yet, or because their blind selfishness causes them delay in bringing it into use—then we prove ourselves wholly unworthy of the trust committed to us, and only bet the air vainly when we endeavor to force human nature to accept our views and conclusions. Much is to be left to time, in the affairs of this world; if time is a wonderful mollifier, it is a great mollifier also; what is voted to be excellent to-day, may not be good at all to-morrow; and hence, we are to allow much, in our present judgments, to the warping and transpositions which time is always likely to produce. There is a power that rides over the whole of us; even our passions, our selfishness, and our ignorance. He turns to good ultimate use. We stop and quarrel, one with another, about the proximate; we ought simply to wait until we see how we are to be overruled; the divine currents rest steadily and strong above our endeavors, and even our self-will, and cause all to converge at last in a focus wherein burns the long seated happiness both of the individual and the mass. Thus we may be all right, and all wrong; God alone knows best. If we do the best we can, keep charity on our side, and remain conscientious to the end, we shall have produced lives full of the highest beauty and the largest ease.

Death of Theodore Parker.

Late advices from Europe confirm suppositions entertained for many days past by us in relation to the close of the life of this marked and most useful man. He breathed his last at Florence, on the 30th day of May, having awaited his end for some time in serene hope and patience. Thus he has left us for a higher sphere at the comparatively early age of fifty—an age at which, under ordinary circumstances, his usefulness like his life could never have been prolonged; it was useless to expect it. He was beset with violent and unchristian foes, culled and picked from all the so-called Christian denominations, from the day when he first announced his disbelief in the plenary and miraculous inspiration of the Scriptures, hoping that if they "crushed him out," they were sure to make the truth, where it looked unpleasant, disappear. But they succeeded as well as all such ill-wishers succeed; they were seeking to overthrow Mr. Parker, not to discover and publish the truth, and so they have been disappointed. It always results in that way.

The work given Theodore Parker to do he has well and faithfully accomplished. There is no palming that. He has done more than any one man of our times to scatter to the four winds the superstitious terrors imposed on the unhappy soul by a powerful and self-perpetuating ecclesiasticism, and let in the light upon the mind of the hitherto perplexed inquirer; and as he has swept away the cobwebs of the creeds from the spiritual armament, showing men that they must stand alone and unsupported before God, casting loose from the shaking props and shiftable of all churches and more spiritual authorities, he was naturally the object of intense hatred on the part of well-paid and self-satisfied priests, and on his devoted head were rained all sorts of deadly missiles from their theological armory. But he is out of their reach now. It is no longer a battle for him. He goes a wider field of truth, and is blessed with a far more keen spiritual vision, and his intellect leaves behind him, well and firmly established, and that is the independent church, in whose pulpit any man may preach and pray to his hungering and thirsting brethren. A Free Church was a great want in these times, and he has done what he could to establish and perpetuate it.

We observe that Mr. Parker has done another noble act, as the crowning one of his life, and the one that will longest keep his name directly before the thoughts of the people; a fact which none would be supposed to know better than himself. He has donated his splendid library of more than 30,000 volumes to the city of Boston, to become a distinct apartment of the public library. These volumes comprise the studios collections and pickings of Mr. Parker's entire life, and contain many works to be found in no other library in the land. Truly, this was the noblest of gifts, and the more so because the most enduring and useful. Henceforth, whatever Boston may have said or thought of him in the past, she will hold his name in reverence. He said truly, in his last wandering moments, that there were "two Theodore Parkers,"—one in Italy and one in Boston. There will be one in Boston always.

Leading Out a Few Holes.

The "Professor"—formerly the "Antocrat"—says some very good things about the restraints imposed on people by hard masters or unfortunate circumstances, and shows how it is that a man who has passed all his days in the country becomes the ready victim of designing persons when he comes to town. Says he: "People who have been living for a long time in dreary country places, without any emotions beyond such as are occasioned by a trivial pleasure or annoyance, often get crazy at last for a vital psychosis of some kind or other. In this state they rush to the great cities for a plunge into their turbid life-baths, with a frantic thirst for every exciting pleasure, which makes them the willing and easy victims of all those who sell the devil's wares on commission. The less intelligent and instructed class of unfortunate, who venture with their ignorance and instincts into what is sometimes called the 'life' of great cities, are put through a rapid course of instruction, which entitles them very commonly to a diploma from the police court. But they only illustrate the working of the same tendency in mankind at large, which has been occasionally noticed in the sons of ministers and other eminently worthy people; by many ascribed to that intense congenital hatred for goodness which distinguishes human nature from that of the brute, but perhaps as readily accounted for by considering it as the growing and stretching of a young soul cramped too long in one moral posture!"

Early News.

What excites everybody to devour the earliest news? It is a peculiarity with our people, and of course is chargeable to that national and individual curiously which is remarked by every one who cares to study it. An American wants the news as much as he wants his dinner; he cannot live without it; he may be said to drink and chew out of all comparison with other men, but for eagerness in hunting out and snatching up the news he is unsurpassed. We honestly believe he would relinquish every other delight for the sake of this. It is, however, but a natural offshoot from the general activity and nervousness that characterize our people, and there would seem to be something wanting if this predilection did not balance the former tendency. The News is the god of the morning; he is saluted, fresh and early, by tens of thousands of us. That day would be a long one indeed which failed to interpret the world to us for the eventful twenty-four hours preceding. The newspaper is emphatically an American institution, and must live as long as we are what we are.

To New York.

We can commend to our numerous friends the Fall River route to the metropolis, having had personal proof of its superior advantages, comforts and conveniences. The cars occupy but little time in performing their work, while the boats on the line are in every respect magnificent. To cross the Sound at this season of the year, in one of these "floating palaces," is rare luxury. The sleeping accommodations are all that can be desired; the tables are surpassingly good; attendants are all polite; and the navigation is scientific. For ourselves, we can say that a trip to New York and back by the Fall River line is refreshing and long to be remembered.

BANNER OF LIGHT.

Thoughts on Religion.

Many years ago, the poet Whittier penned the following beautiful thoughts on Religion, which he showed the deep devotion of the writer's mind, and will not fail to gratify and benefit the souls of all who read them again. "We pity the man," says he, "who has no religion in his heart—no high and free-spirited yearning after a better and holier existence; who is contented with the sensuality and greenness of earth; whose spirit never revolts at the darkness of its prison-house, nor exalts at thoughts of its final emancipation. We pity him, for he affords no final prerogative, which renders him the delegated lord of the visible creation."

He can rank no higher than the animal nature; the spiritual soul never stoops so lowly. To seek for earthly excitements—to minister with a bountiful hand to depraved and strong appetites—are attributes of the animal nature. To limit our hopes and aspirations to this world is like remaining forever in the place of our birth, without ever lifting the veil of the visible horizon which bent over our infancy.

There is religion in everything around us; a calm and holy religion in the unbreathing things of nature, which men would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It has no terror—no gloom in its approaches. It does not rouse the passions. It is untrammelled by the creeds, and unshadowed by the superstitions of men. It is fresh from the hands of the author, and glowing from the immediate presence of the Great Spirit, which pervades and quickens it. It is written on the arches of the sky. It looks on from every star. It is on the sailing cloud, and in the inviolable wind. It is among the hills and valleys—where the shrubless mountain tops pierce the thin atmosphere of eternal winter, with its dark waves of green foliage. It is spread out like a foggy landscape upon the broad face of the unpeeling ocean. It is the poetry of nature. It is in this which uplifts the spirit within us, until it is tall enough to overlook the shadows of our place of probation; which breaks, link after link, the chain which binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness."

Railway Management.

In a paper on the "Future of American Railways," a writer in the *Atlantic Monthly*, who appears to understand the subject well, declares that one of the leading causes of our non-success with railways is the want of interest felt in them by employees. "To what," he asks, "is the extraordinary success of the Hudson's Bay Company owing?—that wonderful organization which rules the wilds of British North America with a discipline which has no parallel in the history of mankind, except that of the order of Jesuits? Simply to the fact that every man whose duties require intelligent action is a partner of the company, shares in its gains, and loses with its losses. And so it should be with our railway employees. Instead of exorbitant wages of time and property by the stereotyped phrase: 'The company is rich and can stand it,' they would strive to execute a right economy, knowing that at the end of the week their pockets would be so much the heavier." There is little doubt of it. The principle of association has never been fairly tried in this country, in many particulars, and the railway business is a most excellent one to begin on. Even if the men made no more money out of it, they would have fewer human lives to answer for by their recklessness.

Old and Young.

Never let your youngling sleep, season after season, with its grand-mother. Old people incessantly draw away the magnetism from the young children, if allowed to sleep with them, and finally sap their constitution. The nervous energy and physical health of many and many a promising child has been utterly ruined by the old person's kindness on the part of parents. The old person is dying for want of magnetism, which is why this subtle nervous fluid, which constitutes life, while the child, being electrically in a positive condition, is too ready to part with its surplus, and, as a necessary consequence, its vital nerve-electric fluids are taken up without the least resistance. The elder, being electrically negative, and the younger positive, the whole operation is like the contact of any two bodies similarly charged with this subtle fluid. The grand-mother holds a longer lease of life, while the child pines, grows feeble, languid, and pale, and creeps along through life a poor, robbed and wronged creature. When we behold the ignorance that exists in relation to the commonest laws of life, we wonder there are as many whole and wholesome persons as we do find.

Affected Manners.

The secret of good manner, or what we all agree to call good breeding, is self-forgetfulness. When a man enters a company, thinking of nothing but himself, how he shall behave so as to secure the largest amount of admiration, what persons are going to think of him, and all that sort of thing, of course his manners are constrained, stiff, and awkward, and he does a great many things that he would not otherwise think of; but if he puts away from his thoughts all this vanity, and forgets all about himself, thoughtful chiefly and entirely for those whose presence he is in, he is not so constrained, and his manners are graceful and pleasing. The result partake of their characteristics altogether. In such a case, he is beautiful in his manners even before his will, his action being spontaneous in all its parts and points. In contrast with this, the manners that are incited by rule are wholly mechanical and hollow, and cannot be other than affected, false and contemptible.

What to Eat in Sickness.

Florence Nightingale—that queen of nurses—says in her little book, "Notes on Nursing," that in the diseases produced by bad food, such as scorbutic dysentery and diarrhea, the patient's stomach often craves for and digests things, some of which certainly would be laid down in no dietary that ever was invented for the sick, and especially for such sick. These are fruits, pickles, jams, gingerbread, fat of ham, or of bacon, sweet cheese, butter-milk. These cases have been noted by ones, but by tens, but by hundreds. And the patient's stomach was right; the book was wrong. The articles craved for, in these cases, might have been principally arranged under the two heads of fat and vegetable acids. There is often a marked difference between men and women in this matter of sick feeding. Women's digestion is generally slower. The doctors do not know all the tricks yet, any more than the agriculturists.

Two Hells.

So, to settle their long-protracted squabble in England over the late fight, it has been agreed by the two parties to the bloody contest to put up the old "bat" for any one to fight for who is ambitious of its possession under the "rules," and to satisfy the two men chiefly concerned by subscribing for a new belt for each of them—Hecaton to head the list on behalf of the "Sayers' belt," and vice versa. This looks very fair, and we suppose it is, though we are as ignorant as an un-pounded child of the "rules of the ring," or of what may be done in similar cases made and provided. Therefore we may consider this brutal controversy drawn to a close. Both have shown themselves to be "the best man," by being willing to do the handsome and kind thing by them. Sayers fights no more. We beg Hecaton not to, either. They can put their muscles to better use.

Hope.

We should be but poor fellows without hope to help us on. A man would refuse to make any further exertion when he found himself in a tight place, unless he felt a faith in his "star," or in something else, and was pretty confident that he was going to get out of it. Hope lends a powerful aid to the muscles, not less of the arm than of the heart.

Freedom of Thought and Action.

As we survey the various phases of being around us, we notice that nature has distinguished her productions by unmistakable peculiarities, not only of shape and size, but of instincts and faculties, and the appropriate instruments for their gratification. Each is as permanently and securely confined to its proper sphere as if fastened by a chain. The quadruped must adhere to the ground; the fish must never leave the water; and the bird may fly in the air. Man is no exception. His sphere is also prescribed. He can be neither horse, fish, nor bird; nor can they be men. His alleged or claimed free agency cannot metamorphose him into a quadruped, nor furnish him with wings for flight. Nor has he any more control over the natural flow of his own existence, than the smallest insect; physical life has over its own. He cannot alter the physical law, nor the constitutional features of his own system, which determine the length of his life on earth.

So with his thoughts; their influx is not invited; for he knows not beforehand what they are to be; any more than he knows before his birth what kind of an entity he will be. All that he can do with them is, to let them enter as they abruptly blot his mind; or, lured by some motive or other, banish them after their entrance; for he knows not their quality, as good or bad, until they have entered, and he has examined them. Even his veto then is qualified, restricted, and by no means free. The decisions of his judgment in all matters are influenced differently at different times, by his feelings, circumstances, situation, &c. He will, but his will is directed by extraneous conditions. He resolves to do immediately homeward, and if he be not interrupted in his career, it is an easy matter to accomplish his resolve; but if something unexpected and effectual interposes, he is diverted, and his resolution is thwarted; he goes elsewhere than homeward. He is baffled; and this may serve as a sample for human actions generally. Many appearances may seem to conflict with this idea; but a vast overwhelming majority do not even seem to; and the seeming ones yield easily by examination. A man's career not even for a month or for a day, sometimes for a minute or a second, is precisely as he intended and strove for it to be. His acts are swayed from his intentions. The good that he would, he does not; and the evil that he would not, that he does. So says Paul. If an inspired man like him blunders, who is reliable?

All this indicates that man is by no means his own master; that an extraneous power controls him and his conduct in the smallest minutiae; and that what he seems to be about to do, is overruled by a superior influence. This tends to intimate that a conflict of counsel would produce confusion, that some one course must predominate among a multitude of projects, that a general or universal plan is to be executed by this superior power, and the selected course must accord with the tenor of this plan, and all human and other actions must conform to a single standard for the completion of that plan. Such a view seems often exalted, and are wrought into the network equally with the pronounced good. In his *Artistic Best Journey*, Dr. Hayes says, "It was not to ourselves that we were not at sea in that fearful storm. We knew not even where we were. We were not by any will of our own. There was a Providence in it."

It is indeed a grave question whether it is at all probable that man is actually able alone to transcend another's rights, happiness, life, health, or safety, however strongly he may suspect he can originate, shape, and control his own conduct as it relates entirely to himself, and even actual infliction of higher suffering than himself, injury, benefit, or in any way affect his neighbor or his friends? Is not the work of the Universe so intimately connected that no one of its parts, however small, whether man or insect, can be affected without similarly affecting some one or more of its contiguous parts? And has any one authority at all to do as he may fancy—just as a floating whim may seem to influence him—in life, property, happiness, and interests of another and an innocent party? Or is it not rather as Pope beautifully says—

"All chance, direction which thou canst not see!"

Are not the merest notions, notions, acts, however insignificant and trivial in appearance, just as necessarily issued, directed, and controlled from the moment of their emanation to the completion of their destiny, as a planet or a man? Can it be otherwise in a Universe composed of as minute parts as a vessel of gas, a microscopic animalcule's organs, and an infinitesimal particle of matter; and without which minute items, all subject to uniform laws, that Universe could not exist, would disappear as an entity, and become a blank? No, all Nature is evidently constructed and operated according to one uniform plan, in its every motion and constituent ingredient, by one and the same Chief Marshall; and in the view of the depauperate and ungratified of mankind, "all things work together for good."

The Solar Eclipse.

The sun—or his Majesty, Old Sol—goes into mourning on the 18th of July next. The affair will not be visible to persons living hereabouts, nor indeed thereabouts, but will have to be traveled after in order to be seen. Our government is despatching officers to Washington Territory, Hudson Bay Territory, and Labrador, where the eclipse is to be beheld in all its glory—and also another party to Chilkoot, to procure observations that shall be of the greatest scientific accuracy and value. The *New York Herald* very sensibly remarks concerning such an expedition—"This is a commendable idea. We have plenty of officers attached to the army and navy service, out duty, who, by education and taste, are fully competent to perform a duty of this character, and government could not employ them better than in the service of science and in the acquisition of knowledge relative to the phenomena of nature. We have a decided advantage over European countries, owing to our being in a more southern belt, and we should not wonder if the United States expeditions produce the most intelligent and instructive results."

How it Works.

The system of imprisoning witnesses, as it is practiced in some States, in order to secure their testimony on certain occasions which they could not well help seeing, is a cruel and unjust one, and ought to be brought to a speedy termination. We extract the following striking illustration of its unfair, and even wicked working, from the editorial columns of the *New York Atlas*:—"When Macdonald shot Virginia Stewart, nearly a year ago, there were with her two companions—two young women, who, being unfortunately witnesses of the transaction, were held to appear and answer. They were residents of Mobile, and were without friends here, and through inability to give legal security that they would be present to testify on the day of trial, were placed in the White street jail. This detention, however nominal it may have been, in regard to their confinement within the limits of the apartment appropriated to their use, was to all intents and purposes an imprisonment. Meanwhile by such imprisonment—year and friends as they were—all the little property they possessed in Mobile, consisting of furniture, unsecured for and unclaimed, has been taken away or destroyed, and they are left measureless destitute. Now, being entirely destitute, save of what little they may have earned more than their expenses, they can go into the world with its curse upon their former lives ringing in their ears, reckless, helpless, at victims, not of their own desires, but of the law."

The Weather.

June came in blandly, like the opening of the beautiful poem it is. Grass, leaves, blossoms, and everything else is green, bright, and happy. The cold, cold spell we had at the last end of May had an exceedingly ill effect on sunny human tempers, perhaps a little infirm to start with; but the incoming of such months as this sweet and leafy June is a potent restorer of all good feelings again. We trust all our friends are as happy under the blue sky and over the green grass as we are.

Frederic's Situation.

The defection of Frederick Fowler, of New York, calls out various comments from the press, and the *Monday Times* of that city improves the occasion to show up the whole system of placing mere party leaders in office, in the following fruitful manner:—"Government appoints politicians. It demands 'leaders' for high offices. It expects of them, as the condition of their continuance in office, that they should continue to be 'leaders.' It knows that leadership involves an expenditure of ten times the amount of the official salary. It knows how many hangers-on are to be provided for out of a high official purse; how he has to live; his suppers to be cooked and served; his free drinks and feeds to all useful 'primary' agents, and convenient tools and hangers-on of the party. Every administration, no matter what its party name, knows this. What, then, does it expect? Does it look for Roman virtue in all men? Does it expect the public expect, or have they the moral right to expect, anything but defections? These questions are answered by the tenderness with which both press and public treat the defection of Mr. Fowler. The crime is admitted—the shame is sorrowed for; but no acknowledgment is manifested—no violent sentiment of horror felt or expressed. We admit that the low standard of public morality which we cannot disguise from ourselves the fact, that until a radical revolution takes place, and either the salaries of public officers are raised to a sum sufficient to cover all the inside and outside duties imposed on them, or until it is thought expedient to place the public officer also for a party leader and pay the hire of every hanger-on for whom there is no subordinate place provided, such defections as Mr. Fowler's will be the rule, not the exception."

How to become Great.

With a searching sight into the springs of human progression, Emerson says—"A great man is willing to be little. Whilst he sits on the cushion of advantage, he goes to sleep. When he is pushed, tormented, and defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance, is cured of the insularity of conceit; has got moderation and skill. The wise man always throws himself on the side of his assailants. It is more to his interest than theirs to find his weak point. The wound craves and falls off from him like a dead skin, and when they would triumph, lo! he has passed on invulnerable. As long as all that is said is against me, I feel a certain assurance of success. But as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies."

To Subscribers.

Those who receive notices of the expiration of their terms of subscription, will do well to remit immediately, on receipt of the same, for the next term, as our published terms oblig us to discontinue promptly the expiration of subscriptions. And as we do print but a limited number more than is necessary to supply our list, those who do not attend at once to the renewal, run the risk of missing some numbers of the *Banner*. In this connection, we will remind our friends that in order to keep the *Banner* waving, their money is wanted, and we cannot afford to lose any names from our list. We have met the public in a spirit of liberality unsurpassed, and we may say unequaled, by any publisher in the ranks of Spiritualism, and hope to receive a continuance of the liberal support extended to us heretofore.

How to Feature Them.

The *Philadelphia Ledger* has found out a way, and we should not wonder if it might be the surest one; to put our new friends, the Japanese, to the test. It recommends that all the Missionary boards and delegates to Washington to lay before the Princes the leading points of doctrine, with a view to their proper understanding of the United States. What an idea! Ask a gentleman from the antipodes to "get the bang" of all the phases of belief that prevail here, in the short space of three months, besides seeing all there is in the country of a political and social character? It cannot be done.

Anniversary Week.

Last week was what is styled "Anniversary Week," in Boston, and a pleasant time our friends from the country had of it, too. The town was thronged. We have not seen so many strangers jamming together on our sidewalks in a long time. There was the usual amount of good and prosy speaking, the ordinary rendering of accounts, any quantity of pleasant interchange of friendly sentiment, and, on the whole, a good, substantial term of solid enjoyment. It is a fine thing for the people to come together occasionally, and get a little acquainted.

Lee Miller at the Melodeon.

Mr. Miller will speak at the Melodeon next Sabbath at 2:45 and 7:30 P. M. His subject in the afternoon will be, "Inner Life." In the evening, "The Uses and Abuses of Spiritualism." This will probably be the last service at the Melodeon during the summer. A report of Mr. M.'s lectures on Sunday, June 28, will appear in our next issue.

Spiritualists' Conventions.

The friends must bear in mind that the Quarterly Convention of Vermont Spiritualists will be held at Burlington, on Saturday and Sunday, June 16th and 17th. A two days' Convention will be held at Sturgis, Michigan, on Saturday and Sunday, June 9th and 10th.

Test Manifestations in Public.

Ada L. Hoyt will answer calls to give test manifestations in public, by her usual modes of rapping and writing, in any of the towns of New England accessible by rail from Boston.

We call the attention of our readers to the announcement in another column of the Grand Mass Picnic, to be held in the Grove at Abington, on Tuesday, the 16th inst.

LITERATURE.

DICKENS' SHORT STORIES. Philadelphia: T. B. Peterson & Brothers.

This handsome volume from the well-known press of Peterson contains thirty-one stories from the pen of Dickens, that have never before been published in this country. They stamp the volume with the same individual characteristics that made "Sketches by Boz" so popular, and betray, besides, a broader and deeper power on the part of the writer, gained from his long experience since. In the list are "Three Detective Anecdotes," "Down with the Tide," "Bill Slucking," "Out of Town," "Our School," "Our Dore," and "A Christmas Tree." The Petersons have made a great hit in republishing Dickens for readers in this country, and his writings have thus been sent literally to every man's door.

For sale by Williams & Co., 100 Washington street.

My EXPERIENCE; or Post-Prints of a Presbyterian in Spiritualism. By Francis H. Smith. Baltimore, 1880.

This little volume was alluded to by us last week. It is a record, more or less minute, of the various facts that were presented, from time to time, to the spirit; unalike faith, which operated with such force on the mind of the author as to compel his subscription to their authenticity. The statements are made all the way through the volume are exceedingly interesting, and his recollections are worthy of the striking facts elicited. The entire experience of the writer is given in such a style of candor and good feeling, betraying so unquestionably the sincerity and consciousness of the soul that it is sure to have been born again, that we can hardly sit down to an examination of the volume without giving it a thorough and complete perusal. We bespeak for this little book a wide circulation and the hosts of friends it actually deserves.

TEXT-BOOK IN INTELLECTUAL PHILOSOPHY, FOR SCHOOLS AND COLLEGES; containing an Outline of the Science, with an Abstract of its History. By J. T. Champlin, D. D., President of Waterville College. Boston: Crosby, Nichols, Lee & Co., 117 Washington street, 1880.

BROMFIELD STREET CONFERENCE.

The Boston Spiritual Conference is held at the Hall No. 11 Bromfield street, every Wednesday evening. May 28th was discussed the following

Question:—What is the difference between the human mind and the animal mind? What is the difference between the human mind and the animal mind? What is the difference between the human mind and the animal mind?

Mr. BROWN.—The opposite side make one great error. They think to show if animals have instinct, they cannot reason; they claim that instinct does not progress. The question is, whether the reason of animals improves. Animals have reason, but not so much as man. Man progresses in reason, and I cannot see why animals do not. It has taken man a million of years to come to the invention of the steam-engine. The human race progresses very slow. The human reason seems to be about the same as a million years ago. We do a thing because others have done it before us, not from reason. We find little progress in animals below us; but this slowness is not sufficient evidence that they do not improve in reason. I believe that horses and dogs improve by education. The idea that animals do not reason, is to me preposterous. The sight, smell and hearing of the dog implies mind; all his faculties imply mind. A cow goes to the best part of the pasture to graze. The dog decides by smell what he shall eat. Animals, I believe, are immortals as much as men.

Mr. WETTERBERG.—I must confess I was astonished at Mr. Spooner's remarks. Instinct and intuition are blended. No one can tell where one begins and where the other ends. I cannot see any progress in instinct. Reason has come to man, for he is on a higher plane than mere animals. They cannot speak, because they have got no organs to speak with. They are below the power of reason. Man possesses this power, and by speech can give it utterance. I cannot tell where reason begins and where instinct ends. We do not know but snakes had legs once, and hairy animals scales. I am of the opinion that animals reason and reflect. What animals do is very much like what man does. The lower we go in the animal, the less of reason we find until we go where we do not find reason.

Mr. EASON.—I was interested in the remarks made by Brother Spooner, but I cannot come to his conclusions. Blind and unenlightened instinct makes a platform to bring us on. I cannot believe that the dog has a conscious mentality or spirituality, so that he can comprehend and choose. The human soul has conscious mentality and spirituality; can comprehend and choose. I agree that animals improve and progress, but this is through the reason of man. Animals, of themselves, never do this. The habits of a dog may be almost entirely changed by education; that comes of human reason. Why are we left, the last work of God, alone with the instinct possessed by animals? We are not. I think it is for a reason, that we should manifest the Godlike element that commands our immortality.

Dr. GARDNER criticized Mr. Eason, and thought he was incorrect. He thought that animals did improve and progress in knowledge. Many instances can be presented to show that all

New York Department.

H. H. Williams, Resident Editor.

OFFICE, NO. 146 FULTON STREET.

THE MARRIAGE QUESTION.

On the first day of March last, an editorial article appeared in the *Tribune*, wherein Mr. Greeley took occasion to speak of the State of Indiana as "the paradise of free-lovers," and without any apparent reason or provocation characterized Hon. Robert Dale Owen as a man of "low principles." This called forth a temperate but cogent reply from Mr. Owen, which damaged the hasty assumptions and the bad logic of the *Tribune*, at the same time it furnished (what, of course, well-informed people did not demand) a clear and righteous vindication of the principles of the writer and the character of his adopted State, with whose early history, laws, and institutions the name of the late minister to Naples is honorably identified. The controversy thus commenced was continued at irregular intervals for several weeks, and the letters of both parties excited no little interest in the public mind. The correspondence, as it originally appeared in the columns of the *Tribune*, has since been republished in a neat pamphlet of sixty pages, and in this form it will doubtless be widely circulated and carefully read.

The more important points involved in the present controversy were not so closely contested, nor were the merits of the argument so equally balanced, as they possibly might have been, had the disputants adopted similar methods and depended on homogeneous forms and sources of evidence. It is true that both reverently regard the Christian ethics in their application to the particular question under discussion. But when it is proposed to determine what the divine marriage law—as embodied in human nature and translated into speech in the ministry of Jesus—really is, and what it absolutely demands, we find that the disputants at once diverge as widely as the extremes of the spectrum. The *Tribune's* principal authorities—always excepting its own opinion—are "the law of our State"; "Webster's great dictionary"; "With Worcester as collateral security for Noah's correctness; and, lastly, 'the language of the marriage ceremony'."

But a long and familiar acquaintance with Mr. Greeley's peculiar logic—displayed in the treatment of all similar questions—should enable us to contemplate the grounds of his argument without astonishment. In the discussion of the most vital questions he is accustomed to depend on human authorities, technical distinctions, and external evidence, rather than on a philosophical appreciation of the principles involved in his theme, or fundamental in the nature of the subject. True to this constitutional bias of his mind and chronic habit of his life, he proposes—in this instance, also—to determine the intrinsic nature of a Divine Law—integral in the soul and durable as our immortality—by an appeal to legal and popular definitions, and to the mere letter of a ceremony, the forms of which are as widely diversified as the views and tastes of those who officiate in the legal performance of the same.

But this is not all. The prevailing temper of Mr. Greeley's letters is not such as to command unqualified approbation. In the estimation of many readers—whose judgment is at least entitled to respect—their tone is rather imperious, and the author too much inclined to dogmatize on questions that neither call for, nor admit of, magisterial decisions; more especially when they are based on superficial evidence, and rendered by those who can only discuss the subject in a partisan spirit. Moreover, the Editor of the *Tribune* does nothing to strengthen his claims to the favorable consideration of the candid reader when he occasionally appeals to popular prejudice, and ascribes—at least by implication—opinions and sentiments to Mr. Owen which gentlemen are neither disposed to approve nor willing to entertain.

But Mr. Owen is eminently philosophical, and his method contrasts rather favorably with that of the *Tribune*. He discusses the divine law itself—in its application to the marriage relation and institution—and this, surely, is the only way to reach the vital issue at all. If we desired to settle some important question in organic chemistry or human physiology, it would never suffice to read a passage from Blackstone, or to put an old class-book in evidence. On the contrary, we should look into the vital laboratories, and study the organic functions with a closer attention and more searching analysis. In all cases we should find the divine law in the very form and process of its designed operation. Accordingly, within the realms of organized existence, the principles that regulate the germination and growth of plants must be sought after in the Vegetable Kingdom. In like manner the laws that govern the processes and regulate the functions of animal life, can alone be found in the department of Animated Nature. The laws of the human spirit are faithfully expressed in the soul, while they are often sadly misinterpreted in books and the New York *Tribune*. Moreover, if there are established laws that determine all human relations, those, also, must be sought after, alone, in human nature. We may as well search for those laws in the Declaration of Independence or the Pledge of Progress as to be looking for them in the Revised Statutes or "Webster's great dictionary."

Mr. Owen is a very candid and gentlemanly disputant, whose views are invariably stated with remarkable clearness and discussed with logical precision. His manner is calm but earnest, and his style correct, dignified and impressive. He exhibits an admirable temper; and the moral tone of all his writings is probably quite too elevated to be fully appreciated by those who are accustomed to depend on modern logicians and metaphysicians for their highest conceptions of the Divine Law.

Since our attention is thus called to the subject of Marriage and Divorce, we feel strongly inclined to extend the limits of this article. That the institution—as it exists in our civilized society, and is sanctioned and solemnized by the church—falls very far short of representing and realizing the requirements of the Divine Law, must be sufficiently obvious to the enlightened and philosophical inquirer. The marriage vow, and the form of the ceremony, in which Mr. Greeley finds something vastly more sacred than human happiness and the soul itself, only regards the contract as a legal relation to the flesh. It provides that all marriages shall be dissolved when one party to the contract gets rid of the animal nature. According to this vulgar and grovelling view of the subject, it is only the flesh that renders the obligation of the marriage covenant binding for a moment. A man may be released from the divine law of his nature (as that law is apprehended and explained by the *Tribune*) by catching the small pox; or he may be divorced from a disagreeable companion by taking a dose of oxide of arsenic, whereupon the divine law is abruptly suspended; and Mr. Greeley's "indissoluble marriage" is dissolved; and at once this flesh and conscience-chaining obligation terminates by the limitation of the contract.

It is not surprising that common police magistrates; political journalists, and other unfortunate sinners, should entertain this desecrating conception of the conjugal relation and union; but we feel a deep sense of humiliation when we remember that all the marriages solemnized in the church come short of comprehending the laws and relations of the spirit, and even fall of an intelligent recognition of the soul's existence. They only take hold of what is corruptible in nature. The clergy must have respect chiefly to the organic relations and functions of the male and female, respectively, without the slightest regard to a possible spiritual union, they pronounce the train "one flesh." It is not strange that discordant alliances

are numerous, when those who have so much to say about the sacred and indissoluble nature of marriage, hold and inculcate this vulgar and sinuous idea of a relation which is strictly moral only when it exists agreeably to the laws of Divine Order, and sacred when it lays hold of the spiritual nature and our great immortality.

But Mr. Greeley has respect to the language of the ceremony when he would determine the nature and duration of true marriage. And yet that language may be varied almost at will, and precisely the same form may never be used by the representatives of any two sects in all Christendom. During the continuance of our misallied connection with the same denomination in which we believe the Editor of the *Tribune* holds his Christian fellowship—a period of some twelve or fifteen years—we had frequent opportunities to witness the solemnization of the marriage union; and we can not now recall the names of any two clergymen who used the same words in the performance of the legal ceremony. It may be admitted, however, that language implying the indissolubility of the contract—except by death—is very generally or universally employed. But this is not all. The parties also promise to respect and love each other as long as they live. Now suppose the man ceases to respect his wife, and indifference succeeds, or brutality is permitted to assume the place of promised kindness and devoted affection—does he not violate the obligation, deliberately assumed, and, so far as the other party is concerned, violate the moral force of the contract? When the wife promised to love the husband, it was on certain conditions, expressed and understood. One of those conditions was that her companion should love her in return. If, then, the time arrives when the very party who solicited the legal consummation of the union, totally disregards the most essential conditions of that union—in other words, when he loves her no more—by what natural tie or moral obligation, so far as the parties themselves are concerned, is she bound to him still? And how shall we appropriately characterize such legal incentives and restraints as are destitute of a moral basis, and forever incompatible with the laws of Nature?

As the Editor of the *Tribune* is disposed to invest the letter of the covenant with a paramount importance to the Divine economy of Marriage, we feel willing to examine it a little further. Perhaps there are no terms so universally employed at the altar, in the official recognition of the conjugal relation, as the following words of Jesus, introduced at the conclusion of the legal ceremony—namely, "What God hath joined together let no man put asunder." But here a very important question arises, and an answer is respectfully solicited. Does God really put those people together whose matrimonial connections are only, or chiefly, products of discord, misery, and crime? Should Mr. Greeley insist that the latest alliances are of Divine ordination, we respectfully ask why he complains of the nature, or the existence of such unions. If a profligate, beastly and leathome creature—who casts the divine image into the ditch, and lives to libel the mother that bore him—in is divinely commissioned to be the keeper of a pure woman—body and soul—is the Editor of the *Tribune* authorized to impeach the wisdom of the Divine administration on that account? But should our neighbor maintain that such discordant, unholy and vicious marriages are not in harmony with natural law and the Divine requirements, as perhaps he may—that God does not put such incongruous and conflicting natures together—then, manifestly, the act of putting them asunder involves no violation of the Divine Law as it relates to marriage. Indeed, whenever would compel them to live together, in such a false relation, either by the force of law or otherwise, attempts to legalize adultery, and to make the prostitution of both soul and body respectable by the authority of an unnatural and corrupting public sentiment.

In this discussion Mr. Owen certainly does not manifest less respect for the claims of virtue and the moral interests of society, than his opponent. He is, however, too much of a philosopher to imagine that those claims and interests are adequately protected, so long as the shield is only held up in one particular direction. Indeed, it is with a special view to a higher practical morality, that he would dissolve the legal marriage, when, at least, bitter experience has demonstrated that it is alike destructive of all the domestic virtues, and dangerous to public morality. On this point his views are forcibly expressed in the following paragraph:

"I do not merely say, in cases where the holiest purposes for which God ordained marriage are frustrated, its divinity ends defeated, and its holiest sanctuary defiled by evil passions, that the relation, thus outraged, may not immediately cease. I say that, for the sake of virtue and for the good of mankind, in all such degrading cases, it ought to cease. Household strife is immorality; domestic hatred is immorality; heartless selfishness is immorality; inhuman treatment of the weak by the strong is immorality. Immorality, and the condition of things, degenerate from a noble purpose, which fosters evils such as these, has become itself immoral, and demands abatement."

Let no one conjecture that we would ask the aid of the civil law in behalf of every restless and dissatisfied mortal; or that we would sanction a dissolution of the legal marriage on any trivial grounds. On this point Mr. Owen has expressed what we would say, in a single paragraph—extracted from his concluding letter to Mr. Greeley:

"I agree that every State has a direct interest in the private morals of its members. I agree that what ever policy is found, in the end, best calculated to promote the greatest good to the greatest number, is the policy of the greatest of earthly blessings, when a married couple dwell together in unity till death. I agree that no light or transient cause should dissolve the conjugal union. I agree that men and women ought mutually to honor and cherish each other as themselves, rather than to rely themselves by resort to separation or divorce. I agree, further, that a state of things which leads to divorce is to be deprecated and lamented, and that divorce itself is a grave misfortune. And I but add, that when a long train of abuses and immorality, pursuing invariably the same course, clearly shows that a union has become destructive of its holy ends, then it ought to be a right, and may become a duty, to select of two evils the lesser; to severance in the presence of which indicates a separation, and legally to dissolve the bands which connect the ill-mated members together."

Gibson's Empire Clothes Dryer.

If we do not interest the gentlemanly reader in what we have to say on this subject, we are quite sure that our female patrons will feel a lively interest in the machine itself which they see set in full operation. The instrument consists of an upright shaft some fifteen feet long, with four horizontal revolving arms, with small cords extending from one to another, concentrically arranged at convenient distances from the common centre and from each other. By turning a crank attached to machinery on the perpendicular shaft, and at a suitable distance from the ground, the revolving arms which support the clothes lines may be let down low enough to suit the convenience of the person who hangs out the clothes; and then the whole may be raised so high as to be out of the way of the dust, and above the heads of persons who may have occasion to walk under it.

Just now it occurs to us to recommend this machine to those politicians who have the misfortune to find themselves in unpopular positions. As often as they expect to be "hung up to dry" (it is their nature to imbibe too much moisture), they should be provided with this instrument. By giving the machine an occasional turn, they can so revolve as to keep on the sunny side of the political sphere all the while, and thus realize the aims and ends of their patriotic ambition.

Seriously, nothing could be better adapted to realize at once the purpose of the inventor and the desire of the housekeeper in this particular direction. Indeed, it must be quite indispensable, especially in cities, where people have not much yard room attached to their dwellings. On an apartment something larger than a fashionable modern belle covers with her crinoline, one may hang out a whole washing; and then, with the utmost ease, by causing the arms to revolve, he may change the position of every article with respect to the sun, so that the drying process may be equal-

ized or otherwise regulated to suit the convenience of those who use it.

In these exciting and revolutionary times, when there is so much mischief at hand and abroad, it can not be unwise for a man to fortify his premises, and to ensure domestic tranquillity, by providing himself with one of these useful machines. It is never a dangerous instrument, even in unskillful hands, though the proprietors will not deny that they go off readily!

Those who would profit by our suggestions should call at the Warehouses of E. B. and P. C. Daniels, 491 Broadway, New York, or 353 Fulton street, Brooklyn.

Readers and Contributors.

Among the smart things contributed to the *Banner* during the past week, we have to acknowledge the receipt of a box of *Hudson* from G. U. Stewart, author of the *Hierophant*. This is a very powerful article. In fact it is so strong that a small extract will suffice to draw tears from the most obdurate mortal.

Some Opposer of Spiritualism in Ohio is informed that his article has reached this office, notwithstanding the extreme feebleness of its constitution. Since it arrived we experience an unusual feeling of debility, and realize the necessity for a more stimulating diet.

ALL SORTS OF PARAGRAPHS.

Among the correspondence on our seventh page may be found a communication from Cleveland, Ohio, in which reference is made to the extraordinary healing powers of Dr. Newton, of Cincinnati, to whom we referred in our last issue.

Much good, sound advice is contained in Dr. Chapin's sermon on our third page, which all classes of readers should peruse.

The *Hesperian* comes to us looking as fresh as ever. It contains a magnificent engraving of Lieut. Gen. Winfield Scott, with a brief biography of this distinguished soldier.

Mrs. A. P. Thompson will lecture at Amesbury Mills, Mass., Sunday, June 10.

We have received an anonymous communication, signed "One who believes in God and Truth," the writer of which repudiates spirit communication. The emanations of a bigot do not disturb our equanimity in the least. The person who withholds his own proper name to a communication, cannot, in our opinion, be a very strong believer in God and Truth.

DIALOGUE IN A RAILROAD CAR.

Time, Anniversary Week.

"Mr. Conductor," inquired a stout-looking Congregational minister, who was on his way to Boston, "are you acquainted with the gentleman in a white cravat, who sits on the back seat of this car?"

"Yes, sir," replied the Conductor.

"Will you have the kindness to inform me who the clergyman is?"

"Clergyman?" exclaimed the Conductor, with a broad grin on his pliz, "he's not a clergyman—he's a dancing-master!"

"My conscience!" ejaculated the questioner; "if dancing-masters are getting to wear white cravats, I think it is high time clergyman left them off!"

A new spiritual periodical, *The Hesperian*, in pamphlet form, edited by Chauncey D. Griswold, and published at Batavia, N. Y., has come to hand. It is issued monthly, at fifty cents per year.

A native New Zealand preacher, defined a Pharisee as follows:—"A Pharisee," he said, "is like a hog tied half way down. The bag is open at the top, but anything put into it would not reach the bottom; so it is with the Pharisee. When he prays he opens wide his mouth, but keeps his heart shut; he asks with his lips for things which his heart does not care for. Besides, he always talks for effect; for even if God were to grant him the things he asks for, it would only be a waste of good gifts, for they could not get to the bottom. His pride, like the string that is tied round the bag, preventing them; they would, therefore, do him no good, as they would reach no further than his throat."

Boston Museum.—Within the last fortnight several of the leading performers at the Museum have been "booked." On Friday night, the 25th ult., Mr. Warren had his benefit, when he made his appearance as "Steak in the 'Serious Family'"; "Poor Philocoid"; and "Nursery Chickweed." In a new way which is destined to achieve great popularity, two new plays are soon to be brought out here—"Uncle Zachary" and "The Duel of the Snow." Miss Charlotte Crampson has been engaged as "leading woman" for this house next season. Rose Skeritt will probably be a member of the new company.

The Kokomo (Ind.) *Tribune*, of May 23d, contains the report of a lecture on Spiritualism by Mrs. Dr. Beck, of Delphi, from which we make the following extracts:

"God does not work by speciality. No wonder there is infidelity. Man limits man, and makes a personality of God. Every scientific movement forward is by force—and science continually drags after it theology. You must not learn too much, and get in advance of truth. The universe is for many, not for a few. Give up not too fast your old ideas. If you want people to think you are consistent, but the world never can control science; truth lives, despite all martyrdoms. Man is merely an instrument for the revelation of truth. The universe is for many, not for a few. Give up not too fast your old ideas. If you want people to think you are consistent, but the world never can control science; truth lives, despite all martyrdoms. Man is merely an instrument for the revelation of truth. The universe is for many, not for a few. Give up not too fast your old ideas. If you want people to think you are consistent, but the world never can control science; truth lives, despite all martyrdoms. 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