



NO. 10.

"If the right to vote shall not be denied to any person, it shall be denied to the female part of the races." Even if it could be denied on account of sex, it would warrant me now to presume that it is the female part to whom such denial can be made instead of the male part. Men, you are wrong; and you stand convicted before the world of denying me, a woman, the right to vote, notwithstanding any right of law, but simply because you have usurped power to do, just as all other tyrants have done, to rule over the people, and to oppress the weak, the poor, the colored being limited only by the power to enforce it. And this brings us to the "qualification" argument, which before entering upon, I must premise by saying, I consider the most stupid of them all. If there is little of sound judgment in the other objections, in this there is none at all.

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THE SPIRITUAL PILGRIM.

A Biography of James M. Peck, by his intimate friend, J. O. Barrett—just issued from the press of William White & Co. is a book of no ordinary interest; indeed, portions of it are thrilling, while others excite the liveliest merriment. It is a life of so prominent a worker in the ranks of Spiritualism, much of it Philosophy necessarily had to be introduced, and it is highly instructive. Mrs. Emma Hurdage writes, in her characteristic style, the "Preface." A fine steel engraving of Mr. Peck embellishes the book. Price \$1.50, postage 30 cents. Send your orders to WM. WHITE & CO., 138 Washington street, Boston, Mass.

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

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 18, 1871.

Office in the "Parker Building," No. 10 WASHINGTON STREET, Room No. 1, 2d FLOOR.

ADVERTISING OFFICE, 119 NASSAU ST.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LESTER COLBY, ISAAC B. RICH.

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cred and profane, and coolly tells Mr. Hawkins that he is very sorry for him, very sorry indeed, but that he shall have to sentence him to a fine of three hundred dollars, and to imprisonment for three years, because, under Mormon laws, he, Hawkins, is guilty of adultery! The Judge might with just as much reason call it burglary.

Will such a mockery of all law and common sense be allowed to go unpunished? Will our eminent lawyers—such men as Curtis, Evans, Whiting, O'Connor—allow such a decision to pass without their protest?

In relating this flagrant violation of law the Mormons may rest assured that they will have the sympathy of all true friends of republican liberty. It is now no longer a question of polygamy versus monogamy, but a question of high-handed oppression against popular rights.

The last reports from Utah are that polygamy will probably be abolished if our government will consent to admit Utah as a State. We have no desire to retard the abolition of polygamy; but probably any such concession on the part of the Mormons at this time would be merely the surrender of a name while the material fact would remain.

Their extra wives would be nominally concubines or mistresses, though, under the provisions of the church, a matrimonial sanctity could be given to the relation. For it is one of the beauties of our present social system, that Hawkins might have a dozen mistresses, and no packed jury or illiterate Judge would ever disturb him; but let Hawkins take two of his mistresses, and provide for them, and be true to them, as wives, and call them wives, and immediately the bounds would be after him, and the virtue of the public would be up in arms.

Much of this immediate persecution of the Mormons no doubt arises from the vague hope of certain land-thieves that the Mormons will quit Utah, and leave their pleasant homes to those gentlemen who may first walk into the vacated houses and hang up their hats. But probably the present raid is still more largely prompted by that same old spirit of bigotry which lighted the fires of the inquisition—which arrayed, and still arrays, Catholics against Protestants, and Protestants against Catholics—and which says to the disenter, "Think as I do, or disappear from the face of the earth."

Such is the brutal, intolerant spirit which now, under the inspiration of Judge McKeon and his packed jury, is rampant in the minds of a contemptible minority of the people of Utah toward the large majority who have done the great work of settling and peopling the country and making the wilderness blossom. "Think as we do, or prepare for another bloody exodus like that from Nauvoo." Such is the temper of the "Gentiles" of Utah and of the rest of the Union. Such is the spirit that could approve a verdict and a sentence like those of Judge McKeon and his jury—so flagrantly in violation of all law.

Unless we would repeat over and over again in this free and grand America—in this stupendous arena of liberty, of individualism, and of right—the same "dull, dismal, damnable old story" of persecution for opinion's sake, which stains the annals of the old world, let us cry *Hold to the land-thieves, the packed juries, and imbecile judges, who would strain the laws of Utah in the service of bigotry, uncharitableness, and wrong.*

The cause of the Mormons is now the cause of freedom and of justice.

We may be sure that the poisoned chalice will be some day returned to our own lips if we stand tamely by and see our Mormon brethren persecuted and crushed out in violation of law and of liberty. Under the constitution of the United States there is no power to prevent any State from establishing or abolishing such marriage laws as it may please, so long as they do not violate the principles of republican freedom and civilized society. However we may deplore the existence of polygamy we have no right to say that it shall not exist in a State where a majority of the men and women desire it. The general government has just as much right to persecute the people of Illinois and Indiana because of their liberal divorce laws as to persecute the people of Utah because of their religious and social notions on the subject of marriage.

Of all people, Spiritualists are the last who can afford to favor these persecutions for opinion's sake; for within the churches, and perhaps without, among the Huxleys and the Tyndalls, there are plenty of men who would tread out Spiritualism with the iron heel if they only dared to do it. Let us then cherish a broad and Catholic policy toward all men, however much they may differ from us in opinion and in practice.

The "Wright" Indian Frauds.

The frauds perpetrated on the Indians by Judge Wright, now undergoing ventilation at the hands of government officials, were partially examined, it seems, some two years since, by Secretary Browning, but were not carried to a full investigation by reason of the latter's office deciding that he had no jurisdiction in the matter.

The facts, as stated in the daily press, are these: Judge Wright earned his judicial honors in Indiana many years since, and held an Indian agency under President Buchanan. He owns a large amount of real estate in the district, and has lately been building extensively in his son's name. He has been for a long time intimately associated with the Indian tribes of the South-west, one of his sons owning a trading-post near Fort Gibson, and another having married a full-blooded Cherokee squaw. He disbursed to the Creeks, Cherokees and Seminoles who performed military service during the recent war nearly \$500,000, pay and bounty, retaining a commission of thirty dollars from each of the 200 claimants. He claims to hold the receipt in full from each of the Indians except for about \$90,000, for which he could find no legal claimants. He is accused of having, in many instances, been instrumental in the cashing of checks upon the endorsement of dead persons—made by interested parties. He is also accused of having made assignments of land to parties not entitled thereto, in consideration of a certain per centage for his services.

Another case of fraud directly upon the Indians is contained in the statements of Indian Agent Gibson, who reports that there are eight hundred white trespassers on the new Oanga reservation. The surveyors have a fixed line of forty-six degrees, four miles west of the previous official report, which will deprive the Oanga of the choicest lands in the valley of Cana River.

In connection with this account we are informed that it is the intention of the Administration to defend this tribe in their original rights—which we hope will be the case—but while education in the laws is on the side of the trespasser, and ignorance is the fate of the Indian, we fear that in some way the benevolent intentions of the Government will be frustrated.

Dr. Mead has taken rooms No. 6 and 7 at No. 4 Hamilton Place, opposite Park-street Church, Boston, and may be consulted in diseases of the brain and nervous system.

Huxley on Spiritualism.

There is something in the subtle and evasive phenomena of Spiritualism, which seems to be provocative of the deadly animosity of those men of science, whose investigations, instead of inspiring the humility of a Newton, have merely conducted their minds to that stage where arrogance comes in. We all remember the contemptuous conduct of Faraday toward Mr. Home and his professed experiments. Mr. Tyndall expressed his entire approval of Faraday's bigoted intolerance; and now Mr. Huxley comes forward with his petty fling at the great phenomena which are doing more to revolutionize the opinions of mankind on the subject of man's spiritual nature than all the philosophers and all the scientists past and present.

There are many noble exceptions to this tendency of the positive sciences to seal up those faculties which open the mind to the reception of the facts of spiritual science. We need only mention the names of Hare, Loomis, Elliotson, Ashburner, Varley, Wallace, Crookes, Gunning, Denton, and others to show that it is not always that a scientific training has the effect of so inflating a man with a notion of the indispensable importance of his own narrow processes of investigation as to blind him to truths of the most vital moment.

Few attempts, more illiberal and more melancholy than that of Mr. Huxley, have been made to throw discredit on phenomena the witnesses to which may be numbered by millions. In a recent letter Mr. Huxley, after saying that he has no time to investigate, the subject of Spiritualism, and that he is not interested in it, adds:

"The only case of Spiritualism I have had the opportunity of examining into for myself, was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine—they do not interest me. If anybody would allow me with the facility of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folks in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category. The only good that I can see in a demonstration of the truth of 'Spiritualism' is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to twiddle by a medium hired at a guinea a séance."

And such are the patience and the courtesy of one who assumes to be a man of science! Truth, according to his notions, is not a divinity to be waited on, courted, sought in all her moods, reverently studied and a crucified in spite of many rebuffs and failures, but she is a prostitute who ought at once to be unrolled before an august scientist like Huxley; she ought not to be so coy as to shun his first unmanly approach; but ought to fall naked into his arms the moment he condescends to say, "I am Professor Huxley—so now show yourself if you are not a humbug."

"I have no time to investigate," says this pretended seeker after truth; and then, on the strength of having once examined a case of Spiritualism which was an imposture, he dismisses the whole subject as unworthy of his attention. But supposing that it was not a case of Spiritualism, this one case that you saw, Mr. Huxley—shall there be no genuine coin because you have detected one counterfeit? But the phenomena, "even if genuine," do not interest you! How do you know what they are if you have seen only one case, and that a spurious one?

It is quite true, as Mr. Huxley intimates, that many of the professed communications from the spirit-world are poor, foolish, commonplace and twaddling; oftentimes as silly and impertinent as his own letter on the subject. This part of the phenomena is well known to every intelligent Spiritualist. It was well known, centuries ago, to Plutarch, who, in his Dialogues, speculates on the subject and wonders why the mediums of his day who professed to be inspired by Apollo did not say something more worthy of such an inspiration. But Plutarch was none the less a Spiritualist because of these belittling and puzzling inconsistencies. There were larger phenomena which absorbed and superseded these; phenomena embracing the inexplicable marvels of clairvoyance, precognition, levitation, movements of objects, insensibility to fire, and actual reappearances of the faces and forms of the departed.

For all such phenomena, attested not only by trustworthy witnesses in all ages of the world, but by many thousand intelligent persons among his contemporaries, Mr. Huxley has only expressions of derision and contempt.

Well, it is not the first time that men of science have stultified themselves by their opposition to new truths, or to new manifestations of old truths. Your arrogant man of science finds it intolerable to think that the babes and the simpletons are far in advance of him in the knowledge of a grand and elevating truth. Hence he has no weapon but a sneer with which to discredit the testimony which if true would diminish his own importance as an infallibility.

The best of it is, that even Huxley with his blow-pipes, his microscopes, and his chemical tests, is not likely to annihilate the spirit-world. It will go on as it has gone on since the creation, and perhaps Huxley will himself by-and-by join the innumerable caravan, and see future Huxleys turning up on this little globe in space, and exercising their small wits in ridiculing the idea that there should be such a thing as an emancipated and a humbled Huxley among the spirits who were once mortals like themselves.

Free Rum vs. Woman Suffrage.

In his harangue, or stump speech, last Sunday, at Tremont Temple, Mr. J. D. Fulton had the presumption to indulge in a fresh sensation before his audience. It must be understood that Fulton is nothing if not sensational. His observation was this: that, for himself, there was nothing to choose between free rum and woman suffrage.

What the former is, in itself and its effects, no one needs to be told; what the latter is, every one supposed he understood, until Mr. Fulton volunteered his new explanation, and he declares woman suffrage to mean only "free love and infidelity." Those are certainly hideous monsters, but the gentleman at Tremont Temple has put them in the wrong category. What has the exercise of the right to vote to do with "free love?" Has Mr. Fulton so low an opinion of the sex that he believes woman will straightway vote up a free-love social system as soon as she is invested with the ballot? Even those women who refuse to go with the new movement should indignantly reject so gross and unjust an interpretation. It is a base imputation upon the sex everywhere. What can have been Mr. Fulton's associations, that he confounds the emancipation and enfranchisement of woman with her immediate prostitution of the power that alone can make and keep her free?

Marriage of Mr. Home.

Mr. D. D. Home, the celebrated physical medium, has been married to the youngest daughter of his Excellency, the late Hon. Basil de Gionneville, counselor of State to the Emperor of Russia.

The Methodists on the War Path.

The present movement against Mormonism appears to have been instigated mainly by the Methodists, and they do not seem to be at all backward in claiming credit for it. "Zion's Herald," a leading Methodist organ, has the following confirmatory remarks on the subject:

"We find Brigham Young was not so far out of the way in declaring that the present judicial movement of the government against his system, and even against his own immaculate person, is due to the Methodists. Dr. Newman's argument in the Temple began the war. Our missionaries organized it by fortifying themselves on the field, and the camp-meeting brethren gave it the last stroke before the arm of the State was raised to carry out its just decrees. We have seen letters from members of the Committee, and from Judge McKeon, the brave man who is doing this work, contradictory of these facts. One of the ministers writes that, during the delivery of the Rev. W. H. Boole's powerful sermon on 'Polygamy,' in the presence of Brigham Young, Orson Pratt, George L. Cannon and three thousand Mormons, 'the entire mass literally and bodily shook and quaked at the mighty power of God.'"

President Grant, it is well known, is a Methodist, and largely under the influence of Bishop Simpson and other leading members of the church; and we are now told that government will strenuously back up the action of Judge McKeon and his packed jury.

We trust that this report may prove to be unfounded, and that we shall be spared the mortifying spectacle of a government crusade against the Mormons because of their adoption of a social system not forbidden by the constitution of the United States nor by the territorial laws of Utah.

But it cannot be disguised that the Methodists, aided by government, have taken this matter earnestly in hand and have shown a disposition to prosecute it to the bitter end. Many of the officers sent out by government to lord it over the Mormons are ardent Methodists, inspired undoubtedly by sectarian hate, and by a determination to root out polygamy if persecution can do it. We have elsewhere exposed the high-handed attempt of Judge McKeon and his packed jury to turn the laws of the territory against the framers of the laws, and to twist a simple provision against adultery into a provision against polygamy.

The prejudices of the public against the polygamic system—prejudices, be it understood, which we fully partake—are so great that there is danger of our being blinded to the enormity of this outrageous injustice, begun under Methodist auspices, after an utter inaction of more than twenty years on the part of the United States government toward the people now branded as criminals by a Methodist Judge and a jury from which all persons friendly to the Mormons were excluded.

But if we shut our eyes to the wrongs of the Mormons, simply because we disapprove of their polygamy, then is the charter of our liberties not worth the paper on which it is written. Having crushed out the Mormons, without any warrant from the constitution and the laws, why should not the Methodists turn their attention to the Spiritualists and enlist the action of government against them?

The danger is imminent that a monstrous wrong will be inflicted, and that the people of the United States, through religious and social prejudices, or through inattention to the illegal features of the case, will be made partakers in this violation of law and right.

There is not even the color of law for the attempt to punish, under their own laws, the law-makers of Utah for their marriage system. The whole argument of Judge McKeon is a miserable shift and quibble—a piece of lying sophistry on the face of it—and he utterly ignores the fact that there is no authority whatever for his arbitrary ruling that polygamy is adultery. Show us the Methodist parson who will dare to call Abraham and Isaac, and the rest of the Old Testament patriarchs, adulterers. He cannot do it without first repudiating Christianity; and he could not do it then without repudiating all the laws by which the real meaning of words is established.

Unless we would deliver over this great country to the narrow rule of bigoted sectarians, let us see to it that the present attempt on the part of the Methodists to put an end to nonconformity among the Mormons is resisted by an aroused and impartial public opinion. Remember that this country is America, and that we live in the nineteenth century.

The Chicago Spiritual Press.

No. 7, Vol. XI, of Bro. Jones's paper is received, containing an editorial article on "Chicago and Her Destiny." The editor states that he has purchased an entire new outfit of material for his publishing house, but not a box has yet come to hand, owing to the crowded state of transportation. He says in his miniature issue:

"We shall continue to look for them until they arrive, and then we shall make all possible haste to arrange our Publishing House and issue the Journal in regular size. We cannot say too much, nevertheless, our philosophy tells us to bide our time, and not to look for mechanical impossibilities. It will be but a few days at farthest before we shall be fully under way in publishing our regular weekly editions of the Religious-Philosophical Journal. To those who have already so kindly responded to our urgent calls for relief, we tender our heartfelt and unfeigned thanks."

Dr. Henry T. Child, in the Philadelphia Department, discourses on the Chicago disaster, and informs the reader that "Cophas B. Lynn has just closed a very successful course of lectures in the new hall of the First Association of Spiritualists of Philadelphia, at the corner of Broad and Spring Garden streets."

The Present Age, No. 23, Vol. V, comes to us in the small size which the fire necessitates, containing editorial matter and communicated articles by Ed. S. Wheeler, Dr. F. L. H. Willis, and others. It makes an urgent appeal for help, saying that as "We can have the use of the material we are now using but one week longer, immediate action is necessary." It cites the case of the Standard (Baptist), which is in a fair way to receive \$25,000 as a gift to start it again after its loss, and points Spiritualists to the earnest determination evinced by the sects in the support of their journals:

"One-half the sum asked by the organ of the Baptist church would guarantee the publication of the Present Age. The more we have reflected upon the subject, and realize that our hall has been swept away in the great fire storm, the better we are satisfied that our claim upon the friends of our common cause and of humanity is legitimate. Our readers and subscribers who have their homes left untouched, many of them in the enjoyment of an abundance of this world's goods—all these we call upon to assist us in this our time of trouble. We leave the subject in the hands of those who are alike with ourselves interested."

The Lyceum Banner, so ably edited and published in times past by Mrs. H. F. M. Brown and Lou H. Kimball, is soon to reappear among the children who miss it so much. Great efforts are being made by its managers to bring it up to its former standard of usefulness. Every Lyceum organization in the United States, and all individuals who have the good of the children at heart, should feel it an incumbent duty upon them to aid our Sisters Brown and Kimball to reënt their journal, and add to its usefulness. The seed thus planted cannot fail of showing by the future harvest that it was not sown on sterile ground. All contributions may be sent to Mrs. Lou H. Kimball, 64 Twenty-eighth street, Chicago, Ill.

Military Rule.

A timely criticism on Gen. Sheridan's rough rule by the sword in Chicago, appeared recently in a city paper, which in its general features is just and proper. While giving him full credit for his efficiency in suppressing crime by the military occupancy of the city, it protests with earnestness against his employing the bayonet above the civil law instead of its adjunct and supporter. And it charges him by his military rule in Chicago, with being responsible for the death of Col. Grosvener. He "picked the city with raw troops of boys with guns in their hands," and this murder of a citizen is what came of it. That others were not killed in the same passion is ascribed to their good fortune rather than the rule itself. It does seem ominous that on every possible occasion and pretext the bayonet is ordered up to take the law out of the hands of the proper authorities. The raids on the Indians are ordered in the same military spirit. The bloody massacres that have been recorded to shock the sense of civilization and humanity are due to its relentless temper. It is high time the nation turned about and faced this dangerous tendency to military usurpation. No matter what party sustains it, or whether any does, it is in open conflict with Republicanism, and will inevitably trample it under unless itself suppressed. We should send men to Congress who are pledged to bridle so dangerous a power.

Williamsburg, N. Y.

Henry Witt, 179 South 4th street, has replenished his stock of books, preparatory to meeting the demands of the holidays. Among other desirable works he will have Miss Doten's "Poems of Progress" and "Inner Life," Prof. Denton's new book of "Radical Rhymes," Robert Dale Owen's "Debatable Land," "Biography of J. M. Peckles," the new work on "Vital Magnetism," and others of recent issue; in fact, he has a much larger assortment of valuable books in relation to the Spiritual Philosophy than ever before offered in that city. Quite a large catalogue can also be supplied to the general reader upon the circulating library plan. This store is quite an accommodation to friends in that city and vicinity. The Banner of Light can always be found on his counter.

The Wednesday evening lectures on Spiritualism are well attended. Moses Hull has just closed an engagement there. He will be succeeded by Mrs. Emma Jay Bullene, Elder Fred W. Evans is to deliver the lecture Nov. 15th. Cora L. V. Tappan will lecture once or twice.

"Looking Beyond."

Those whose intuitions are ever pointing them to another and brighter sphere of existence, undimmed by the clouds and storms of earthly conditions, will greet this book with unfeigned pleasure. It is from the pen of J. O. Barrett, whose writings are too well known to the spiritualistic public to require any eulogium at present at our hands. The author treats of "Life," "Soul," "Spirit," "Celestial Body," and kindred themes. He also furnishes the testimony of those departed respecting the new existence, as they experience it. The true significance of funeral services, and a higher and brighter view of the transition of death, are inculcated. The book is just issued by Wm. White & Co., 138 Washington street, Boston; those desiring it should send in their orders at once. See advertisement for terms.

Col. S. F. Tappan, the Indian's Friend.

Col. Tappan, formerly of Colorado, is spoken of at Washington in connection with the commissioning of Indian affairs. He was a member of the first Indian Peace Commission appointed in 1866, of which Gen. Sherman, Terry and Harney were also members. He has had considerable experience with the Indians, having, in addition to his services as a member of the Peace Commission, held an important military command among the Navajos. For several years past, Col. Tappan has been prominently identified with the various efforts made to inaugurate a new policy of dealing with the tribes of the Northwest. If appointed, says the National Standard, we doubt not the government will secure an experienced, humane and faithful commissioner.

"The Temple."

The subject of the vast increase of diseased conditions in the human brain and nerves at our day, is attracting general attention, and many theories are advanced concerning the matter, some with and some without foundation in fact. Those who would examine, and profit by the teachings of a standard work on these mental disorders, should address William White & Co., publishers, 138 Washington street, Boston, for a copy of "The Temple," written by that world-known author, Andrew Jackson Davis. Here the origin and philosophy of mania, insanity and crime, plain and scientific treatment from a spiritual and psychological standpoint, and rules for the cure of these difficulties are laid down with unerring exactitude. The book is issued in uniform style with Mr. Davis's other works, and will supply a want now undeniably felt in the community.

Woman's Rights in Russia.

The Czar has lately ordered that women shall be permitted to become druggists and chemists, and shall be eligible to fill the positions of clerks and accountants. More than this, in view of the efficiency of the Sisters of Mercy as nurses in hospitals, women are henceforth to be permitted to practice as surgeons—a permission which of course carries with it the right to qualify themselves by the preliminary studies. This is decidedly a greater victory than the females of this country as physicians have gained. Women are admitted to medical classes in certain

Message Department.

Each Message in this Department of the Banner of Light was taken by the spirit who came to the medium through the instrumentality of Mrs. J. H. Conant.

While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earthly life, and that they are not good or evil, but that they are the earthy beings in an undeveloped state, eventually progressing into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 155 Washington Street, Room No. 4 (up stairs), on Monday, Tuesday and Thursday Afternoon. The Circle Room will be open for visitors at all times, and the spirit who comes to the medium after which time no one will be admitted. Seats reserved for strangers. Donations solicited. No charge for admission. The spirit who comes to the medium after which time no one will be admitted. Seats reserved for strangers. Donations solicited. No charge for admission.

Donations of flowers for our Circle Room are solicited. The spirit who comes to the medium after which time no one will be admitted. Seats reserved for strangers. Donations solicited. No charge for admission.

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Donations in Aid of our Public Free Circles.

Since our last report the following names have been received, for which the friends have our warmest thanks:

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things, and so dwells between the worlds of mind and matter, equally poised. When it has taken upon itself these seven succeeding degrees of development, it stands then in celestial life, and has overcome all the errors, all the weaknesses, all the earthly tendencies of its earthly nature, and then it takes on angelhood. Its tendencies are all high and none of them low at this period of existence, and then it is that it begins to ask concerning its past—it begins to question concerning what it has been and what experiences belong to it. It then goes into the wondrous archives of knowledge of the spirit-world; it searches the record of itself—for there is a record kept of the experiences of every living soul—and in that way it quickens its former memory; it brings it to the surface, and absolutely demonstrates to the soul what it was, from whence it has come, even down to its starting point, when it was but a bright corruption from the Infinite Soul.

Q.—Then it is to be inferred that every human being is to be re-incarnated in earthly life—that you have seven successive mothers, and have to be born seven successive times into earthly life.

A.—You entirely misunderstand me. I speak of these changes, these successive degrees, as occurring in spiritual life, after the death of the natural body, not before.

Q.—In the case of John Smith, remembering that he had been Paul, how could he prove that such had been the case? I do not see that you make it clear.

A.—Then certainly you are very dull, exceedingly so.

Q.—That I do not deny.

A.—Well, then, suppose, for instance, you want to inform yourself concerning a certain point in law. Why, perhaps you go to the record that Coke or Blackstone have left; that is the lawyer's authority. Now these records that are kept in the spirit-life are also absolute authority concerning the past and present of the soul, and the soul has liberty to go and search them for itself.

Q.—Then John Smith can never demonstrate that he has been Paul, while he is John Smith?

A.—It is only in the spirit-world that he can perfectly demonstrate that he has had a prior existence; yet there have been many in the present day, and in ancient times, who could recall a previous existence, even to the minutiae of life—even to the name they bore. A belief in pre-existence is to be traced in the writings of the ancients. Pythagoras says that he remembered a former life, when he was not Pythagoras. There are persons dwelling among you to-day who claim the same, and positively assert to their friends that they know that they have lived another life, what their occupation was, and how they looked and acted. If human testimony is worth anything in any case, it is equally sacred in their case. We have no right to denounce them as liars, until we have proved them to be such.

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Saviour, crucifying their Lord, and putting upon the brow of everlasting truth the crown of thorns. Shame, shame! that in this age of light and truth it should be so. Arise, oh Church of Earth! arise, shake off your dullness, and let the brightness of truth be demonstrated through your members! This modern Jesus—clothe him, feed him, visit him, wherever he may be, that in the hereafter it may be said of you: "Well done, good and faithful servants; you have been faithful on earth; you shall be rewarded in heaven."

Q.—(From the audience.) Will the speaker permit a question? Does George Berkley remember any, and, if so, what incarnations he passed through previous to his birth as George Berkley?

A.—This is no time—no place for such a discussion. I do remember an existence prior to the one in which I figured as George Berkley; but my time with the medium has expired, and I can say no more.

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Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at the Spiritual Reform and Liberal Bookstore, 414 North Fifth Street, St. Louis, Mo.

Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

WHY DO SPIRITUALISTS FAIL TO ORGANIZE?

We are constantly asked this question, and knowing, as we do, the necessity of organization for efficient action and use of the power we possess, we have diligently sought for the reason why we are not organized, with more power than the Methodist's possess, since we are admitted on all hands to exceed them in numbers, intelligence and wealth. There are many reasons to be given, and each, no doubt, has a share in the answer, but we only propose to notice one important reason, which to us seems to be sufficient to divide and disperse most of the efforts thus far toward a general organization. It is well known that our social institutions are as faulty, oppressive and unadapted to the needs of the age as our religious are, and everywhere, since this movement began, the unseemly intelligences have been as determined to change and reform them as they have been to correct the religious errors. They are as emphatically for women's rights as they are for rational religion, but the phenomena have convinced thousands of the interference of spirits who were not ready for the changes required for a new and higher order of society, but were tenaciously wedded to the old order of social life which to them was sacred. When these persons met in conventions or societies they insisted on the passage of resolutions endorsing marriage as it is, and strongly condemning all tendencies toward what they call "free love," which some construe to include divorce, polygamy, communism, and almost every phase of social life that differs from the one they are trained in and bound to.

Spirits and many mortals know that the evils and corruptions in our social system, especially in the large cities, have become so great that a remedy must soon be applied, or a social revolution will overturn the whole system, and bury our marriage laws in the general ruin from which they cannot be rescued. Those of us who have advocated the changes, such as woman's suffrage, equal wages and equal civil and political rights, that marriage might be saved and purified, have met only the grossest abuse, misrepresentation and the lowest kind of scandal, while the conservatives have tried to organize and carry on the great work of spreading Spiritualism without any social changes to adapt society to the new religion, but they have been most effectually distracted and defeated, and hence we are not organized, neither can we be until the spirits work with us in the effort, which they will not do while we ignore the social reform, and attempt to bolster up by our resolutions the old and edifice institutions that are crushing out the bodies of their victims more effectually than our orthodox religion does the souls of its subjects.

Social and religious reform must and will go together, securing to woman and the working classes the equal rights and justice which have been so long denied them. In religion it is no longer God and Man, but God in Man; and in marriage, not the man and his wife, but the husband and wife voluntarily making one in equal action and equal partnership, and no ownership. Marriage must be rescued and slavery abolished from our social system, and woman educated for all the responsible duties of social, civil and political life. Temperance and the protection of laborers from the oppressions and tyranny of monopolizing capital, must also be incorporated in the new movement, and instead of resolving ourselves into harmony with the old and outgrown institutions for the sake of a popularity which we never gain and never can by such tawdry resolutions, we must boldly and openly advocate the reforms which human nature and the angels demand of us, and then we, with the spirit aid, can and shall organize and become a mighty power for good in the world.

MORE EVIDENCE AGAINST ALCOHOL.

At the National Police Convention, recently held in St. Louis, Col. Doherty, warden of Missouri Penitentiary, furnished the following items, after stating that he was not an advocate of prohibition, which he certainly ought to be, if his statements are true. He says: "It is well known that out of the war has grown an immense increase of crime over that of other countries where peace has reigned. It is also a well-known fact that the manumission of slaves has added many to the catalogue of crime. They were an ignorant class, cast loose upon society, without education, property, food or clothing." Of course, he allows the ignorance and poverty, for which they were not responsible, to account for this latter increase, and the remedy is in education and the comforts of life. But of war as a cause, we would say, as Henry C. Wright used to say of the Bible, when men defended slavery from it: "Hang the Bible; so we say, suspend the war as a cause of crime, in addition to the other evils, which are legion. Let us have peace."

After fully apologizing for the negro, he says there are now in the State Penitentiary of Missouri one negro for each five hundred and ninety in the State, while there are but one for each two thousand whites, according to the last census. But much of this discrepancy is chargeable to the great fiery monster, alcohol, that is back of most of the crimes as the cause, and which has far more power over the ignorant than over the enlightened. He says: "A gentleman of high renown, a citizen of New York, has collected the returns from all the States of the Union, and finds that seventy per cent. of the criminals are and have been intemperate in their habits." In the Albany, N. Y., reports for the last twenty-two years, seventy-five per cent. are said to have been of intemperate habits. It is also stated that over forty-four per cent. of all the convicts of the State of New York admit themselves to be drunkards, while two-thirds of those in New York City admit that they are drunkards. In Oneida County, N. Y., over ninety-two per cent. are reported drunkards; and he adds: "In all places, intemperance and crime grow side by side, and at even speed." And yet he is not a prohibitionist! This alone would be sufficient to make us one.

The reports from other States, though less perfect, are, as far as they go, similar to those of New York, and drunkenness everywhere is the channel through which most crimes are committed, and the cause of a large share of the poverty and other suffering. And yet we suffer it to go on, while we could easily stop every distillery in the country—buy them out, and burn them up, with what we pay for punishing crimes one year, and never again have half as much crime or poverty in the country.

Strange, after all this statistical matter, and a

great deal more we have not noticed, that this statement should say in his speech: "There I must leave it, hoping that the great Ruler of all things will, in his own good time, furnish the solution," (meaning the solution of what must be done, since he is not a prohibitionist.) He would wait for God to destroy alcohol. He has not yet learned that "God helps those who help themselves," and that if we would stop crime, we must stop the flowing cause of crime, by cutting off the tap at the distillery. The remainder of his long speech was too far behind the times to require any notice from us.

DR. VON VLECK.

This distinguished individual has paid our city of St. Louis a professional visit. In company with another man, and under the popular title of "medium detectives," he procured the Temple, one of our best halls, three evenings, for one hundred dollars, (which, by the way, is more than the ten or twenty thousand Spiritualists in the city can afford for the ablest lecturer in the country), and proceeded to show how easily slip-knots could be made, from which the hands could be pulled out and returned, and also, how persons could snap the joints of the ankle and wrist, &c.; how the writing could be put on a slate, and letters brought out on the arm, &c. Only a few persons collected to witness, and those mostly Spiritualists, who would pay readily fifty cents to see the tricks, even if too poor to contribute to the other side. This, however, shows that they are desirous of knowing if they can, and how they could, be deceived. The parties were sharp and shrewd and well skilled, but it was a failure here, as there was evidently no spirit-aid, and without it there would be no use in the effort in this city, as there are not probably twenty persons in the city who, if convinced by phenomena at all, could have been even interested in the genuine manifestations of the spirit, if they had not exceeded all that are exhibited by these parties. We do not see anything attractive or interesting in them, and see no reason why the Doctor should not be let alone by our friends, and left to keep our credulous Christian brethren out of the danger of being deceived by the spurious efforts of charlatans, and such as never trouble nor deceive us. We say let the rogues be exposed; the honest are in no danger. Truth never suffers from criticism. Errors and truths should be left free to grapple. Only the advocates of error have cause to fear, and they are usually the first to get mad in controversy. We anticipate more places where these exhibitions will not pay in the West, where Spiritualism is well understood, but where it is not they will pay better—whichever is profit.

APOTHEOSIS.

The following letter from Bro. Fishback tells us frankly as we can of the glorious transition of his beloved mother to her new home among the angels. Such births are the greatest blessing bestowed on our race, instead of being, as our Christian theology teaches, a punishment for sin:

Mrs. WARREN CHASE—My mother, Mrs. Mary Fishback, aged seventy-four years, has gone to her home in the heavenly world. She was an unblemished, faithful Spiritualist, having been converted through the mediumship of Mrs. N. O. Archer, of St. Louis, about six years ago. Her departure was calm, sweet and beautiful. I preached her funeral discourse in the Methodist Church at Independence, Mo., to a large and appreciative audience. My mother was a noble woman, as all can testify who knew her; and she died as she lived, at peace with herself and all mankind.

A. J. FISHBACK.

At Independence, Mo., Oct. 22, 1871.

NOTICE OF LECTURES.

Last winter we lectured every Sunday for six months in St. Louis, and could not go out of the city a single Sunday; but this winter we are completing arrangements, which we trust will soon be consummated, to secure other speakers for the city, so we can get acquainted with the friends in other localities near the city, where we can conveniently reach them on Saturday and return to our store on Monday, and where churches or halls can be procured for little or no expense. Other expenses can be readily arranged with us by early application, as we are anxious to extend our personal acquaintance in the towns near our place of business, and spread more generally our books and papers.

WARREN CHASE.

Mrs. Lucia H. Cowles, an excellent, able and faithful lecturer, residing now at Clyde, O., and formerly of Chardon, O., is now ready to make engagements for lectures during the winter; and those who engage her will be well paid and satisfied with her services, as they ever have been during the many years she has labored in the cause in Ohio. We hope the friends will keep her busy, as there is surely need enough of all the able speakers we have in the field, who are willing to go from their homes, and lecture for the small compensation usually paid.

NOTICE.

Any books kept for sale in St. Louis will be forwarded by us by mail or express, as ordered, on receipt of advertised prices, as well as any of the liberal or spiritual literature, of which we keep a complete assortment at 414 North Fifth Street, St. Louis, Mo. WARREN CHASE & CO.

Saved by Spirit Interposition.

We clip the following important statement from the Wakefield (Mass.) Banner of Oct. 28th, 1871:

MR. EDITOR—Permit me to lay before your readers a true statement of "the dream or premonition, or whatever it was," that warned us of the fire which occurred at the Eaton place. About three o'clock that morning I was awakened by my spirit friends, as I often am. I arose, lighted my lamp, walked about my room, and went back to bed. I was wide awake. I put out the lamp. A voice spoke to me and said, "Mark now an entirely new influence that comes to you." Soon I saw, or rather experienced a vision. I was in the midst of a fire, in which one man seemed to be prominent. All the accompaniments were there—the noise, confusion, smoke, &c. When I came to a normal state, I at once distinctly recognized the vision as given by my spirit friends, but thought it was to show me their power in displaying the scenes at Chicago. I lay there thinking about it, when I heard the word "futile" spoken. I did not then know its purport; but soon another vision opened before me. I caught the words "family" and "shelter," and knew that an effort was being made to impress me with the condition of the people of Chicago. This vision faded away without producing any of the effects of a reality. The voice spoke again: "This vision falls to you; it is the only way we can teach you." After awhile I fell partly asleep, and was awakened by an unpleasant dream. Immediately I thought it was to show me their power in displaying the scenes at Chicago. I lay there thinking about it, when I heard the word "futile" spoken. I did not then know its purport; but soon another vision opened before me. I caught the words "family" and "shelter," and knew that an effort was being made to impress me with the condition of the people of Chicago. This vision faded away without producing any of the effects of a reality. The voice spoke again: "This vision falls to you; it is the only way we can teach you." After awhile I fell partly asleep, and was awakened by an unpleasant dream. 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