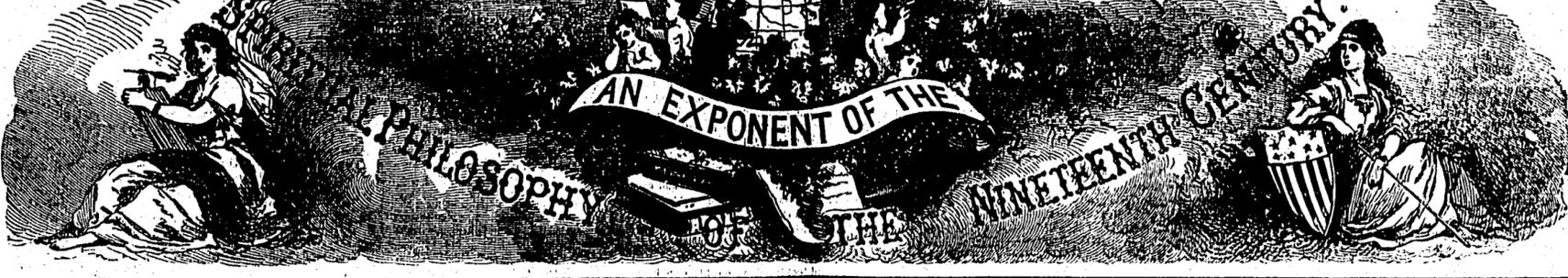


# BANNER OF LIGHT



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NO. 10.

## Written for the Banner of Light. SHUT THE DOOR LIGHT.

BY J. WILLIAM VAN NAME.

Little Lilly's gone to rest,  
Angels bright above  
Bore her in their loving arms  
To the land of love.  
Closed are now her eyes so blue,  
Beaded her lips of red,  
And she lies so motionless  
On her snow-white bed.

### CHORUS.

Shut the door, oh, softly now,  
Bridle the warm breath;  
Little Lilly folded lies  
In the arms of death.  
We will miss her merry laugh,  
And her sunny smile,  
And the light from her blue eyes,  
Free from every guile.  
We will miss her presence dear,  
And her pattering feet,  
But we know when life is o'er,  
Lilly we shall meet.

And when sorrow's clouds o'rcast  
Life's corollan sky,  
Little Lilly then will come  
From her home on high,  
And we'll feel her presence near,  
See her angel form,  
And 'twill give us strength to bear  
Sorrow, care, and storm.

## The Lecture Room.

### THE RELIGION OF THE DIVINE HUMANITY.

A LECTURE BY MRS. EMMA HARDINGE,  
In Music Hall, Boston, Sunday, Oct. 1st, 1871.

Reported for the Banner of Light.

Great Spirit, thou eternal Presence who hast made the stones thy preachers, the stars of heaven thy Scriptures, the flowers and the sunbeams thy ministers to us; thou who art omnipresent, thou who art omnipotent, be thou our inspiration this hour. Look upon these thy children gathered from the highways and byways of life asking alms of thee for light; with no mediatorial priests, with no anointed building or consecrated fane beyond the consecration of thy sacred presence. Oh, thou high priest of eternity, behold and answer thy children, who to-day and at all times stand beneath the overarching temple of thy love. To thee, oh Infinite One, High Priest and Lord, Father and Friend, do we consecrate the services of this hour.

### ADDRESS.

The subject upon which we propose to invite your attention during this and the succeeding addresses of your speaker's ministrations, will be: "The Religion of the Divine Humanity." We propose to institute an inquiry first into the religious demands of the age; next, into the methods of supply, which the age affords. Remember that utilitarianism is the genius that rules this century, and to its bar of judgment all things are being inevitably brought for trial: social, political, radicalistic and scientific reforms are all subjected to examination at the bar of utilitarianism, and if found wanting, they are relentlessly condemned, and their empire is divided between oblivion and ignominy. Religion must share the fate of all these elements of human thought in this age. None can regard the mighty suffering that is now going on in religious systems, creeds, dogmas and opinions, without coming to the conclusion that the question, which one hundred years ago no lips would have dared to utter: "What is the use of it?" is now being proposed in every department of religious belief. It is for us to determine, in the process of our inquiry, how far religious systems have seen the handwriting on the wall—how far creeds and dogmas and long cherished beliefs have read that handwriting, and interpreted it into the "Mene, Mene, Tekel, Upharain." There are not wanting those who have already proclaimed these words—the common people have spoken them; the common people, who are cold and hungry, and homeless and comfortless, have spoken it; the common people, who work very hard during the six days of the week, and desire to know why and wherefore life's burdens hang so heavily upon them. And not alone comes this question from the lips of the common people. There are the thinkers of the age, those who have beheld in science, and realized in all the varied elements of knowledge, how far religious systems are at war with scientific affirmations. Those who lead public opinion—those who are best qualified to judge, and to proclaim judgment on the works of God—have not these written upon the walls and temples: "Thou art weighed in the balance, and found wanting?" We know, then, that when the two classes who the most demand it inquire a reason for its "sacred" claims, there is something yet wanting in that which we call the religious element of the age. It is now our purpose to inquire how far humanity itself supplies this religious element; and, where this is wanting, to demonstrate whether there be not a competency to be found in those revelations which in the past ages have been the foundations of all religious beliefs—revelations from the world of spirits. What is humanity? and can we find in this aspect of that religious element for which we seek? Science denies the proposition; science affirms that humanity, though a great microcosm of all forms and forces—though itself the cosmos of creation—though grand and glorious in the symmetry which I see around me, in which are enshrouded the glory of the stars and the sunbeams, the majesty of the rushing winds of ocean, the grandeur of the mountain's towering crest—is but the optime of matter. But as I behold all the forces of the universe concentered within the bounds of humanity, I ask: Is there nothing in that humanity itself that demands and supplies the religious element for which we seek? Let us inquire. Humanity is not alone a physiological structure of matter—it also has a physiological structure of mind. These physiologists declare that every atom is connected with the whole—that not a single hair of our heads is so fashioned but it becomes related to the entire organism—every atom is a physiological necessity.

Now I take the same ground for the physiological structure of the mind, and insist that every fragment, every idea, every faculty, in the structure of that mind, is just as potential a demand upon the Creator for an adequate supply, as every portion of the physical organism demands from the God that made it, food, clothing and shelter. We find, therefore, that the first element of this physiology of mind exists in our conscious nature. Both the infant and the savage manifest, as the very first indication of life and motion, the necessity for food, clothing and shelter. Physiologists exclaim that it is an instinct which arises from a natural demand for matter to build up the structure, and protect it from atmospheric forces. But the physiology of mind does not pause with this necessity, but from step to step increases in demands; thus the first cry of the infant is a demand for food, or a lamentation for the effects of cold or heat

upon its frame, but as we advance, our conscious nature demands variety, and in search of this we have ransacked the earth for that which answers to the call of our necessities. Go back to the simplest homes of our civilization, and look upon the variety of condiments that, from the different quarters of the globe, have been obtained to minister to the needs of man. We have searched the far islands of the sea for spices; we have robbed the tropics of their juicy store of fruit; we have brought the tea of China and Japan, and the coffee of Arabia and La Plata to cheer the sinking forms of those borne down by the weight of daily toil; and, in so doing, we have learned much concerning the differing countries of our earth, its nations, and their customs of life. We have spanned that earth itself. In searching for the necessities which answer only to the demands of our conscious nature, we have grown to mighty giants in knowledge. We have subdued to our uses the beasts of the field, the fish of the sea, the birds of the air. We have explored the depths of ocean, gauged the mighty heights of the mountains, traveled over nearly every foot of the habitable globe, and all to minister to our appetites. Is this a mere sensuous element of our nature, or is it not rather a demand which the great Schoolmaster writes in the deep recesses of the mind? Is it not a command to us to move on, and learn that, in the very lowest parts of our nature, we are to make humanity a vast battle-ground, where all the forces of the material universe shall yield up their fruits to the triumphant, over-victorious powers of man!

Again: See, in the supplying of the demand for shelter—which is only a physical necessity—what a vast array of arts and sciences we have compassed! Look at the glorious walls that are reared about you, and compare them with the weak, rough wigwam of the savage—with a simple shelter which is able to protect us from the atmosphere, but not to answer the demands of this irascible physiology of mind. And, by the necessities of the case, we must move on—to fresh experiences and conquests. All the knowledge we have gained, all arrangement for system, all management of those creatures which bear swiftly our burdens from place to place, all labor-saving machinery—all these have been recognized and applied simply in the processes of architecture—simply in that outreaching of man by which we have elaborated from the first rude attempts at shelter, the palatial residences which constitute the beauty and pride of our cities.

The same growth of mind is built up by the efforts to keep our shrinking forms with protecting tissues that shall cover our bodies. The skins of wild beasts, or the simplest fabrics of the woods, are sufficient to protect our unsheltered forms from the atmosphere; but, in place of these, the physiology of mind compels us to seek for beauty; and, in the satisfaction of this demand, behold the graceful, delicate textures which employ in their accomplishment the efforts of millions and the ceaseless whirl of myriad-handed machinery. Behold, in the compassing of our natural demand, the varied colors which we extract from earth and minerals; and which, scarcely suffice to vary the beautiful array of tissues with which we adorn ourselves. All the lofty palaces of our cities are adorned with fabrics which have grown out of the simple necessities of food, clothing and shelter. Oh, how much grander is the demand of mind than that of the body! Answer the demand of mind we cannot. Though we should gather up the stars of heaven and weave them into garments; though we should drag down the sunbeams, that, from their revivifying power, we might obtain new ministrants to our appetites, we should still leave something more practical of star-beams and sunbeams; we should find something more to satisfy the demand of this all-masterful element in man!

Take the next element of mind: our affectional nature. It is claimed by physiologists that this propensity which binds together individuals of opposite sexuality, is nothing more than an instinct; that the second element in the young child—the affection evoked by it for its parents, to those who are most kind to it—is but the utterance of spontaneity. But this limited range is not for long. Our affections grow till they cover the entire of humanity. Our philanthropists and philosophers and legislators are as fathers and mothers. The love we bear to one another constitutes the glory of human life. The sweet beam of affection which is reflected on the face we love best is to us a gleam of that divine love with which the great Creator encompasses us all. For the sake of affection, the world's patriots and reformers have laid down their lives; for the sake of affection, our laborers and toilers work like beasts of burden, that their loved may be sustained; for the sake of affection, the grandest monuments are reared. The physiology of the mind declares that the affections are ever expanding—are not narrowed down to the simple mention which binds men and women in the links of family and kindred. Our affections are our divinest, holiest attributes. Where do they reside? What physiologist has located these beautiful instincts that supremely glow in the love of the mother, the devotion of the father, the affectionate reliance of the child?

Next comes morality; and here, again, we find that the simple physiology of matter demands only that we shall exercise the same degree of right to others which we require for ourselves—no more than this. The simplest law of right which is exhibited by the savage is all that is necessary to satisfy matter, but not so the demands of the mind. The solid counterpoise which constitutes civilization revolves itself into the laws of morality. We see this fact expressed in our young children. From the first hour when they find their playmates have rights as well as themselves, the great Schoolmaster has begun to impress upon them the lesson which, in after years, shows that the rights of others must not be impinged upon. As we extend the significance of this lesson, we resolve it into political economy, and, at last, our nationality itself depends upon the expansion and justice of our system of morals.

This is the third element in the physiology of mind; and the fourth is the culminating point, in which it is said by science, that the highest attainment of the human mind is reached—and this is intelligence. Vainly should I attempt to trace up for you the progress of the race, from the rude conditions of savagism to the splendid victories which we have secured in this glorious day of the nineteenth century in satisfying the demands of our intellectual nature. We have gauged the heavens; we have analyzed the air; we have captured the sunbeams, and made them paint for us our pictures; the swift lightnings are our post-boys; a gridle of electricity has been put around the world. In all the varied fields of experiment and discovery, the intellect of man has toiled, till nearly every foot of our little planet has become a footstool for the sovereignty of humanity to tread upon. The forces of Nature are ours; ours are the elements to be our bidding; ours the wondrous power to explore the starry heavens. No mystery is hid from the investigating mind of man. Age after age we have drawn aside the veil of obscurity, and resolved from out the subtle recesses of the natural world fresh triumphs and the added improvement of our intellectual nature. Can we go beyond this? Oh, can we? Even if we stop there, and upon these four elements of the physiology of mind demand of the materialist what mind is, he cannot answer us. But in the results of all, from the sensuous nature to the intellectual, tell me, do you not find the elements of the religion of the divine humanity? do you not find that these elements are of themselves divine? that they have been and are boundless and limitless in their expression of the possibilities of our nature? We recognize, then, that, even in these elements, there is an evidence of divinity, an alliance with something more powerful and better instructed than ourselves. Did I

pause here, I should claim that there must be the elements of religion even in these four physiological subdivisions of our mind. The sensuous nature preaches religion; it teaches us that there must be a limit to the extent of our natural appetite—that every demand imposes upon us that beautiful restraint which leads us into the solid morality of life. Our appetites preach to us restraint, even in lowest elements. The law of kindness, of morality, requires that we shall exercise not alone temperance toward ourselves, but justice to others. Our intellectual nature, grand as they are, are not given us for ourselves alone; there is an absolute compulsion upon us to give again as we have received. Here I stand, and, in my own nature, in the mysterious physiology of mind within me, I pronounce that God has reared up an altar—an altar of progress, an altar which bears me up, and on which I trace that my nature is divine. But I pause not here. Even as I number up the powers of my mind, I stand before the veiled Isis, the wondrous mystery that the mind of man has never unfolded. I ask, Whence came this wonderful power of the mind within me, which so far transcends the forces of this weak body? Behold this feeble hand; how feeble it becomes to minister to the demands of any power except the power of my own will exercised through the will of my mind. But by the physiology of that mind I can command the hands of thousands to do my bidding, and work out for me the varied charms or necessities of civilization. Behold this weak foot, how powerless to bear me about, in comparison with the soaring demands of the intellect within; but by the physiology of my spirit I can command the wings of the wind, the waves of the ocean, the hot breath of the fiery steed to bear me where I will, over land or sea. I long to traverse the far desert or behold the splendor of ancient lands, to scale the glittering, aerial heights of snow that lean in solemn majesty against the skies, but my human step is powerless for the task. Behold! by the grand physiology of my mind, the sun shall paint my pictures to adorn the walls of my dwelling, ere my foot move from my own fireside! How can we begin to compare the wondrous power of the mind with the poor atoms which physiologists call the all of man?

The first question that arises, then, is, whence and what is this mighty mind of man? When I look back upon this wonderful planet, rich with the memorials of days past away, and behold the vast extent of that long history through whose fiery changes the world was born, still I find nothing to explain whence came mind. Back to the ages of the past I still direct the action of my mind—back to the first man as they moved, back even to the blazing crucible of time in which my planet was incited—answer me, oh, materialist, whence comes mind? But this is not the only question that presses upon me. Wondrous as is the physiology of mind, how weak does it become in the face of the storm and tempest, when the voice of destruction deepens the swelling anthem of the winds, and contending waves along the raging breast of ocean; when the foundering ship! Where is the power of mind then? Where is the power of mind to stay the hand of sickness at its final close, and restore to the faded form the glow of health, the return of sensation? Where is the power of mind to quench one of the eternal lights that burn above my head? Where the power of mind to close for me that vast stone book beneath my feet, which, mile after mile, stretches away as I look, till I stand before the mighty Alchemist who furnished these powers? Times, periods, revolving suns retire, and I stand in the midst of the procession of the ages, and listen to the song of the ringing wheels of creation, and ask, Who and what is the mighty Law-giver who has impressed his majestic power on the scheme of which I am a part?

But I pause not there. There is yet another and a closing principle before me, which tells me there is a fifth element within me. I stand before the still, cold form of him or her that I most loved; I stand before the awful mystery of death. But an hour see the beaming eye, the ruddy cheek, the rosy hue of health upon the now white lips, and all the glorious machinery of life pulsating in the beautiful form, give me assurance that there was something there like myself—something to love, something to answer me. But now—now I look with horror, with fear, with silent awe, upon the solemn mystery of death! Though no voice is heard, no whisper breaks the dim stillness of the charnel of death, I hear a chorus of Nature's voices saying, Whence and whither is the wondrous element of mind? Then it is that I declare that this humanity, this mystery of mind, suggests a fifth element—the spiritual, which has given breath in all ages of the past to the mass of creeds called religion. Thus, then, do I stand before that divine humanity—thus do I stand before the image of man, the microcosm; and as I trace through the various departments of mind, from the sensuous to the intellectual, from the intellectual to the moral, and to the coronal glory of the whole, I recognize that every individual is in himself a religious being—a being who demands the religion or law of life.

And now my question narrows itself down to the search for the supply of that demand. Hereofore religious systems have undertaken to answer that demand, and afford that supply, by legislating for the fifth element alone; hereofore scientific systems have undertaken to answer that demand by legislating for the four material elements alone. They acknowledge the sensuous, the moral, the affectional, the intellectual elements in man, but not the spiritual; and in this denial they never give us an answer to these tremendous questions: Whence do we come? Who is the Law-giver? and Whither are we bound? Thus it is that we stand to-day in an age when religion and science are divorced—when neither give us the religion of the full and complete divine humanity. Let us inquire even into the highest form of religious teachings which the age acknowledges—the Christian system. I charge home upon it not the failures, the mistakes or discrepancies of any particular sect, but declare rather to take the whole system as one, and to ask, how does it appeal to that humanity which I have given you? Your speaker has come from a land where tens of thousands are longing for food and clothing and shelter; where the first element of our nature is not answered; where the pale faces of helpless children meet you at every corner, as they, for a scanty subsistence, peddle their small wares in the streets of the great metropolis; where beggary creeps forth, sneering for an insouciant crust of bread, or, with fainting form sinks by the wayside for lack of charity. Not in one land alone—not in the one great Babylon of London alone—but throughout the length and breadth of old, grand, glorious Europe, with her centuries of history, her palatial residences, which the years have built; her wonders of luxury and art, which age after age has brought; her flags of many nations applied in splendor to the skies; I speak of every land, of every nation, wherever the tall steeples point up to heaven, speaking of a Christian legislation. I speak of a people who are not alone hungry, but are cold and poorly clothed—the millions whose toll presses so heavily upon them that they cry, with the Jew of old, in the morning: "Would God it were even," and at evening: "Would God it were morning." Is it all this misery the result of a want of religion? Is it for want of a system which inculcates the necessity of attending to the lowest wants of man? For eighteen hundred years, the last words of the great founder of the Christian religion have been echoed down the ages, and when men asked of him what they could do to prove their love for him, he answered: "Feed my lambs." These words are spoken Sabbath after Sabbath; they are weekly and daily and hourly rehearsed in the solemn ears of a starving people, as the loving and gentle utterances of the founder of Christianity.

Thus much for our material. How does this system—this Christianity—appeal to our affectional nature? It does apprehend that truth, for its founder told us that "God is love," "love is the fulfilling of the law;" that where love is, there is the kingdom of heaven. How has this worked during eighteen hundred years? Answer it, ye colorful armies called out to slay one another, that ambitious men may transcend each other in their grasp for political power! Answer it, law courts, jails, penitentiaries, where hundreds and thousands of Christian men, day by day, and year by year, sit in judgment on their fellow-creatures. Tell criminals that God is love, while they themselves are cold and hungry; prate of the sacredness of human life, while they themselves are driven forth, as a spectacle for men and angels, and slaughtered to prove the sacredness of that existence; tell them they shall not steal, when the whole system of commerce, as known to civilization, is one stupendous mockery and fraud. [Applause.]

Oh, friends! do you marvel that the system seems a failure? do you marvel that a man stands in your midst this day, in the name of a bleeding, starving, slaughtered humanity, vainly asking for justice—in the name of that humanity whose only system is reduced from the processes of Nature—in the name of that humanity which, in despite of a bad system of false religion, will rise and triumph over that clog and hindrance, and speak out in the immortal cadences of that nature which is its own? I say, friends, it is because we have no appeal to the fact element of Nature—it is because of this that a woman stands in your midst this day, and pleads: it is because the spiritual alone has not been remarked. Have I not shown you that it is the spirit that transcends the mere animal in our nature, and rises in art and civilization? have I not shown that it is the spirit that loves, and not the mere external motion of the basic properties—that it is the spirit which is the interior essence of all the magnificent victories of the intellect? How can I divide the spirit from that humanity which the materialist claims as a mere physical structure?

And now there is indeed a religion of the divine humanity—one that not only teaches us the law of humanity, but the law of life; one that not only answers our lower nature in its lower motions, but also will answer those great questions whence we come, whither we are bound, and by what power are we governed? Oh, my friends, it has been my hope and yours that such a revelation has been granted to us; it has been my belief that in this nineteenth century the immortals discourse to us of these wondrous problems that I have this day spoken upon. It has been my belief that the morning time of this great spiritual religion is upon us, and that in this great, beautiful dawn all our questions will be answered, and we be beckoned forward to the fulfillment of our highest aspirations. Think of it! They came to us from a hitherto unknown country, some twenty years ago, bringing with them the evidence of the law of our sensuous nature, showing us that that sensuousness is not of the material only—not the motion of the body alone, but it is the affecting of a great and wise spirit, who had implanted these affections within us to fit us to go forth and search for a supply to the demand, and in this search to compass and attain to the truth of the law; for they came, or glorious wrecked visions which the want of it has made, or glorious in the proportion with which they have humbly obeyed the law of love. They came to us teaching us the fact that this doctrine of morality is not a mere transitory philosophy—a thing of a day—but an active legislation, a solemn law, which we cannot break without paying the penalty, even to the uttermost fulfilling. They came with all their powers retained—this spirit, coupled with every fragment of knowledge preserved; they came to us with the faculties of mind ripened, and suggesting the brighter colleges, the broader schools and the grander Lyceums in this world of theirs.

Thus have they come to us; and oh! what a glorious fulfillment have they made of our soul's great demand to know its whence and whither? They tell us that spirit ever waits that it is eternal; that the evidence of this spirit is universal intelligence; that intelligence fills the heavens, and steers the mighty ship of creation, in which, through the ocean of eternity, millions of worlds are safely sailing on; intelligence is the power which molds these blossoms so fair, following to a fine bouquet upon the leaf; and affection compounded with it makes them so desirable; and grace—affection for our blessing and benefit. Intelligence surveys us on every side—and what is intelligence, but spirit? And so the question is answered; therefore we are enclosed in an ocean of spirit, to whom totally I bow my head and acknowledge it as my God! They answer us this problem of what the law is, by the sorrow that is upon the face of the shipwrecked spirit that has broken that law—by the glory and light that is radiantly beaming upon those that have fulfilled that law's demands, and followed it even to the death of martyrdom. This is the teaching that we have here, and this is the answer that my soul and yours have received concerning the reality of the divine humanity!

Why do I not commend it to you, in this hour, as the blessing which God has vouchsafed to us? Because I do not see the standard in the hands of the right standard-bearers; because I hear the specious philosophy, the cunning history, which (existing since the days of Moses) have never answered the demands of the spirit. Remember, Spirituists, that you are not Spirituists; that this great and glorious light that has been vouchsafed to us, is brought to us by those who are themselves living in the actual fulfillment of the law of which they tell. Look to it that you obey this law; see to it that you do not look only to the liberty which tramples under foot *et cetera* ideas, and raises us but one step above materialism. Materialism does acknowledge that there is a law of us even in our intellectual nature; but when materialism breaks up all the barriers of religion, and has no fear of God or hope of the hereafter, beware of the day—beware when the high walls are broken asunder, as in unhappy France, and you stand as responsible beings, below the animal! Look to it, my Spirituist friends, that you do not interpret that only as large liberty which is without restraint, and rush into a blind belief in the mere organization of your own individuality. I believe Spirituism is a religion—the religion of the divine humanity; that it comes to us as a revelation of those things that I have spoken of to-day; that it comes to prove how beautiful and holy should be our affections, and not how groveling and licentious; that it comes to show the stern, strict rule of morality—a law of right more absolute and potential than any that has yet been eliminated; that it comes to show that the glory of our intellectual achievements is nothing, so long as we stand baffled by the very power by which we investigate our own mind. This is the religion which Spirituism has come to teach us, and as long as we can thus interpret it, I do believe it has come to us. In this day, as our Saviour, it has come to save us from the darkness of atheism and the grossness of materialism; to teach us to make every hour an hour of worship, and every act of our lives an act of prayer; to prove to us the presence of ministering angels, and the existence, nearness and care of a better world; to prove to us the divinity that is within us, and to give us a conclusive assurance that though clouds may rise, and stormy oceans roll, there is an ever-living and deathless tabernacle within us, upon which the law of life and eternity is interbed; that there is an altar upon which the fires of inspiration shall never be quenched; and that in our own spirits, instructed by the spirits that have gone on before—the full revelation of which will preach to us the religion of the divine humanity!

To the God of all—the Grand Man of creation—ho whose smile is in the golden sunbeams—whose beauty is in those lovely flowers, whose spirit is in their perfumed leaves, who reverently commend our service and our utterances!

## Extracts from the Argument on "Constitutional Equality."

Delivered by Victoria C. Woodhull, at Lynn, Mass., Saturday Evening, Oct. 21, 1871.

Reported for the Banner of Light.

In commencing, the lecturer referred to her efforts to place the matter of woman suffrage before Congress: "On the 10th of December, 1870, I memorialized Congress, setting forth what I believed to be the truth and right regarding equal suffrage for all citizens. This memorial was referred to the Judiciary Committee of Congress. On the 12th of January I appeared before the House Judiciary Committee and submitted to them the constitutional and legal points upon which I predicated such equality. January 23, Mr. Bingham, on behalf of the majority of said Committee, submitted his report to the House, which, while he admitted all my basic propositions, Congress was recommended to take no action. February 1st, Messrs. Loughridge and Butler, of said Committee, submitted a report in their own behalf, which fully sustained the positions I assumed, and recommended that Congress should pass a Declaration Act, forever settling the mooted question of suffrage."

I issue before you, to declare that my sex are entitled to the inalienable right to life, liberty, and the pursuit of happiness. The first two I cannot be deprived of, except for crime and by due process of law; but upon the last, a right is secured to place restrictions so general as to include the whole of my sex, and for which no reason of public good can be assigned. I ask the right to pursue happiness by having a voice in that government to which I am accountable. I have not forgotten that right, still I am disappointed. Was my sex arbitrary authority ever more arbitrarily exercised?"

It was not a valid objection, to woman suffrage that a majority of women were indifferent to its use; for when a right existed, though only one in a thousand chose to exercise it, government should not deny it to that one. When a government is fashioned for the people it cannot be republican, for that only is purely republican that is formed by the people. The condition of the people of this country to-day was this: herself and others of her sex found themselves controlled by a form of government, in which they had no voice, and did not participate in its administration, though they were a large part of the people of the country. If a free man pays no taxes without representation, why should a free woman be obliged to do so? According to Franklin, they who have no vote or voice in the election of representatives do not enjoy liberty, but are absolutely enslaved; for to be enslaved is to have a governor, whom others have set over us. Is the tyranny of George III's rule to be continued, and that principle of taxation without representation and consent, to be still enforced upon some ten millions of citizens, because they are women?

"I am subject to tyranny! I am taxed in every conceivable way. For publishing a paper I must pay—for engaging in the banking business I must pay—paying for it that it is my fortune to acquire each year I must pay—my year's salary per cent—I must pay high prices for tea, coffee and sugar; to all these must I submit, that man's government may be maintained, a government in the administration of which I am denied a voice, and from its side there is no appeal. I must submit to a heavy burden upon the first cost of nearly everything I wear, in order that industries in which I have no interest may exist at my expense. I am compelled to pay extravagant rates for the use of my property, because the franchises, extended to gigantic corporations, enable them to reap the vitality of the country, to make their managers money kings, by means of which they boast of being able to control our legislators, but even a State Judiciary is not exempt. To be compelled to submit to such conditions that such ends may be gained, upon any pretext or under any circumstances, is bad enough; but to be compelled to submit to them, and also denied the right to cast my vote against them, is a tyranny more than any other which, being rebelled against, gave this country independence."

Sec. 1 of the XIVth Amendment declares that "All persons, born or naturalized in the United States, are subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United States. Nor shall any State deprive any person of life, liberty and property without due process of law, nor deny any person within its jurisdiction the equal protection of the law."

The additional amendment (XVth) passed afterward, to secure the exercise of the right to vote to all who were declared citizens in the XIVth, reads as follows: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude." Nothing could be more explicit than this language, and nothing more comprehensive. "But," says the objector, "over on the spot, it may be denied on account of sex." It has been denied, again and again, that it should be made on account of sex, and that it was not intended for those who framed this amendment to make such a broad application and such a sweeping enfranchisement as my interpretation embraces. This is not the first time, even in legislation, that people have had a right to vote, where they were determined to gain, have overruled themselves; happily, however, this time it was in the cause of liberty, humanity and equal rights.

All laws that deny the deductions of logic, but where law does not apply, fact and logic must. Here, however, law and fact do apply, while the deductions are very clear. This amendment declares that the right to vote shall not be denied on account of race. The class of voters who still wish to deny women the right to vote, there is no means the African race. Let us see how this would read. The right to vote shall not be denied on account of the African race. To whom shall it not be denied on account of the African race? This certainly does not inform us, for it simply declares that it shall not be denied on account of the African race. Therefore, if this amendment were even modified by saying the African race, it would still fall to leave any room for denial. But I do not say African race, and cannot, therefore, be interpreted to mean the African race, when there are so many other races represented in this country. Who would pretend that though the right to vote could not be denied to the African race, it might be denied to the Teuton, the Celt or the Scandinavian? Under any other interpretation of this amendment than the broad one I make, the right to vote may be denied to any race or all other races except the African.

Does Congress desire that an interpretation shall stand upon the Constitution, that should the time come when the Anglo-Saxons would not be predominant, would permit other races to vote and deny the right to vote to the Anglo-Saxon race? No, the direction in which this matter is placed by the Constitution, is to give the right to vote to all. There is but one construction of the language of this amendment is susceptible of, and this becomes apparent if the section is properly rendered. It simply means that the right to vote shall not be denied on account of race to any person. By the interpretation of this word the sense of this amendment is complete and unmistakable. From the simple negative it changes it to an all-powerful command, by which the sovereign people declare that the right to vote shall not be denied by the United States nor by any State to any person of any race."

The fifteenth amendment, when adopted, became just a much part of the Constitution as if it had always existed. Previous to its adoption, there were no citizens of the United States. Immediately it was adopted, persons became citizens, but had not voted as citizens of the United States under it. "A race is composed of two sexes. If you speak of a race, you include both sexes. If you speak of a part of a race, you must designate which part, in order to make yourselves intelligible." Therefore, women, not being designated specially, came under the provisions of the act, according to the lecturer's view, and were citizens in the fullest sense.

"If the right to vote shall not be denied to any person of any race, how shall it be denied to the female part of it? Even if it could be denied on account of sex, I ask what restraint men have to presume that it is the female sex to whom such denial can be made instead of the male sex? Men, you are wrong; and you stand convicted before the world of denying me, a woman, the right to vote, not by any right of law, but simply because you have usurped the power to do just as other tyrants in all ages have, to rule their subjects; the extent of the tyranny, in either case, 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 logic in the other objections, in this there is none at all. It is





THE SPIRITUAL PILGRIM.

A Biography of James M. Peabody, by his intimate friend, J. O. Barrett—just issued from the press of William White & Co. is a book of extraordinary interest...

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 communications (condensed or otherwise) of correspondents...

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 18, 1871.

Office in the "Parker Building," No. 10 WASHINGTON STREET, ROOM NO. 1, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LETTERS TO THE EDITOR should be addressed to the Editor, Banner of Light, No. 10 Washington Street, Boston, Mass.

Advertisements should be sent to the editorial department of this paper, under the control of Luther Tully, to whom all letters and communications must be addressed.

The Hawkins Case in Utah.

We have read the charge of Judge Mc Kean to the packed jury in the Hawkins case in Salt Lake City, and a more impudent dodging of the question than it exhibits we have rarely seen...

The laws, be it remembered, of which this is a part, are the laws of a polygamic community, intended to be in harmony with their peculiar beliefs and institutions.

We are aware that an apologetic attempt has been made by Judge Mc Kean and his advocates to blunt the force of this fact by pleading that the Territorial Act against adultery was approved March 5th, 1852...

The first part of Judge Mc Kean's charge is a quibbling attempt to show that the fact that the men who framed the law were polygamists, makes no difference as to the intent of the provision...

In all this pettifoggery and puerile sophistry, and throughout his charge, the Judge does not once refer to the one pertinent and notorious fact, that in all Christian teaching, and in all the legislation by the provisions of which he was judicially bound, polygamy is in no instance set down as involving adultery.

Here was the only essential point; and, silly as the Judge has shown himself, not only in this charge, but in his insolent address to Hawkins, and in his remarks on the balling of Mayor Welch, he must have known that throughout his charge he was evading the one great question which was the pivot on which the whole prosecution ought to turn...

Will any intelligent Christian venture to say that polygamy is adultery? First, let him read his Bible and learn that Abraham, Jacob and David, men after God's own heart, were polygamists, and separated distinctly from the "shoramongers and adulterers whom God will judge." Did Christ condemn polygamy? Far from it. He accepted the institution. He never stigmatized it as adultery, though, at the time of his advent, it was practiced throughout Judea and Galilee, and in all the other countries of Asia and Africa.

Now we are not prepared to say that Christ was not censurable in failing to denounce polygamy, but we would ask, what right have an American judge and jury to assume that polygamy necessarily involves adultery? or that because the polygamists of Utah made a law against adultery they therefore stultified themselves, and set a trap for their own legs, whenever some artful dodger, like Judge Mc Kean, should come along with his packed jury to catch them?

There is surely nothing in the definition of the word adultery to justify Judge Mc Kean in his assumption. Adultery is an offence wholly outside of marriage, and in violation of it. The Judge was probably aware that he could not deny that polygamy is marriage; inasmuch as in such a denial he would have to set aside the very meaning of the word; and so he dodges the whole question—ignores the testimony of all the great Christian scholars and interpreters, ignores all history, sacred 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!

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!

Will such a mockery of all law and common sense be allowed to go unpenalized? Will our eminent lawyers—such men as Curtis, Eratts, 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 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 government 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.

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 dissenter, "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 Mc Kean 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 much of the exultation elicited both among 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 Mc Kean 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 exposed, it seems, some two years since, by Secretary Browning, but were not carried to a full investigation by reason of the latter officer deciding that he had not 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 2500 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 Osage reservation. The surveyors have a fixed line of forty-six degrees, four miles west of the previous official report, which will deprive the Osages 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 proffered 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 isolating 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 now 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 undergo me with the faculty 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 unweaved 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 pretentious 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, prescience, 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 was 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." These 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 refused 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 Gloumeine, 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, due to the Methodists, and from Judge Mc Kean, the 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, Oregon Pratt, George L. Cannon and three thousand Mormons, the entire assembly literally and bodily shook and quailed under 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 Mc Kean 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 Mc Kean 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 Mc Kean 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, however, guarantee the publication of our philosophy to us to bid 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 Religion-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. Lyon 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 seats 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 all 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 refit 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. Grosvenor. 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 Dotson's "Poems of Progress" and "Inner Life," Prof. Denton's new book of "Radical Rhythms," Robert Dale Owen's "Debatable Land," "Biography of J. M. Peabody," 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., 153 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, 153 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, find 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 physiotherapists have gained. Women are admitted to medical classes in certain institutions, but in no hospitals, except private ones designed exclusively for women, are they allowed to practice.

Mr. Owen's New Work.

We have already published what Judge Edmonds had to say of the "Debatable Land." Our readers will be pleased to have the opinion also of another veteran in the cause; therefore we here give them, with the writer's permission, an extract from a private letter addressed to Mr. Owen by Dr. John F. Gray of New York; than whom few persons, if any, have had a larger experience in studying the phenomena and the philosophy of spiritual science. He says: "Give yourself no uneasiness about any part of the work; it is all well done. The charitable temper and earnest mood in which you have compiled and written your good book will ensure its usefulness and acceptance among all classes of reading people. "Moreover, my friend, you will be very glad of this performance all the remaining days of your life on earth, and I doubt not during many stadia of that which is beyond."

Dr. Bascom has invented a very convenient way of reversing the slats in blinds without being obliged to raise the window. See his advertisement in another column, "agents wanted."



Message Department.

Each message in this department of the Banner of Light was taken by the spirit whose name it bears through the instrumentality of Mrs. J. H. Conant.

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 afternoons. The Circle Room will be open for visitors at two o'clock, services commencing at precisely three o'clock.

Donations in Aid of our Public Free Circles.

Since our last report the following amounts have been received, to which the friends have our warmest thanks:

Table with 2 columns: Name and Amount. Includes Mrs. R. Glover, James M. Evans, Daniel Collins, etc.

Invocation.

Infinite Wisdom, we would flee away from our ignorance, we would abandon all those prejudices that have been like mill-stones about our necks, and would rise into a clearer atmosphere of truth.

Questions and Answers.

Q.—The body of an unknown woman, killed at the railroad accident at Revere, Mass., still lies unrecognized in the hands of the authorities.

A.—We will look up the case, and report to you at our next session.

Q.—P. H. J. Fisher, of Mount Pleasant, Iowa, desires information upon the subject of re-incarnation.

A.—So much stress is laid upon the term, human individuality, by humans, that it is almost impossible for any spirit, either high or low in wisdom, to lead you out of this particular miasma of error.

Q.—I have been told that the soul is immortal, and that it is not destroyed by death.

A.—The soul is immortal, and that it is not destroyed by death, is a truth that is common to all religions.

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things, and so dwells between the worlds of mind and matter, equally poised. When it has taken upon itself those 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 its immortal form.

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, those 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 is at 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.

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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!

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?

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vehicle of exchange that I can find nowhere else. To him is a key-note to immortality. Sept. 18.

William Donnison. I understand, by the law of correspondences, that certain persons, who were relatives to the body I left here, are anxious to be extricated from certain family difficulties in which they have been plunged by the ignorant procedure of one of their number.

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298 Superior street, opposite the Post Office, morning and evening, at the usual hours. D. M. Parker, President; Joseph Gilman, Secretary; J. W. O'Connell, Treasurer; Joseph Gilman, Treasurer; J. W. O'Connell, Secretary; J. W. O'Connell, Treasurer; Joseph Gilman, Secretary.

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Practical



