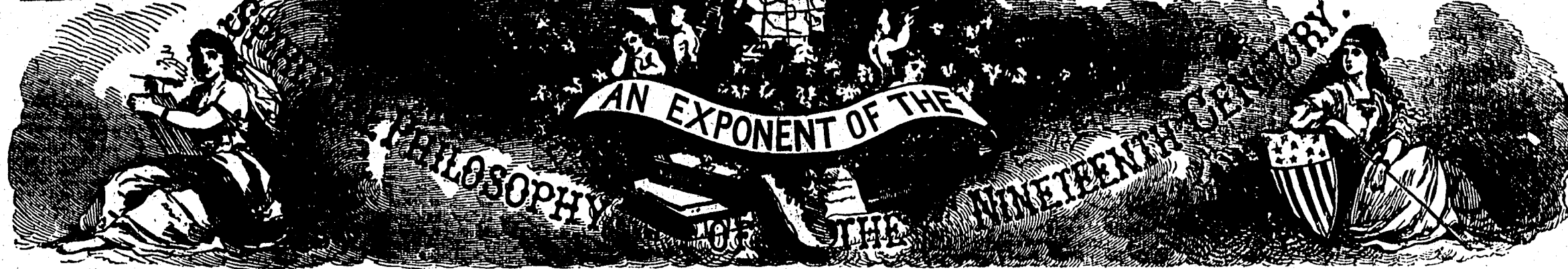


# BANNER OF LIGHT.



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## Spiritualism.

Written for the Banner of Light.  
MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD.

Part II.

As there are exceptions to all general rules in mundane affairs, so there appear to be in spiritual; and I know of many instances wherein persons of certain peculiarities of organization find it very difficult to obtain the necessary conditions for spirit communion, at the same time that they are not at all either personally or spiritually offensive to disembodied spirits. And so, too, although it is not usual for any but spiritual mediums to be sensible of the presence of spirit odors, there are instances wherein the rule is departed from. I have it on the authority of both a lady (who is not a Spiritualist) and her husband, of high social position and refined culture, whose word no one would doubt, that, on an occasion that occurred in their own parlor, with no other than themselves and the medium present, wherein the spirit of a celebrated lawyer and that of a defunct millionaire were engaged in high altercation, through the medium, relative to the willing of some property by the latter, which had been contested by a client of the lawyer, the smell of brimstone became exceedingly offensive, not only to the medium but to themselves. This would seem to imply that the peculiar odor that is said in "Holy Writ" to so strikingly prevail in the place where lawyers, scribes and rich men "most do congregate" in the other world, is not altogether mythical.

I will say, however, in passing, for the benefit of those whom it may concern, that I have it on the same authority, that the millionaire in question was finally delivered out of "hell," after a deal of conflict and suffering, through the mellowing influence of a "little child" (a granddaughter of the unhappy millionaire), who chanced, on occasion of one of these spirit circles, to be present, and before whose innocent prattle and winning ways the obdurate heart of grandpa was broken and melted into tears of tenderness and contrition, that proved far more efficacious in redeeming his soul from its low condition than all the prayers of all the priests and ministers on earth could probably have done. What became of the poor lawyer, I never learned.

I once attended a small séance where there chanced to be two mediums present, one of whom, however, though several times invited, declined sitting in the circle, alleging that he could not, with safety, imbibe the magnetism of most other mediums. By over-persuasion he was, however, finally induced to draw up to the table, but had scarcely placed his hand upon it when he raised his eyes upward, and his ordinarily coarse features lit up with an angelic expression, surpassing in glorious sublimity and beauty anything, I am sure, any Raphael or other mortal artist could copy. As we all gazed upon the scene, with feelings of mingled awe, admiration and wonder, his countenance became suddenly convulsed, as if he were strangled, whilst he violently tore open the collar and bosom of his shirt with both his hands. As the symptoms of choking increased, we all became frantically alarmed; and after opening a window to give more air without effect, we took the apparently dying medium in our arms, and carried him out of the room into a large hall, where his guardian spirits succeeded in casting out the dark spirits that had gotten possession. When fully restored to his right mind, the medium told us that he had only been in a semi-abnormal condition, and was conscious of all that had transpired, and said that he had been seized by the throat by portions of a crew of pirates who were hanged, many years since, on Gravelly Point, in Newport, R. I., with the intention of killing him. He further stated that our opening the window was one of the worst things that we could have done, as, otherwise, these unrepentant spirits would soon have been obliged to depart, through the noisomeness of their own intolerable spirit stench, that was engendered and intensified by their malignant attempt to take his life. Whilst I would not vouch for the correctness of the medium's explanation of the details of the phenomena, what then occurred affords, nevertheless, a lively example, if not to prove the existence of spiritual stench, at least that "Satan" has the power, under certain conditions, to assume the appearance of an "angel of light."

I have, however, since surmised that the searaphic expression that was impressed on the medium's features immediately preceding his obsession, was not the work of evil spirits, but, in fact, the result of the earnest prayer of his guardian angels, who were in vain seeking to protect sufficient aid from the higher powers to protect their medium, in the dark hour of his temptation, against the entrance of the malignant spirits who had taken advantage of the occult (and unknown to us) disturbance of "conditions" to invade and subject to violence the mediumistic "kingdom of heaven."

The longer I live the more clearly I see that the maxim of Jesus, concerning little children, affords the only safe rule by which investigators of the phenomena that occur through spirit-mediums, can arrive at satisfactory results. Next to pharisaical-spiritual pride, the pride of intellect, and that which too often attaches to superficial or mere mechanical learning, offer the most impenetrable barriers to the acquisition of spiritual knowledge, especially if they be coupled with contemptuous feelings toward the medium, and, above all, with spiteful suspicions of their honesty. In the early stages of my investigations, I confess that I was very much addicted to suspicions of this kind, and so long as I indulged in them I obtained but little satisfaction. My constant desire was to obtain tests, which I somehow fancied I had a right to demand, like the Phari-

sees of old, rather than thankfully receive, in the spirit of the little child, as a free gift. Whilst in this state of mind I seldom received much that was satisfactory. Finally, through what I learned from multitudes of mediumistic experiences, and the forbearance and kindly reproofs and teachings of my spirit-friends that I was so despitely treating (though perhaps unconsciously), I was gradually led to adopt a course more in harmony with that laid down by the great teacher of spiritual truth, Jesus of Nazareth, and to superadd to this a line of conduct in my investigations, something like what may be gathered from an early maxim of the Calvinistic churches, viz., "That, in order to be saved, we must first become willing to be damned." Or, in other words, when applied to Spiritualism, in order to get the truth, an investigator must first become willing to be cheated. Under this change of procedure, I was soon made to understand how infinitely the "wisdom of babes" exceeds that of the wise, conceived man in what relates to the acquisition of truth. No longer asking for tests, but willing to receive, in the spirit of the little child, whatever might come, unmistakable tests were now showered upon me by the score, and almost always at seasons when I least expected them, for then (the water in the well was least disturbed) the negative conditions of the medium's mind were least psychologized or influenced by the positive thoughts or demands reflected from my own. Willing to be cheated for the truth's sake, I soon learned that a vast proportion of the tricks and frauds that I had hitherto charged upon the poor, sensitive medium had either been reflected from the mundane sphere, or attracted from the spiritual by the elements that existed in my own or other minds in the circle. No longer making pharisaical demands, the very gates of Paradise seemed opened, and gems of spiritual truth, surpassing in beauty and loveliness all that my soul had ever dreamed of before, were superabundantly reflected to my material vision from the mediumistic minds, now no longer disturbed by the impatience, doubt, distrust or lack of sympathy that had formerly found place in and been reflected from my own.

There are but few, probably (I again say), who have a proper conception of the extreme sensitiveness of a medium's mind, and how easy it is to be psychologized by mundane influences when it is in a condition sufficiently "negative" to admit of spirit-control. When in that state a medium's mind may be likened to a double-faced looking-glass—the one side reflecting from the spiritual to the mundane, and the other from the mundane to the spiritual sphere; the same psychological laws prevailing in both alike. In this way a circle may be convened sufficiently passive and harmonious to admit of the reflected presence of an angel of light; but should a positive mind, such as some I have instanced, enter the circle and cast its malign influence on that of the medium's, the reflection from the mundane may as quick as thought (for thought is embodied spirit) become commingled with that from the spiritual, and if sufficiently powerful, transform the angel of light into a demon of darkness equal in sphere with the human being from whom the psychological influence emanated. Hundreds of times (especially in my early experiences) have I thus seen the "kingdom of heaven suffer violence" and even "taken by force" by "violent" spirits, sometimes contending on the spiritual, and at other times on the mundane side of human existence, or from both.

Some ten or twelve years ago, I was member of a small circle that held séances with a powerful automatic medium, then in the process of developing for the healing of disease. Owing to our almost total ignorance of the laws that govern in spiritual intercourse, circumstances often transpired that broke the harmony of our circle to a degree sufficient to allow the approach of malign influences from the spiritual side of our "looking-glass," and it sometimes happened that a highly developed spirit-friend might be using the right hand of the medium to write with, when another of less development would take advantage of the ill condition of the things, and either grasp another pencil with the left hand of the medium and attempt to write, or in absence of that, strive to wrest the pencil from his right hand. I have witnessed many a violent struggle for mastery of that kind, which most always ended in victory on the side of the assailant, for the reason, as I suppose, that the enemy seldom ventured upon storming the citadel until he perceived that a breach had been made for his entrance by a traitor (or evil condition) within its walls.

Sometimes these "dark spirits" would commence at the very opening of the séance to communicate under the assumed names of our spirit guardians and friends, and cunningly carry on the conversation for some time before we discovered the "cheat." To guard us against this, our spirit guardians and friends hit upon the plan of announcing their presence, each by a particular sign. This protected us in a measure for a time, but our enemies soon learned to counterfeited the signs, (with the exception of an Indian friend's monogram of a man, paddle and canoe, drawn as quick as a flash of light, which was never successfully imitated,) and thus continue to annoy us. Finally our spirit friends told us that they would communicate as long as they could hold control, but when they were forced to yield to the superior power of the darker spirits, we had better break up the circle, as they could do no more for us under existing conditions. This advice we conformed to, for a time, but after a little while grew so restive under the constraint, that at my suggestion we resolved to resort to the New Testament plan of exorcising our unasked spiritual visitors—and the next time we were assailed by them, I straightened up in my chair in true clerical style, and bid them all "in the name of God depart," and depart surely enough they did, greatly to our satisfaction and my own individual elation, as it proved so clearly the truth of "Holy

Writ." When our unwelcome visitors went, however, they took with them from our medium the elements necessary for spirit communication, so that in that and three subsequent occasions we had to give up our sitting.

On the next occasion of similar annoyance, I ventured to try the strength of exorcism in a modified form, and ordered the "foul fiends" to leave "in the name of Jesus of Nazareth," and they did leave as quick as thought. I was now in glory; not only had I power to expel devils through the name of God, but of Jesus. The Bible is certainly true in these respects, thought I, and if so, why not in others? Still I kept thinking, and did not stop ruminating on the subject until the next occasion of like annoyance, when, straightening myself up as before, and throwing a double portion of sepulchral tone and clericalunction into my voice and manner, bid every devil of them "depart in the name of the devil," and depart they did full as promptly as before. I was now satisfied of that which I had before begun to suspect—that it was not the particular name used that drove away the "evil spirits," but the amount of our own will that was embodied (as it were) in the name that produced the effects. Even this pleasing thought, however, was soon dissipated, for our enemies soon rallied and concentrated their spiritual forces in the spirit body of a very vicious and positive man when on earth (known to some of the circle), who took possession of the medium and defiantly boasted that we could not cast him out, neither by the "name of God, Jesus, or the devil," nor could any of us or all combined throw sufficient will-force into the medium's mind to dislodge him.

And now for a new phase of the "devil" theory which these experiences prepared us to receive. Our spirit friends had always told us that those spirits that we had been taught to regard as "fiends or devils," are simply spirits less developed than some others, but still destined, in the Heavenly Father's good time, to enter into rest and joy, and that their return to earth in the way they did, was in accordance with the laws of spirit being and unfoldment, and that, instead of chiding and driving them away, we ought always to treat them kindly, as by so doing we would greatly assist them to develop out of their dark state, and, at the same time, benefit ourselves. This was too transcendental a doctrine for even nominal Orthodox-Christians, and some of us were at that time, to readily receive; but at length, other means having failed, we determined to try the experiment, and, at the next greeting of our uninvited, we all put on a grave look, and answered their customary taunting epithets in as kindly a tone as we could command. At this the medium paused, and, holding the pencil quietly in his hand, inclined his head one side, very much as we have seen a pig do under an apple-tree when his attention has been aroused by a doubtful sound that indicated the approach of something unusual, the exact nature of which, and, whether friendly or otherwise, he was not fully assured of. The spirit in control, however, in thus reading our minds, seemed to detect the exact nature of the experiment we were trying to come over him, and soon commenced railing very much in the same strain, though not so decidedly rancorous as before. We persevered, however, in our course through several sittings, until we arrived at a state of mind consonant to the external manner we had assumed, and not only spoke kindly to the poor undeveloped spirits, but from the bottom of our hearts felt so. This won for us the victory, and from that time we were not only relieved of all annoyance, but it became a most pleasing duty (to some of us at least) to commune with the poor dark "spirits in prison," and by our counsel and sympathy help them to progress out of their low and unhappy state.

The change was marvelous indeed. Ranting, profane "spirits of the damned," that but a short time before came to annoy and abuse us, when they looked into our hearts and minds, and saw that they were truly full of sympathy and kindly feeling toward them, and that we were sincerely desirous to assist them—forgot all their former animosity, and became as gentle and tractable as little children in their intercourse with us, and literally "they which (once) came to scoff, (now) remained to pray." From that day I have never experienced trouble through any mediums from "dark spirits," but, on the contrary, have always encouraged their coming, believing that I might in this way be made an instrument to do good and help to elevate them on their plane of being, just as I must ever be dependent on those in advance of myself to assist me to rise on mine. Many have been the tokens of gratitude that have been borne me from the other world for the sympathy and words of encouragement I have thus extended to poor despairing souls in the other life, and among the most grateful of these has been the railing and vindictive spirit that we had not will-power enough to subdue or expel from the medium.

From such and other experiences, I learned that many souls, when launched into the spirit condition, find themselves, through the false conceptions of the future state that they have imbibed in earth-life, very much like a ship at sea, without chart or compass, that has lost its reckoning; nor can they find any way to advance until they return again to the earth-sphere, and through some mediumistic source acquire light and strength to begin anew their voyage of progression in the spirit life. Nor is there probably a soul, either on earth or in the spirit-world, so utterly depraved as not to be amenable to the laws of kindness and love, such as Jesus of Nazareth taught and practiced, if these can be extended in such a way as to leave no doubt on the intended recipient's mind of their genuineness. Whilst in the mortal form, the kindest and most unselfish proffers of good may be spurned by a depraved spirit, for the reason that he cannot feel sure of the real motive of the giver. But when passed to spirit-life, no such mistakes can

occur; for, to the vision of the denizens of that world of causes, the thoughts of the soul, whether in earth or spirit-life, are transparent. For this reason, probably, we seldom, if ever, find an unclothed soul that will not respond to the proffers of love and sympathy, when made in sincerity of heart.

I know that there are apparent exceptions to the rule, and perhaps (as is claimed) some real ones, though I doubt it; although I have heard of several instances similar to the following: Mr. B. (whom I know to be a reliable man) called, some years ago, on a good medium whom he had been accustomed to sit with, in hopes that he might be put in communication with some departed relatives. An Indian spirit, however, was the first to come, and, in answer to his query, gave the name of "Tecumseh." Feeling disappointed and provoked, Mr. B. ejaculated, "Tecumseh may go to hell!" The spirit left at once, but no further communication was received. Some time after, Mr. B. called on the same medium again; but all he could get, after the medium was entranced, was "Go to hell!" After this, he went to several other trance mediums, some of whom were entire strangers, and none of whom knew anything about the occurrence; but he could get nothing from either of them but simply the words, "Go to hell!" Mr. B. soon got discouraged, and had stopped visiting mediums altogether, when we chanced to meet; and, on his telling me of his "bad luck with mediums," I advised him to call on the same medium before whom he had first spoken so rudely, and apologize to the Indian chief for the insult he had offered, and intercede with him for forgiveness. After a while he did so; and when, at his request, "Tecumseh" presented himself, Mr. B. apologized for his rudeness, and told the Indian that he had spoken the words thoughtlessly and without premeditated malice, and hoped he would forgive him. This, "Tecumseh" refused, however, to do, unless Mr. B. would do penance by divesting himself of every garment except his shirt, and then crawl one mile on his hands and knees in the snow (with which the ground was then covered), rather than submit to such severe terms, Mr. B. concluded to let things remain as they were, and so they have been since. Now, we all know that the North American Indian is alike remarkably strong in his friendship and his enmity, and that his faculty of perception is keener than that of the white man. This quality enables the Indian to read character, both in spirit and earth-life, with remarkable facility; and I think it probable that the haughty Indian chief comprehended that Mr. B.'s regrets were something like those that sometimes occur in answers to cards of invitation, which are not always backed up with true heart-felt feeling; and, on that account, the proffered apology was not acceptable. Still, I have but little doubt but that, if Mr. B. had performed the penance faithfully, the Indian would not only have forgiven him, but proved a fast and highly useful friend to him thereafter in the spirit-world; for none are more efficient allies for good or evil than the red men, nor do I remember scarce ever to have known a good medium that had not at least one Indian spirit guide.

That spirit-manifestations (especially physical) are greatly influenced by the state or quality of the atmosphere, there can be no doubt. I know of excellent mediums in whose presence no phenomena ever occur when the weather indicates rain. And yet, when it was bright and clear, the most powerful manifestations to occur that I ever witnessed. On one occasion, just after the clearing up of a snow-storm, when the sun was shining bright and the air seemed full of electric elements, I have known an Indian spirit to silver off (at my request,) by repeated electric shocks, some twenty or more small portions of a glass tumbler, and scatter them about the floor and beneath the table that we were using for a spirit-battery, and this, too, when the rays of the sun were beaming upon and beneath the table, notwithstanding, as all experienced investigators well know, the presence of light is often as great an hindrance to the obtaining of physical phenomena as that of bigotry and spiritual pride is to the obtaining of the higher spiritual truths through mediums. Why this is so has never, to my knowledge, been clearly demonstrated otherwise than by the existence of the simple fact, any more than it has been shown why it is that fire burns more freely at night than in sunlight, or why a telegraphic despatch will pass most readily beneath the Atlantic when the heavens above are shrouded in darkness, or why and how it passes at all!

It would seem that, in the production of certain kinds of phenomena, the presence of light has a corresponding effect to that of the will, and darkness to that of its absence—the one being positive and the other negative. Thus, at a spirit-séance, in the absence of any exertion of mundane will-power, the medium's mind may be taken full possession of by the "powers of the air," and communicate freely of things belonging not to earth; but let a powerful will force be thrown upon the instrument's mind, from one or more of the circle, and the character of the manifestations may instantly change, or cease altogether, just as they do upon the introduction of light at a dark circle. I have heard Charles H. Read (one of the best of mediums for physical manifestations) say that when a light has been sprung up on him unawares, (as has been sometimes the case when conducting his "dark circles,") if the guitar or other instruments be soaring around the ceiling of the room at the time, they will instantly fall, but be deflected in their descent, sometimes in the direction of his own person, and at others toward the light, according, no doubt, to the magnetic influence exerted by the nearness or brilliancy of the light in comparison with the occult power of that which emanates from his own mediumistic organization.

As before intimated, I have seen sensitive me-

diums made quite sick through an abrupt exertion of a malign will-power from some one or more in the circle, very much as I once saw Read affected by the abrupt introduction of light, at one of his circles held in Washington street, Boston, some years ago, at which he was, as usual, securely tied by a committee chosen by the audience (one of whom, at least, was evidently an expert in tying knots) and fastened securely to his chair. The manifestations were after the common order, and went on very harmoniously until an Indian war-song and dance were inaugurated. The exhibition was very exciting, and both the song and dance became so uproarious and violent that although we were in a three-story back room, I was apprehensive that not only the temporary platform might give way, but that the attention of the police would be attracted to the spot, by the noise. Near by me sat Miss F., an excellent clairvoyant medium, who was earnestly describing to some of her friends the scene that was being enacted on the platform. She stated that two powerful Indians stood by Read, and that it was he who performed the wonderful dance, in comparison with the lowest fling of which (judging from Miss F.'s description) the highest "cantrip caper" cut up by Nan, in Tam O'Shanter's devilish witch-dance, must have been of low degree. Thus one of the "best dark-circle mediums in the United States" was not only proved to be "an impostor," but taken in the "very act" of his trickery, and it would have done the heart of Moses' "self-styled" North-western Department accuser of mediums good, had he been present and witnessed how fearlessly one of the best "clairvoyant mediums" in the United States was "advertising" her brother-medium as a "humbug," regardless of the "storm of misrepresentation" that she would certainly have to encounter from Spiritualists for thus "trying to build herself up by pulling another medium down."

I was particularly struck with Miss F.'s remarks in regard to the ropes with which Read had been so securely tied. These she said were still on his person, but entirely loose, and flew about in the air with the most luxuriant freedom in harmony with the movements of the medium's limbs. From all that was occurring before us it was too evident that "Read" was an "impostor," for Miss F., the clairvoyant, saw him "clairvoyantly perform the tricks which he palmed off on the public as spiritual." He was most decidedly one of "the rogues" that the gentleman of the "Golden Age" that is to come, and he of the "Age" that is present, together with him of the Mosiac Age that is past, would have "whipped" for "stealing the livery of Spiritualism to serve his devilish self therewith."

But now, let all such "self-styled accusers of mediums" as these, mark the sequel, and observe how easy it is for those who suffer "their zeal to outrun their knowledge" to be mistaken, and how true it is that as spiritual things can only be discerned by the spiritual eye, and material things only by the material eye, so the spiritual eye can (under ordinary circumstances) only discern spiritual things, as the material eye can only discern material things. It seems that a self-lighting burner had been adjusted near the platform, at which an experienced man from the gas works was stationed with the gas cock in his hand, ready at a moment's notice to turn on the light. This man was within hearing distance of Miss F., and no doubt heard her remarks, and instead of "bowing his head in silence while fraud was perpetrated in his very presence," as the timid protégé of Moses' "North-western Department" did on a like occasion, he gave the cock a sudden turn, and in an instant all was light, and of course the medium was "exposed," sitting fast bound in his chair, with every knot as perfect as when first tied, but in a dying condition: from the effect of the tremendous shock his nervous system underwent by the sudden return of the elements that had been abstracted from his physical body to furnish an unequal amount of material clothing for his own double or some other spiritual creation that was performing the exhausting war song and dance on the platform; nor is it probable that Miss F. had seen the real "Simon pure" (Read) himself during the whole time she clairvoyantly saw him, after the fashion of Moses' North-western Department's medium, "clairvoyantly perform the tricks which he palmed off on the poor 'Humbugged' public present as real genuine spiritual manifestations. Suffice it to say that the suffering medium was released from his bonds as soon as practicable, but not until after three or four minutes had expired, during which the Committee of three, with a volunteer hand to help, had exerted themselves to the utmost to undo the complicated knots with which he was bound; after which, by the application of restoratives, the medium was gradually revived and restored (apparently) to his "right mind" and condition.

[To be continued in our next.]

NUTRITION OF THE BRAIN.—Some time ago Professor Agassiz, in a speech before a Boston assembly, asserted that a fish diet, on account of the phosphorus contained in it, is especially adapted to nourish the brain, and that those persons who subsist upon it largely, are consequently more likely than others, if possessing the same natural powers, to be distinguished for their brightness and their intellectuality. Professor Agassiz is regarded as being, in such matters, the highest authority in the United States; if not the very highest living, and this estimate is undoubtedly correct. But Dr. G. M. Beard, excellent scientific authority, opposes the Professor's theory in an able magazine article, arguing that brain work requires a richer and more substantial food, and a larger quantity of it, than mechanics and laboring men, because: First, labor of the brain causes greater loss of the tissue than labor of the muscles, three hours of hard study producing more important changes of the tissue than a whole day of muscular labor. Second, brain-workers, as a class, are more active in their work than mechanics and laborers, the thinking powers, the tools of trade of brain workers, being always at hand and seldom idle. Third, brain workers exercise more or less all the organs of the body as well as the brain.



Barnes, George B. Bonsh, F. A. Logan, D. Gordon, A.  
Cochrane, Miss A. Carpenter, Dr. S. A. Thomas, A. Boot  
M. A. Whitehouse, A. D. Woodman



# Written for the Banner of Light.

## OUR BANNER.

BY W. BRUNTON.

The soldier bands advance to field,  
With colors bright and gay,  
A sign they cannot dare not yield,  
However hard the fray!  
And think ye we no Banner hold,  
That venture forth to fight?  
Oh, yes, it waves with sparkling gold,  
With burnished gold and light,  
A beauteous flag of light!

We take it here in want and wrong,  
To rally falling ranks:  
To cheer the sad with love and song,  
Inspiring love and thanks,  
We send it wide o'er all the world,  
To speak of Truth and Right;  
Behold our Banner far unfurled,  
That floats in heavenly light,  
To catch and spread the light!

Then gather round our colors fair,  
To have to serve the cause,  
Through pleasing toil, through trying care,  
And soon will come applause;  
For onward still, and onward still,  
It goes from height to height;  
Its conquest runs from all good will,  
From its good will and light,  
Its sweet, far-reaching light!

## TO THE WORLD.

A PRONUNCIATION.

[DEAR BANNER.—The following was commenced as a private note to Geo. A. Bacon, Secretary of the Spiritualists' Lecturers' Club; but it soon became evident that the pen was being guided to the kindling of words which the public ought to see. I therefore send the result to you for publication, as it expresses what I have for some little time intended to state to your readers. The letter is somewhat lengthy, but the importance of the subject is far greater than the length of its treatment; and my position before the public calls for such a document at this juncture; which is my sufficient apology.

J. M. A.]

DEAR BROTHER: Your document concerning the *Lecturers' Club*, has been in hand some time. I would like to cooperate with you, I. e., join the Club and work as a member; but my position and sphere of action—"mission" if you please—is a peculiar one. I am not merely a Spiritualist Lecturer. Another task is mine, a mission, which cannot be shirked. I am hence, "out of the field" at present; having, it would seem, entered at last upon the visible outward phase of the specific special work of my life; and I do not know that a person not laboring in the field of Theological Spiritualism would be quite welcome, or "in place" in your body.

Outward Spiritualism seems to have been attempting to take on an exclusively theological character. I can never become a more religious or theorizer. The practical issues and results of the spiritual movement are what interest me in it and hold me identified with it; and I can never work upon platforms controlled by exclusivists.

My tongue must be free to lash the follies of society, to whip off the fetters of fashion, to rebuke the cannibalism of civilization, to show up the rottenness of even Spiritualistic "Denmark." It must also be free to denounce the principles of the New Alphabetism—to offer upon the Spiritualist platform the arguments and reasons for the *New Emancipation*, which have been burned into my soul, and which must come forth somehow, somewhere, sometime, as living fire.

I do not see that there is a great demand among Spiritualists, as yet, for practical "side issues."

The world's emancipation from its too-long endured, ludicrous, yet crushing bondage, to the absurd dogmas of its *spelling-books*, is, I fear, too much a work outside of "Spiritualism proper," in the minds of most who control the machinery of Spiritualistic organization, to allow of my standing, at present, where of all places I would most prefer to stand, while under the free stream of inspirational utterance in behalf of this great cause. So I must back out (or move forward) and take a position for the present, alone—utterly alone—and fight the good fight, and build the good build, single-handed but strong-hearted.

Religious organizations, even the last best one, are "otherwise occupied" than in fostering, in its incipient weak stage—than in aiding when it needs aid—so beneficent, practical and practicable a movement, as that which I proclaim as the foundational element of the approaching universal reconstruction in scholastic processes. Though the prime movers and directors of the whole work of cementing the two worlds (mortal and immortal), of building the two lives, of uniting the two kingdoms (republics), stand behind me, above and around, and bid me go on with the assurance that failure shall not come, but that "all is well," still I feel I have received a somewhat more complete and immediate recognition, [financial as well as intellectual], of Pantheism, as an integral and necessary part of the whole giant enterprise. And while I do not complain, while I do not blame any one, yet I cannot forget the long, long years of weary struggle with the necessities which, long surrounded, all the while pressed upon by overmastering forces "within the veil," to develop and arrange, systematically, criticism and collate, in a matter so unlike the "ordinary" work of mediocrity, none, even the most intimate or highly unclouded, could comprehend either the extent or intensity of the mental action, going on during so many years almost incessantly, by night and by day.

I do not forget how, notwithstanding the whole Spiritual public had been made aware of the going on, at least, of this work, through repeated printed statements in the *Banner of Light*, and otherwise and elsewhere; notwithstanding the movement was known to be so vast as to embrace a radical, complete and universal reformation of the written languages of the whole globe; and was, moreover, claimed to be originated and carried forward through mediumship, and under the direct supervision of advanced minds in the immortal life; yet no one, of all the vast number of those who call themselves Spiritualists, who are "wealthy" in this world's goods, has ever stepped forward and said to me:

"Friend, brother, I feel that your work is a good and necessary one; that it ought to go forward rapidly; that it should not be suffered to languish from any controllable cause; that you should have the necessary and best conditions for developing and perfecting the system which the good angels, seeing our needs, are depositing in the thought-cells of your brain."

"I do not care to aid you, personally, by any mere gifts. You do not want aims. You can take care of yourself, as others do, if not held by preventing mediocrity forces and designs. But the work for human kind, which you have been impelled to undertake, is an immense one, and must necessarily involve much preliminary inspiration and outpouring of time and means. Now you have (or would have) the needed inspiration, and I have an abundance of the needed! I place in your hands this money. Use it; feel free; situate yourself as your guides may desire, and where you may receive, without interruption from without or anxiety from within, such instruction from the interior, such 'light' from the thought-world, as shall suffice to perfect and arrange the system fully. You will then want more money with which to procure the new types, engraving, etc., necessary to produce a work which shall show clearly to the world, and fully, just exactly what it is that is proposed for its acceptance. It shall be furnished. We will then join our forces—as did the inspired inventor Gutenberg and the wealthy Faust, four centuries ago—and see what can be done. Let your discoveries and my money set each other. We will together establish a *Pantheistic Printing House*, from which shall issue, in quick succession, documents of every kind, which shall go to every nation and be printed in every tongue, which shall show to all the peoples of the earth, that not only is the mechanism of speech the same with them all, but that its representation may also be. We will scatter, like the leaves of the forest, these sheets, tracts, pamphlets, books, periodicals, diagrams, charts, word-books, rearranged and self-pronouncing, to take the place of the common dictionaries; school-books; such miscellaneous works as are worthy of republication, (alas! how few they are!), and, in general, to institute such a crusade against the old, and such a demonstration of the new, as shall lay the foundation for the complete and universal reconstruction, alphabetic and orthographic, which you, and the immortal educators above you, so much desire. This we will do—and more: we will by-and-by thunder at the doors of the Government, and demand that they shall aid in the great work of emancipating the world

from its spelling-book bondage. We will call upon the directors of the schools, colleges, universities, to do their part, also, toward the removal of the great stumbling-block in the pathway of nations, the great hindrance to education, to the acquisition of foreign languages, and to international acquaintance and universal peace. And we will ask the religions of the world to lend their influence toward 'saving' the race—these untold, innumerable millions yet to live upon the earth—from the weary years of senseless plodding through 'orthographic' quagmires which we have had to endure; from the nightmare of 'authorized' spellings; from the incubus of international diversity of alphabetic systems. We will demand that they shall do this, or cease forever to claim that they are the protectors, educators and guides of the people. Well, there is enough for us to do, brother, and time presses. So waste no moments in fighting circumstances for bread. Be no longer anxious; but take this. It will return to me by-and-by; for the movement will no doubt become, after awhile, self-supporting at least—it can easily be made so; or, if it does not return in the same form, no matter; I shall 'live as long,' and be thrice as happy as were I to withhold it in this your extremity."

Such language has not been used. Instead, however, I have received, from every quarter, communication after communication, expressive of interest in the idea, and asking such questions as "When are you going to get the book out?" "How does the New Alphabet prosper?" "Have you given it up?" etc., etc. And some few have said, "Oh, yes, Mr. Allen, it is no doubt a very good thing, and, some time or other, some centuries hence, perhaps, the world will be ready to receive and adopt it; but you will never receive any benefit from it! I would not bother my brains with it!" Very likely! But my brains are "bothered with it," and will most likely stay bothered until the end is accomplished. And as to the world being "ready" for it, or as to the personal benefits likely to accrue, who, inspired to do and to dare—who, commissioned and impelled by the fate-power, oversteps to ask such questions? He only knows his duty; he only sees that humanity needs to have done that which he feels that he must do.

Has the world ever been "ready" to give up an error, on the first announcement of its opposite truth? Ever "ready" to yield up, at the first demand of the innovator and reformer, a time-honored but man-crushing institution, custom or theory?

All Europe did not discover America; but one man (after many years of fruitless, but undaunted effort to arouse the reigning powers to a sense of the value and truth of his inspiration), aided by one woman. It was done in spite of European unbelief.

The slave-holders did not emancipate the bondmen; neither the Northern people; neither he who sent forth the immortal proclamation. It was those who, finding the nation "not ready" for so sublime an act of justice—made it ready.

Was the world ready for the electric wires of Prof. Morse? Thanks to the guiding Genius of the American Republic, the objections of Baltimore to the "lightning" running over their house-tops were overcome; and the Monumental City was not burned; and to-day the race is really—glad, thrice glad—to send through the thought-flashing, globe-encircling iron-strings the news of the erection of a statue, in honor of the originator of the great space-annihilating, nation-identifying invention! And this even while he yet lives among us!

I and think the *idiot Fulton* lived on earth long enough to see the people very "ready" to ride in his crazy tub—to avail themselves of the benefits of steam navigation. Possibly the *Pantheistic* tub may prove as speedily to be indispensable.

Some good souls in Vermont several years ago contributed various small sums to aid in publishing an introductory pamphlet. They are remembered with gratitude.

The press gave very commendatory and appreciative notices of the little work, meagre and imperfect as it was.

A goodly number of persons have commenced the study of the system of rapid writing which is based upon the New Alphabet.

A National Convention, a New England and a Vermont, have given their emphatic endorsement of the movement in commendatory resolutions, unanimously adopted in the first and last case, and nearly so in the other.

The liberal public are waiting—waiting to "know more about it." These things have been accomplished. All acknowledge the *disabilities*, the self-evident propriety and justice of the Reform; even its immense importance, and the gigantic benefits to the human race which are to follow, are at least dimly seen by the most selfish and narrow mind.

It has been characterized by competent judges as "One of the most valuable and important discoveries since the Art of Printing;" "One of the greatest and most useful achievements of the age, equal in its bearings to the discovery of printing by movable type and the diffusion of knowledge therefrom;" "One of the most significant outgrowths yet evolved from Spiritualism;" "Destined sooner or later to supplant the crude, shallow and absurd methods of (mis)representing speech, which at present burden the world of literature and clog the wheels of progress;" "Entirely different from anything ever before given to the world;" etc., etc.

With such words of encouragement, emphatic and clear, from the world's advanced thinkers; with the consciousness of the immeasurable value to the race now living and the untold myriads yet unborn of this Reform; realizing the tendency of the Age toward *Universality* of thought, affection and action—broadening of human sympathies, blending of nationalities, breaking of chains, uprising of the oppressed masses and down-falling of the oppressing classes, dying of ignoble musty creeds, and burning of sweet and noble deeds; knowing that the work I have undertaken is in full harmony with the spirit of the age, and must inevitably draw to it the active cooperation of the progressed minds of every nation; knowing, too, that some of those who are to become interested will be likely to feel so in their pockets as well as in their heads—to lend their *tuens* as well as their *tings*; and, above all, impelled by the irresistible forces of the soul within and the soul-world above, (which to attempt to oppose would be madness, and to desire to depose to madness); counseled by those whom I know to be noble and trustworthy—whose forms oft greet my vision, who come from their homes Elysian—whose tender brooding inspiration has brought me needed consolation, sweetly calmed my perturbation, renewed my firm determination; therefore, by authority of these Immortal Minds, and from the fullness of my own spirit, weary from long watchings—in behalf of humanity, now oppressed and divided—I do here and now, through you to the Spiritualist public, and through it to all, declare: henceforth I stand upon the platform of *Universal Alphabetic Reconstruction*. I demand the emancipation of the human race from its spelling-book bondage. I shall be heard.

Governments, strong to do battle and kill, rich with the people's money, I ask your aid in behalf of this new needy movement, inaugurated for the people's sake by a higher than earthly court. Will you dare refuse, while the Alphabets which I seek to supplant necessitate a weary waste of at least a hundred and fifty million years of the school time of the people in the United States and Great Britain alone, in a single generation?—while three hundred million dollars of the people's money are being squandered, in the same time and countries, for spelling-books and pronouncing dictionaries?

I ask the cooperation of the professed friends of education throughout the world—the "religious teachers" (priests). Can they refuse, while the pathway to knowledge is thus beset, and the culture and progress of the people hindered by these horrid "orthographic" briars and thistles—the common sense shocked, and the love of constancy and right deadened by self-evident absurdities and gradual reconstructions to them?

I desire, in fine, the assistance, (in thoughts, words and deeds,) of all lovers of humanity, of all workers in the various fields of reform, all friends of human progress. The cause is entirely worthy of my soul's devotion, my best energies. And it shall have them; until the whole world of humanity stands free from this bondage, and a beautiful, consistent, scientific, and everywhere the same Alphabetic is fully established, however long it may take, or whatever obstacles may intervene.

Cordially yours, for the World's Progress,  
JAMES MADISON ALLEN.

A SAD STORY.—In this county resides a man who, fifteen years ago, was as promising as almost any young man in his native place—a village in Maine. He contracted the habit of drinking. He married a fine young woman, came West, and settled in one of the towns in this county. He kept on drinking, and soon became a confirmed drunkard. Now comes the saddest story of all. Their child is cross-eyed, tongue-tied and half-witted, and in walking staggers from side to side, just as a drunken man does. Can you picture anything more painful?—Fond du Lac Commonwealth.

## SCATTER THE GERMS OF THE BEAUTIFUL.

Scatter the germs of the beautiful!

By the wayside let them fall,  
The dewy morning spring by the cottage gate,  
And the vine on the garden wall;  
Cover the rough and the rude of earth  
With a veil of leaves and anemone,  
And meet the summer breeze with a cup  
The march of the summer hours.

Scatter the germs of the beautiful!

In the holy shrine of home;  
Let the pure, and the fair, and the graceful there  
In their loveliest lustre come;  
Let the flowers of the heart be true,  
In the temple of the heart,  
Not gather about its hearth the germs  
Of Nature and of Art.

Scatter the germs of the beautiful!

In the temple of our God;  
The God who mazed the uplifted sky,  
And flowered the trampled soil;  
When He built a temple for himself,  
And a home for the human race,  
He rendered each arch in symmetry,  
And cured each line with grace.

Scatter the germs of the beautiful!

In the depths of the human soul;  
They shall bud and blossom, and bear the fruit,  
While the endless ages roll;  
The portals of the tomb,  
And the fair and the pure about thy path  
In spirit-life shall bloom!

## Banner Correspondence.

Letter from Thomas Gales Foster.

DEAR BANNER—I had intended writing you from Cincinnati, Ohio, where I was engaged during October; but I was quite unwell during a portion of the month, and the remainder was so much engaged with relatives and old friends, (Cincinnati having been my residence some years ago) that I failed to perform what certainly my inclination prompted.

While in Cincinnati I was the guest of Charles Graham, Esq., who, with his kind-hearted lady, I had known for many years. They were warm advocates of reform; and could not have treated me with more consideration if I had been their brother-in-law by the ties of consanguinity.

There are a great many believers in the phenomena of Spiritualism there, but, I regret to say, comparatively few of them seem practically to be the public promulgators of the philosophy, and still remain members of the Orthodox or High Church congregations. Natural History tells us that there are certain orders of crustaceous animals that are incapable of growth while they remain in the shell that surrounds them. In the progress of time, however, they feel their bodies crowding against the outer shell, demanding room for further growth and expansion, and they then, with considerable pain, divert themselves of their unyielding outer covering, the better to facilitate their natural development. In a stationary condition, we are told, this shell was necessary for their protection and preservation, but, as their growth continues, it becomes a prison-house, which, if not cast off, would prevent the design and progress of their being. The crustaceans are paralleled in the human family. The Orthodox Church has ever been a hard, unyielding shell, encasing spiritual thought and energy. In Cincinnati there are a number of earnest souls and indefatigable workers in behalf of the cause of Truth, but they are almost becoming disheartened at the apathy by which they are surrounded, and are seeking to break out of their prison-house, and enter a brighter sphere. As the mind glances over the past quarter of a century, and perceives how much of Truth and Right have triumphed, may we not confidently look forward to the future, and cheerfully labor on, feeling well assured that, under the guidance of the angel world,

For each a shining,  
When all shall be as light,  
Was in his mother's path.

How gloriously the truth is spreading! It is almost impossible to conceive the radical change in public sentiment since last I was in this far South. Louisville may be termed, in conjunction with Baltimore, the key to the South. From these two points, the rays of light will radiate in all directions for good that will be felt throughout that entire section. There is a beautiful element in the Southern character, which, if once divergent from the old, worn-out channel of theological thought, will open a broad and glorious field of labor on the part of those who are to succeed the pioneers of our cause, who are so rapidly passing to the reward of their labors in another and brighter sphere. As the mind glances over the past quarter of a century, and perceives how much of Truth and Right have triumphed, may we not confidently look forward to the future, and cheerfully labor on, feeling well assured that, under the guidance of the angel world,

For each a shining,  
When all shall be as light,  
Was in his mother's path.

Fraternally yours,  
THOMAS GALES FOSTER.

Cheering Proof of Progress.  
FROM A LECTURER'S NOTE BOOK.

DEAR BANNER—I am still holding forth on the banks of the broad waters of the Mississippi. Hannibal is situated on the west bank of this "Father of waters," and boasts a population of twelve thousand; and a more motley crowd than that which throngs her streets, it has seldom been my lot to witness—not a very small portion of whom seem to be of the same mold as the once slaveholding towns. Hannibal furnishes rather a poor soil and an unsalubrious atmosphere for reform, so that a strong feeling of opposition exists in the minds of many of its citizens toward every enterprise that aims to or would have the effect to lift the people out of the quagmire of error, ignorance and superstition. Although Spiritualism has long had a foothold here, it has not yet lived down the opposition of the churches, nor even the press. Neither of the newspapers published in the place, although daily gratuitously advertising church meetings, will condescend to publish the notice of a Spiritualist meeting or lecture without a fee. Hence, the few active friends of the cause, in advertising several of my lectures in the papers, as well as in bills, have had to do it at a sacrifice of several dollars' expense. There are but few working Spiritualists here, but those few are equal to the task, and, having set their hands to the plow, they will never look back. Bros. Allen, Hall and Tyler, and some others, will die with the harness on. Instead of restricting my lectures to Sundays, as was announced, I am now making two or three evenings through the week. The friends seem to be highly gratified with my labors. At the close of my third lecture, Bro. Tyler, the acting Secretary, stepped to me and observed, "Bro. Graves, I consider your lecture to-night the greatest lecture that has ever been delivered in this hall. It is rather extraordinary, as I have never heard Thomas Gales Foster, Charles Denton, A. J. Fishback, E. V. Wilson, Warren Chase and other eminent speakers have spoken in that hall. And my landlord exclaimed, when we returned to our lodgings, 'Bro. Graves, I am truly rejoiced to have such a lecture delivered in this place.' And one brother informed me that he felt, several times, like clapping his hands, and similar remarks were made by others, not only with respect to my lectures here, but at other places. I cite these incidents, not from any feeling of vanity, or a disposition to sing my own praises, but to correct an erroneous impression which prevails in some neighborhoods. I have learned that the friends of our cause in some localities are afraid to attend lectures, for fear my labors will not advance the cause. This impression may be derived from partial failures in a few instances in times past, caused by a disease reacting on my brain so as to affect my thoughts and language, and sometimes my sight and hearing, and which, for most of the time for years, kept me out of the field. But, thanks to the good angels, this disease has taken its departure, and I am receiving in its place a new influx of spiritual baptism. If I am not an inspirational speaker, I am confident I soon will be. My eighth lecture here goes off to-morrow evening. I should like to remain in the West till spring, if the friends in the Western States will furnish me employment. Address me hereafter, till further notice, St. Joseph, Mo. Hannibal, Mo., Nov. 20, 1871. K. GRAVES.

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will be strenuously and persistently pushed forward, until the banners of our progressive religion adorn the walls of every church in the vicinity, and all over the world. With such faithful workers as Bros. Joseph B. Tuttle, Horatio L. Foss, Charles Crandall and others, we need have no fear of the cause hereafter. Laboring under colossal difficulties for the past few years, they have managed to keep the fires burning, and the "good ship," on which they had embarked their highest hopes, from foundering beneath the breakers of sectarian bias and prejudice. All honor to such noble and persistent laborers! Success can be but the result of such heroic and untiring devotion. But let us have a word not found in their lexicons. With God and angels on their side, they know that victory eventually must perch on their banners.

"Helen Harlow's Vow."  
MESSRS. EDITORS—Allow us through your columns to speak to your numerous readers of this book, by Louis Walbrook, which, although written in the pleasing form of a romance, illustrates principles that could the world accept, would do much toward elevating humanity above its present condition, and by placing man and woman in an equal social position, would not only create a sentiment of greater justice to unfortunate woman, but would at the same time, by counting woman as equally as man, quickly fade the temptation to wrong that society now gives him, in view of its excusing the sinner and crushing the sinned against.

It encourages woman whose trusting love has been betrayed to refuse to accept the position society would give her, and to stand up for her rights, and to feel that one false step in life need not lead her forever accused, but with self-assertion, persistent efforts and faith in her own worth, she can rise above those who would trample her beneath their feet, and command the respect she would seem to court.

The heroine is a strong, brave, true character, and can but inspire the reader with loftier views of the purposes of life, and a noble aspiration to help raise the standard of morals to a higher status than at present exists.

In this period of revolution, religious, political, and social, this book, if read as it should be, by man and woman generally



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 (contributed or otherwise) of correspondents. Our columns are open for the expression of free thought, but not for personal attacks, and we cannot undertake to enforce the strictest shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 9, 1871.

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Room No. 2, 1st Floor.

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Business connected with the editorial department of this paper is under the control of Luther Colby, to whom all letters and communications must be addressed.

### A Liberal Offer—Circulate the Documents.

By arrangements recently completed, we are able to announce that every person sending \$3.00 to this office, for one year's subscription, previous to the 1st of January, 1872, will be entitled to a copy of the BANNER OF LIGHT and WOODHULL & CLAPIN'S WEEKLY for that time.

### Disbelief in Immortality.

The physiologists and naturalists of Germany had a great meeting at Innsbruck, the 24th of last September; and the speeches and proceedings were of a character to show that German science, in its deadly antagonism to the theology of the day, would root up from the popular mind even its belief in a future life. The distinguished Helmholtz, in his speech, claimed supremacy for German science, because in Germany there "had prevailed a fearlessness as to the consequences of the wholly known truth." "Regardless alike of external advantages, and of the opinions of society, a stern and disinterested enthusiasm had animated the savans of Germany," while those of France and England "bow before the prejudices of society and of the church, and if they speak out openly can do so only to the injury of their social influence."

Karl Vogt, who generally speaks his scientific utterances with a profusion of rhetorical denunciation of all that most men hold sacred, was one of the speakers at this gathering; and the English scientific journal "Nature," gives the following account of him:

"In an address on the recent progress of anthropology, Karl Vogt gave utterance to what in our country would be deemed profanity, such as no man, not even the most free thinking, would venture publicly to express. Yet it was received, first with a burst of astonishment at its novelty and audacity, and then with cries of approval and much cheering. I listened for some voice of dissent, but could hear none. When the address, which was certainly very eloquent, came to an end, there arose such a thunder of applause as our hearers have save after some favorite singer has just sung some well known air. It was a true and hearty cheer. Again and again the bravos were renewed, and not until some little time had elapsed could the next business of the meeting be taken up."

This Mr. Karl Vogt can never see but one side of the anthropological problem. "Physiology," he says, "decides definitely and categorically against individual immortality, as against any special existence of the soul."

Anything that will not come under Mr. Karl Vogt's chemical and microscopical tests, for him has no existence. He disposes of it with that ingenious and irresistible argument conveyed in a contemptuous *pooh-pooh*.

These anthropologists who ignore the great phenomena of Spiritualism may rant and rave through long volumes after the style of Mr. Karl Vogt, but they must end with blundering so long as they refuse to look at but one side of the shield. We who know that an honest and successful experience of five minutes with a good medium would upset, from summit to foundation, the whole of Mr. Vogt's theory, which in his ignorance he would call a science, but which is based upon a one-sided "physiology," can feel no emotion but one of gentle pity for the man who can thus dogmatize on the great question of a future life, and shut his eyes to the stupendous facts that modern Spiritualism has made common.

These German anthropologists, however, deserve well of Spiritualism, notwithstanding their unbelief; for they cannot take a step in the direction of truth, even though it be but on one side of a truth, without helping our cause, and preparing the way for its ultimate triumph. The Huxleys and the Vogts are our conditors in spite of their professed contempt for the central truth of our system. The wrath of man shall but praise and magnify it, even against his will. Like Balaam, he will ultimately be compelled to say: "How can I curse whom God doth not curse, or how can I defy whom the Lord doth not defy?"

Even if the facts of Spiritualism did not confute Mr. Karl Vogt, a purely scientific criticism might do so. This has been well shown by Professor Franck, whose examination of Vogt's dogmatism runs somewhat in this wise: According to Vogt, all is matter, or there is nothing but matter. But if all is matter, thought is also matter, or a product of matter—an accidental conglomeration, as Vogt says, of atoms in the brain. Each sphere of thought is, therefore, an accidental phenomenon; each lacks the character of logical necessity. Therefore, if two men think the same thoughts, it must be owing to the accidental sameness of the substance of their brains and the position of the atoms. Universal and necessary truths, that is, truths which each and every one has by necessity to recognize, there cannot be.

But if this is so, what right has the materialist to proclaim his idea of the world as the only true one? and what interest prompts him to attack opposite views? If he is consistent, he cannot do anything else than complain bitterly of fate or accident, by which, in the brains of others, atoms conglomerate in a manner so vastly different from that in his own brain.

The materialist reasons thus: "The most minute and thorough examination and observation of Nature which I have made, has not yet resulted in the discovery of a spirit, and there is consequently no spirit." But with the same right a man might say, I have never seen music with my eyes, and there is, therefore, no music.

All that natural science can rationally do is to confine itself to a relative negation, and to say: "With the means at my command, and with the researches I condescend to, I cannot discover a spirit." As soon as natural science oversteps this limit, and makes its negation absolute, it is pretentious, like Mr. Vogt; it has left its own legitimate sphere and enters another of which it knows nothing, and of which it has therefore nothing to say.

As Mr. Abbot of "The Index" well remarks:

"Until the vast mystery of death has been utterly unsealed, it is sciolism, not science, that steps briskly forward with negations incapable of proof."

The tendency of thought in the so-called scientific world, not only in Germany but in England and elsewhere, is to confound the fundamental truths of all religion with its fallacies and blunders; to tear away, with the mythical theologies, all those beliefs in God and immortality which have done so much to strengthen the falling heart and inspire the doubting mind in all ages of the world.

If it were not for the rising of that star in the East, modern Spiritualism, the prospects of mankind in respect to belief in immortality would be dismal indeed at this time. Not a moment before it was wanted by the great heart of humanity—wanted to meet and battle this growing skepticism that would rob itself in the garb of science—has this new *elixir* from the spirit-world—now and yet old and continuous as humanity itself—come to shed its tender radiance on souls that would otherwise be lost in the very darkness of the shadow of death.

Let Spiritualists prize the inestimable boon which they possess; and let them do what they can to give potency and extension to the consoling truth which an arrogant, half-way and partial "science" would ignore and deride.

### Free Speaking from a Woman.

The Advertiser joins Tray, Blanche and Sweetheart, in their chorus against Mrs. Woodhull for her lecture on the marriage question. "It is not unaccountable," says the Advertiser, "although shocking enough, that women who have led such a life as Mr. Tilton tells us Mrs. Woodhull has led should come before the world as advocates of public measures promising to give them absolute and invest them with dignity."

Here is an insinuation on the part of the Advertiser, for which it well knows there is no ground in anything that Mr. Tilton has written. It well knows that, whatever Mrs. Woodhull's abstract views may be in regard to the relations of the sexes, the whole intent of Mr. Tilton's narrative and of his own avowed belief is to repudiate the very supposition conveyed in the above insinuation.

But Mrs. Woodhull is on the unpopular side, and the Advertiser on the popular; and therefore to malign her character, and insinuate that she is an impure woman, is an admirable stroke of that easy policy which believes that the end justifies the means. The same weapons will of course be employed against Mr. Tilton; for there are a plenty of men connected with the press who cannot rise to a conception of a man's sacrificing his own temporary popularity except from gross and infamous motives. The war is already opened on Mr. Tilton; and all the enmity of hate and slander is in active operation against him. He has dared to avow his belief in the honor and honesty of Mrs. Woodhull—a woman who dares to question the absolute morality of the sacred institution of marriage—and so let us transfix the reputations of both of them with a brutal sneer the meaning of which may not be doubted.

The sum and substance of Mrs. Woodhull's views on the marriage question are contained in the Advertiser's own statement of them as follows: "All that was good and commendable in the present state of marriage would continue to exist if all marriage laws were repealed to-morrow. Marriage is a natural relation independent of human laws," etc.

In all this, Mrs. Woodhull does not mean that there shall be no laws regulating the interests of offspring. She simply means that the deceptions, the hypocrisies, the merely mercenary unions, the domestic bells, the stupendous social evil, sustained chiefly by married men, and the incalculable train of abuses which she traces back to the present interference of the law in fixing and perpetuating the sexual relations, under the name of marriage, a name often without a reality—that all these evils would be abated but for this attempt of the law to regulate mysteries which belong to the province of Nature and physiology.

However mistaken Mrs. Woodhull may be in her notions on this subject, and we do not profess to agree with them all, no one can doubt her earnestness and sincerity, or deny that the question is one that is open to a purely scientific discussion. When such women as Mrs. Stanton, Mrs. Davis, and hundreds of others, earnest, intelligent, high-minded women, are taking views not unlike those of Mrs. Woodhull, on this same question, it is idle to say that the signs of the times do not point to a thorough overhauling of many social as well as religious institutions. Anthropology is getting to be a science, and those persons are behind the times who do not see what it is touching in its onward sweep. The women we have named above, in its purity and intelligence, the equals if not the superiors of the wives and mothers of those men who are now sneering at Mrs. Woodhull because of her heroic championship of what she believes to be divine truth.

Every body with his eyes open must see that the woman question is to be the great question in this country for the rest of this century. Anthropological and physiological questions, connected with health, ante-natal influences, the proportion of men to women, the improvement of the race, the "social evil," the transmission of hereditary disease, are all being frankly and fearlessly discussed; and, as we believe all truth is God's truth, we have no fear but that good must come from the discussion. When the Advertiser says that Mrs. Woodhull's doctrine "would destroy the foundations of social order and happiness," it merely begs the very question under consideration. The attempt to put down inquiry into these great questions of the day by fouling the character of the inquirer, and sneering at the audience that seeks light on the subject, is worthy of the spirit that used to light the fires of the Inquisition, and cry Massacre against all dissenters.

According to the New York World, some of the audience were disappointed at the "high moral ground" taken by Mrs. Woodhull in her lecture, and at "the limited license which her definition of free love would allow."

Nothing can be more unjust than the attempts of certain editors to vilify Mrs. Woodhull as the advocate of anything like promiscuity or impurity in the sexual relations. It is because her ideal is so high, that coarse imaginations willfully misinterpret her meaning in the much-abused phrase "free love." In very truth there can be no love but free love. Compulsory love, or love that is the forced result of a merely legal form, or of a cold sense of legal obligation, is not love. To call it love is obviously to misuse the word.

All that Mrs. Woodhull would contend for, as we gather from her brave and eloquent address, is to exempt men and women from continuing the marriage relation when the ends for which marriage is plainly intended, under natural and divine laws, are thwarted and prevented, whether by physical, physiological or other antagonisms.

We do not accord our assent to all the views advanced by Mrs. Woodhull on the subject of

marriage. We believe in the institution. We would fence it round with all proper safeguards; but that there is much wholesome truth in Mrs. W.'s fearless talk no person who thinks for himself can deny. Some of her utterances at Steinway Hall showed much of the spirit and intrepidity of that Demosthenes she is ridiculed as claiming for one of her monitors. Few living men could have borne themselves more gallantly than she. See a synopsis of her remarks in another part of this paper.

If Mrs. Woodhull means by free love freedom to indulge in the fickleness and capriciousness of mere lust—freedom to subordinate the higher affections to a merely animal propensity, awakened, perhaps, by accident, or incited by stimulating food, by wine, or by impure associations—then we repudiate her opinions so far as they would encourage any such license. If she means that parties may live together in sexual intimacy, and one or both may all the while be free to keep up other similar intimacies, then we think there is a pernicious error in her notions, that deserves the condemnation of all who would establish between the sexes those righteous physiological conditions which are essential to the physical and moral well-being of possible progeny and of the parties themselves.

In any such freedom as this we have no faith, for the simple reason that it must be destructive to all love, and exalt the lower at the expense of the higher nature. We believe that the laws of physiology are the laws of morality, and that the two cannot be disjoined without damage, physical and moral, to all the parties concerned, both the guilty principals, and the innocent offspring.

We would purify the marriage relations so far as to put an end, if possible, to all prostitutions, whether legalized by marriage forms or not; but this cannot be done by removing all bars to the merely sexual impulse, or by making venial a beastly promiscuity born of the very depravity or coarseness that makes prostitution possible.

Taken in their true and liberal sense, and in connection with all that she says upon the subject, we believe that the utterances of Mrs. Woodhull on the marriage question are in harmony with this view, and are so meant to be. But her expressions are so bold and bold at times, when she is contending for what seems to her a great and sacred principle, that they startle by their audacity, and are liable to the misconstruction of those who do not comprehend all the significance of her doctrine—all the phases without which it is not complete. Her theory should be interpreted in its concrete wholeness, and not by detached and fragmentary expressions.

Christ once said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Taken literally this passage is not only absurd, but false on the face of it. It was simply an extreme way of stating this great truth: "Give up everything, rather than not stand by the truth, rather than not be loyal to your convictions—do this and you will not lack compensation." That is all that Christ meant to say; but in the fervor of his utterance, and the fullness of his oriental imagery, he spoke as he did.

And so when Mrs. Woodhull would assert the great principle of woman's ownership of herself, and her independence of all sexual obligations except those which are sanctified by genuine love, she indulges in a form of expression quite as extreme as that we have quoted from the New Testament. A perverse imagination may give to her garbled words a construction wholly foreign to her nature. But taken in connection with the rest of her speech, their meaning cannot be doubted.

At any rate we think we have made our own position sufficiently plain and distinct in regard to the important questions raised in the address at Steinway Hall. We are not, however, of those who would charge moral depravity on persons who may entertain supposed intellectual errors, whether social or religious. It takes the little Popes of the daily press to hurl these mimic thunders. We do not believe they can frighten or harm a woman so terribly in earnest as Mrs. Woodhull.

That she is as much opposed as any of her assailants can be to all impurity—that the very exaltation of her reverence for a true marriage has led to the expressions which have been so misconstrued by the heedless and the hostile—is evident from her own assertions in passages like the following:

"I believe prominently to be anarchy and the very antithesis of that for which I aspire. I know that there are degrees of love and lust, from the lowest to the highest. But I believe the highest sexual relations are those which are monogamic, and that those are high and spiritual in proportion as they are pure. But I protest, and I believe every woman who has purity in her soul protests against all laws that would compel her to maintain relations with a man for whom she has no regard. I honor that purity of life which comes from the heart, while I pity the man or woman who is pure simply because the law compels it. If to hold and practice such doctrines as these is to be a free lover, then I am a free lover."

Again she says, in reference to laxity in the sexual relations:

"To us there is nothing more revolting in Nature than such a condition of impurity. What we would do, and with all our might, is, to bring the attention of the world—and especially of women—to the realities of marriage, that no relation is presupposed should ever be entered upon except after the maturest deliberation and the acquisition of the perfect knowledge that God will bless the nuptials and approve the union. Of what necessity would laws then be to compel people to live together?"

DEATH OF AN EDITOR.—Joseph E. Hood, one of the editors of the Rocky Mountain News, and fifteen years connected with the Springfield Republican, died at Denver, Col., Nov. 23d. Mr. Hood was a native of Amesbury, Mass., a practical printer for many years, although for a time he studied theology at the Andover Hill; but, being too liberal in his views, instead of a minister, he became an editor. Ben Shillaber, himself and Mr. Hood were compositors together in the same printing-office for many years, and from the case we naturally gravitated to the editorial sanctum. Mr. H. was the life of the Springfield Republican, during his connection with it, and was fully appreciated by its publishers. In the departure of Mr. Hood the West has lost one of its finest literary minds.

### Rescued by the Aid of Spirits.

Mr. A. E. Newton has a very interesting article in another column, in relation to Mr. Everts, of the exploring expedition in the Rocky Mountains, who got lost in the Yellowstone and wandered among the Mountains for over thirty days, and would have perished, as he says, had not the spirits directed his course toward those who were searching for him.

### Woman Suffrage.

Nov. 24th the court house at Bordentown, N. J., was crowded with those desiring to listen to the words of Mrs. V. C. Woodhull, the celebrated advocate of woman's equality before the law, notwithstanding the place is represented as being remarkably conservative. On the 10th, Mrs. Woodhull addressed a large and enthusiastic audience on the same subject at Institute Hall, Philadelphia, Pa.

In recent numbers of Woodhull & Clapin's Weekly she has also embodied her advice to the women of America, in sentences redolent of a determined purpose. On the matter of immediate action for the securing of the franchise for women, she makes the following statement of the case:

"We desire the immediate enfranchisement of women. We believe them to be as well fitted to make good use of the ballot to-day as men are, and much better than a large class of our present male citizens. We presume you equally with us, are desirous of the franchise for the next President; but have you considered the probabilities of being able to do so? Of one thing you must be well aware: that if you rely upon a Sixteenth Amendment, you will not get it in time. If Congress was even to propose a new Amendment, no one can be insane enough to suppose that the Legislature of the States would ratify it. You all know they would reject it. If women were permitted to join in the test, we would not complain; but to exclude those who are directly interested from all participation in deciding it, has been, is, and will be, to suffer defeat."

If you turn to the other alternative of amending your State constitutions, the prospect is still worse. None of you can name a State upon which you can rely to vote an Amendment to its constitution. If States like Nebraska and Minnesota, where the men would be most likely to do everything to induce women to become residents, were to amend their constitutions, what can you expect of States in which women predominate as to numerical strength, even if you could force the proposition through its Legislature?

Now consider, for a moment, the very different position of claiming the right under the Constitution as it is. The argument is clearly cogent and unmistakable. The Constitution has forever settled the question as to women being citizens. The Supreme Court of the United States has decided that to be a citizen is to be entitled to equal civil and political privileges; the right to vote is a political privilege, and the Constitution forbids the State from denying or abridging it; this constructive and logical conclusion of the best legal minds both in and out of Congress, as well as decisions in the United States Courts; but not yet in the Supreme Court of the United States, and it is probable that it may require two or three years to reach a case in point in that court.

Now, these facts, is not your course plain? We unhesitatingly declare that if the entire suffrage movement will combine its whole strength in urging this matter upon Congress the coming winter, it will pass an act declaratory of this interpretation of the Constitution, which would forever dispose of the whole case and relieve us of the tedious and vexatious delays that must inevitably meet us by any other course. You cannot imagine that a hundred legal minds, equal to any other hundred that could be named, can be mistaken about this matter. It is impossible that it should be so. Listen to them, then, and turn to their support, and our word for it, you will soon be convinced that those who cry out, "It is a farce," are really unfavorable to immediate suffrage for women.

Congress is about to assemble; it has the power to compel the States to admit you to suffrage; it remains with you to say whether you will have it or not. A decision of the Supreme Court of the United States, that you shall have the right to vote by virtue of being male citizens, but that the right is in abeyance until legislation makes it active, and says it is the sphere of Congress to make such laws as are required to bring the right into full and free exercise. Indeed, the Amendment itself provides that Congress shall have the power to enforce the provisions of this Amendment by appropriate legislation. Now, if this Amendment has conferred citizenship on women, what more appropriate legislation than to give action and vitality to its rights?

Every man and every woman, then, should at once sign the petition, and obtain the names of all neighbors, to the following petition, and send the same to Mrs. Josephine S. Griffing, 231 North Capitol street, Washington, D. C.:

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled: We, the undersigned, believing that since women are citizens of the United States under the provisions of the Fourteenth Amendment to the Constitution, they should be permitted to exercise the citizen's right to vote, which is also acknowledged to be a right of citizens, and never to be subject to be regulated and established, and never to be established or prohibited, respectfully petition your honorable bodies to enact such laws as shall in your wisdom be necessary to render them the exercise of the elective franchise, subject only to such rules and regulations as men. And your petitioners will ever pray."

Copies of the above petition are in circulation in Boston. Those desiring to affix their names to this appeal will find an opportunity by calling at the office of the Banner of Light.

### "Freelight."

We have received the first number (dated Nov. 1871) of "Freelight," a monthly magazine, published in London, by James Burns, 15 Southampton Row, W. C. "Freelight," we are told, will "advocate the great doctrine of Universal Providence, thereby opposing the imperfect views of old theology, of obsolete Deism, and, most assuredly, of atheistic dogmas." A theistic Pantheism (if the expression is not contradictory) seems to be the prevailing tone; but "Freelight" is open to the discussion of all shades of opinion. The editor is neither a Spiritualist nor a Materialist. One of his contributors, Mr. W. Maccoill, author of "Elements of Individualism," compliments what he calls "Spiritism" as "idiotic." He also speaks of Henry Ward Beecher's "flashy and flimsy sermons to a fashionable New York audience," as being incomparably more atheistic than the harangues of secularist lecturers. Mr. Maccoill appears to be a Maccoillan, and to have an ill word for all but the individual W. M. This is "individualism," we suppose.

There is a contribution by Moncure D. Conway, "This Our Day," very good; an admirable discourse by the Rev. J. P. Hoppes, also one of rare excellence by the Rev. O. Vaysey; articles on Swedenborg, Vital Dynamics, True Universalism, The Broad Church, The Universe of Opinion, Reminiscences of Thackeray, &c., and several poems give a pleasant variety to the number.

We are promised in the December number an article on Spiritualism by Mr. James Burns, who is well qualified to treat the subject intelligently and liberally. The articles in "Freelight" are brief and for the most part pithy and readable; and we hope this new organ of free thought will find not a few subscribers in the United States. It makes a very neat appearance, and is published at the low price of one shilling a number. Orders will be forwarded from this office; or they may be addressed directly to the London publisher.

### The Mediumship of Mrs. J. H. Conant.

E. D. Babbitt, Esq., of Chicago, in a recent number of the Religio-Philosophical Journal, while describing spiritual matters in Boston, (where he is at present visiting), pays this tribute to our public Free Circle and its medium:

"I was much interested in attending the Banner of Light Free Circle. If Mrs. Conant is not under influence of spirits, then she must be the most remarkable woman that ever lived. For a pale, feeble woman to answer so many profound and intricate questions and personate so many characters as of her own personal skill, must at once strike her as the greatest actor and most versatile thinker of the age."

### The New Republic.

Sunday afternoon, Nov. 26th, Music Hall, Boston, was crowded by an earnest and intelligent audience, to hear Miss Lizzie Doten, the well-known poet, authoress and lecturer, treat the above theme. Commending her remarks by reading a poem entitled "The Better Day," she proceeded to say that whoever had watched carefully the operation of natural law, and the revelation of truth in human history, was impressed more and more deeply with the fact that the kingdom of God was not in word but in power; that there was a law being in exercise in Nature, everywhere, which was silent but irresistible, and whose successful carrying out, man, with all his boasted intelligence, had nothing to do; for too often the great mass of conservative society would be found unavailingly arrayed against it.

The purpose of this law was to develop spirit to its highest form, and its name was Progress. Its action could be traced in the material universe; the earth was more spiritualized than it was six thousand years ago, and her struggles and upheavals and stormy trials, as portrayed by geology, had been but the pathway to her perfection. And the same law was working among the human race, to elevate the spirit of man. Whoever attempted to stand in the way of this law of progress would inevitably fall; the wise man, therefore, was he who worked with and for it.

She thought Darwin had omitted, in his theory concerning the origin of man, an important link in the chain, without which the monkey would have always remained a monkey—and that was the addition of a new element. And in all the eras of change and disturbance of the old system of things in order to bring in a more perfected state, this addition of a new element had been the chosen instrument by which the work was accomplished. The powers which tended to the development of the soul of man came from a world of causes invisible to us, but known and understood by those who, having passed the bounds of mortality, are existing in that world. The electrical condition of our atmosphere—which was the result of years of development, from the first stages when the earth was unfitted for the abode of man—was producing a wonderful activity in the world to-day, and opening the way for changes, and the development of new elements (latent in humanity and waiting their time for action), which were to revolutionize our ideas concerning our political, religious and social relations. Woman suffrage was the new element which was to be added to our present political system. She referred to the example of our government in the past, which had to the oppressed nations of Europe been like the symbol of the ancient Waldensian church, a single candle shining in the darkness; spoke of the martyrs who had given their lives for liberty in other countries, and the glorious example furnished by a female, Madame Roland, during the French Revolution, (from whose defence, previous to her execution by the Jacobins, she made extracts). Referring to the signs of political uneasiness to be observed in our day all over Europe, she said changes were coming to us too, the natural result of which was to open the vision of the masses till the popular religion was seen to be a sham and a lie, and the social system to be a conglomeration of arbitrariness and depravity. As for our political system, there was no word in the English language capable of conveying the depth of decadence into which it had fallen. If Washington was to be judged by the law applied to Sodom—i. e. saved if ten honest politicians should be found therein—its doom would be sealed!

But amid all this corruption the inevitable law of progress was speaking, and the life which was in the common people would assuredly respond to its developing power. The new element was ready, and the conditions (for which it must wait) were almost ready to receive it. Female suffrage—that new element—was not a matter of choice—it was one of the eternal facts of an unending law. The law of progress needed better sons and daughters for humanity, and these could be only obtained by giving the mother her rights. The argument that woman was not properly educated to have the ballot, would not apply; for she would compare favorably in that matter with the majority of the male voters. The negroes had been freed and enfranchised—the next step was to be the enfranchisement of women. As examples of statesmanship she quoted Madame Roland among others in the past, and in the present reverted to the fearless bravery of Anna Dickinson, Mary A. Livermore, Julia Ward Howe, Lucy Stone and others. She then read several extracts from some of the writings and speeches of Mrs. Victoria C. Woodhull, of New York, (which have been heretofore published in the Banner of Light) and declared them to be the utterances of an elevated mind and a noble woman—a woman baptized with the fire of the times—a woman able to defend her own cause. While not advising people to accept all she holds, she urged them to give Mrs. Woodhull a hearing, and judge for themselves as to the propriety of the views enunciated by her, instead of blindly prejudging and condemning her, as did the press of New York. She also paid a high compliment to the independence of Theodore Tilton in introducing Mrs. Woodhull to the audience at her late lecture in Steinway Hall, and declared the only hope for the salvation of our nation to be woman's purifying influence in its every department.

She closed her eloquent and frequently applauded address with a prophetic vision of the coming glory of the "New Republic," and a fine inspirational poem.

### Robert Dale Owen's New Work.

"The Debatable Land between this World and the Next," will be issued by the time this number of the Banner reaches its destination. We shall endeavor, in a future issue, to present an extended notice of the same. Those familiar with the clearness and perspicuity of language, as well as depth of research, which characterize the labors of Mr. Owen in the field of literature, as evinced in his "Footfalls on the Boundary of Another World," &c., will not fail to give this new link in the chain of evidence a close examination. The volume is divided into six books, (subdivided into chapters), bearing titles suggestive of the matter treated; the communication of religious knowledge to man, the characteristics of the phenomena, physical manifestations, and identity of spirits are among the subjects of interest considered. Book V. is headed "The Crowning Proof of Immortality," and Book VI. "Spiritual Gifts of the First Century Appearing in our Times." The prefatory address to the Protestant clergy demands a careful reading by all. In this book the author strives, by argument, narrative, and other means, to "afford conclusive proof, aside from historical evidence, of immortality." We are certain that every one reading it, who is of a liberal turn of thought, will agree with us that he has most assuredly succeeded. The work is also one which every skeptic should thoroughly analyze.

Emma Hardinge's second lecture of the season at Music Hall, Boston, will appear in our next issue.



## Henry Ward Beecher on Science and Theology.

Sunday, Nov. 20th, Mr. Beecher's morning discourse was on "Science and Theology." His text was taken from Tim. iii. 15-17. The end, he said, is more valuable than the means; the house is more valuable than the tools by which the house is built. The Bible itself is valuable; but in so far as it accomplishes good, it is of transcendent value. The adoration of the church and of the Bible are both idolatrous; but if I am obliged to choose between a book—a record—and a living church made up of living men interpreting God's providence, I should say, Give me the church by all means. In the past, the Bible has not been free from controversy and assault; but the actual experience of the hearts of men has shown that the Bible is not a book to be thrown away, but a book to be used. The assaults are stronger, better aimed, more vital, and more in alliance with scientific inquiry, armed with an arsenal never brought to bear before; but the preponderance of evidence still remains with the Bible. Nevertheless, the campaign is going to another Waterloo. The ground, to some, seems falling away from the word of God. The undermining of science seems to them likely to destroy its foundation. But the all-important instrument for this destruction is lacking. Within the sphere of science comes the origin of man, the facts of mental and of moral philosophy, the mysteries of moral and spiritual intuition; light it does not hold within its arms the one great element of moral consciousness. The atmosphere of doubt exists in many ways; but that it is acting powerfully and precipitously, few can doubt. As little conversant with the terms, the word or humanity, who does not know that over religion there hangs to-day an amount of doubt and uneasiness which may not be computed? While the question, "Is there a God?"—the question which has been the great controversy of ages—is thundering round about us, they that believe in it, instead of fortifying themselves against a common enemy, are virtually knocking down their own bulwarks by disputes about the meanest elements of theological geometry.

A state of doubt is as fatal in its practical consequence as a state of unbelief. Both paralyze. If you attempt by the Bible to establish a perfect scheme of moral philosophy or of intellectual reason, you will fail. It is not sufficient for that. The word of God draws the line between duty on the one side and wrong on the other—between lust and virtue, ambition and right, a man might as well go to Webster's Dictionary to find out how Morar's Requiem sounds, as to endeavor to find advice as to the petty governments of a church in the elucidation of abounding mystery in the Bible. Although my whole life has been spent in the study of the Scriptures, I am not competent to investigate them; but I am able to know what is best for the true manhood, to know that love everywhere is better than hatred—and so are you. The Bible fashions character. The devotes who, seeing the mischief of doubt, refuse to doubt anything, and, not content with denying themselves, though they deny to everybody else, they say: "You have got to take the Bible literally; you must read it just as it is." What nonsense! Such a proceeding may be safe to men who are not in danger any way, but for those who do not want to be led by the nose, it is dangerous. You make skeptics of such men—set their pride against belief. The Bible is full of facts, and they must give way. It is said, "In six days God created the earth." The rocks told a different story; they say it took thousands of years. Theologians grow wrathful and gave the lie to Nature. But to-day the rocks have proved their story, and we know that a day is a season. We take these days for gigantic periods, and geology and theology agree. The rocks have not changed, but the interpretation of Genesis has. I don't say to young men, "Leave science alone; but I say, 'Do not hurry.' I say, 'Do not read, but study.' The spiritual force of the Bible gains in every generation. So I say to scientists, 'Study up the knowledge of man, his adaptability to social life. Join hands with the philosopher, the mechanician, the spiritualist, and license demonstration herself to every nation.' No one knows anything about the Bible unless it is to him the same as a medicine book at actual sickness. The meditating power of the Bible is therefore its life.

## A Pleasant Reunion.

On Thursday evening, Nov. 24th, 1871, the friends of Mr. John and Mrs. Mary M. Hardy, to the number of some seventy persons, celebrated the sixth anniversary of the control of the spirit-band of Mrs. Hardy, by a social gathering at the residence of the medium, 125 West Concord street, Boston. At an early hour the guests began to arrive, and many fine floral offerings were brought to decorate the parlors. At a little after 8 o'clock, the exercises were inaugurated by an original song from Mr. Crabtree; Mr. Hardy then made a brief introductory address, setting forth the object of the meeting to be an acknowledgment of the services of the spirits, who had been of such aid and comfort to himself and lady.

Mrs. Mary M. Hardy was then controlled by various members of the band in honor of whom the festival was held, and much good advice, interspersed with thanks for being so pointedly remembered, followed from the invisibles. Miss Clements sang, after which Mr. R. Holmes, in behalf of some of the friends attending, presented to Mr. Hardy an elegant gold vest chain, for which he returned thanks in an appropriate manner. Dr. Samuel Grover read an original poem and made some remarks on the lessons of the occasion, being followed by Geo. A. Bacon, John Wetherbee, Wm. White, Jennie Collins, Judge Ladd, David Wilder, songs by Miss Clements, and a word from Mrs. Hardy, thanking the friends for their presence and kindness.

A fine collation was next in order, after which further remarks were made by Moses A. Dow, Dr. Dillingham, A. Badger, Mr. Wentworth, W. A. Dunklee, and others. The meeting then dispersed, with many kind wishes for the host and hostess, and many God-speeds to the lady-medium, whose work in the past has been so productive of good, and whose labors promise so much in the future.

## The National Woman's Suffrage Association.

A committee to argue woman's suffrage before the Pennsylvania Legislature was appointed at the session of this Association, Nov. 21 and 22, at Philadelphia. Lucy Stone was elected President, with Vice-presidents from every State represented, including Messrs. Higginson and Garrison. Julia Ward Howe was appointed chairman of the Executive Committee. Many addresses were delivered, the audience was large and much enthusiasm manifested.

## R. D. Owen's New Book.

The publication of Robert Dale Owen's new book, "The Debatable Land between this World and the Next," was postponed until Nov. 30th, in order to issue it in London and New York the same day. The advance orders are many thousands. Trubner & Co., publish the English, and Carleton & Co. the American editions.

## Which is Right?

Rev. Mr. Murray, in his Park-street discourse last Sunday, said "Religion was nothing without Jesus." Rev. Ed. C. Towne, preaching before the Parker Fraternity the same time, said "Jesus was nothing without religion." Which of these reverend gentlemen is right?

## Music Hall Free Spiritual Meetings.

Dr. F. L. H. Willis, of New York, will speak Sunday afternoon, Dec. 3. Dr. Willis has not lectured in Boston since his visit to Europe two years ago.

## Aid for the Chicago Spiritual Papers.

Previously recorded. \$153.25  
J. B. Dunton, Waverley, N. Y. 1.50  
John Jordan, Astor, Mich. 1.50  
For W. A. Wood, Haverhill, Mass. 1.00  
M. I. Everett, Bath, N. H. 2.00  
\$158.25

## ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.  
First page: "Mediums and Mediumship," Part II, by Thomas R. Hazard. Second: "Remarkable Narrative—A Lost Traveler Rescued by a Spirit-Guide," by A. E. Newton. Third: "The Twin Retic of Barabaris," by How Came Joshua to be Called Jesus Christ? by Frederick Robinson. Fourth: "New Hampshire—Quarterly Convention of Spiritualists," Poem—"Ben Fisher," List of New Subscribers. Fifth: "Our Banner," by W. Brunton. Sixth: "To the World," by James Madison Allen; Poem—"Scatter the Seeds of the Beautiful," Banner Correspondence. Fourth and Fifth: The usual editorials, movements of speakers, etc. Sixth: Message Department; obituaries. Seventh: Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase, etc.; "Mrs. Woodhull at Stearnway Hall."

"Western Locals" next week. The great pressure upon our columns of late has obliged us to leave out much matter that we would be pleased to publish.

A. J. Davis's new book, "The Temple," is having a rapid sale. Thousands more will buy it.

We publish in this week's issue of the Banner, the second part of Thomas R. Hazard's essay on "Mediums and Mediumship." Two more parts follow. The reader's attention is particularly called to this portion of the article, for its practical suggestions should be followed by both mediums and visitors.

Mrs. Laura Hastings Hatch's new song and chorus, just issued by G. D. Russell & Co.—"Dreams of the Sea"—was sung last Sunday afternoon in Music Hall, and received the favor of a hearty applause from the audience.

"LOOKING BEYOND," by J. O. Barrett, carries with it a world of comfort, consolation and satisfaction.

We acknowledge the receipt of \$5.00 from A. C. Weston Highlands, for the Western sufferers by the late fire.

"THE VITAL MAGNETIC CURE" is selling well, and gives satisfaction. It is a work that will not lose its interest in an age.

In the Legislature of Washington Territory the bill to politically enfranchise the women within its territorial jurisdiction was defeated by a small majority, Nov. 14th. It was a good beginning, and another year will secure a complete triumph.

And now Catherine E. Beecher has issued a "counterblast" against woman suffrage, entitled: "Woman's Profession as Mother and Educator," and it is published by Geo. Maclean, Philadelphia and Boston.

The notice of a Spiritualist meeting, to be held in Windsor, Eaton Co., Mich., the 8th Saturday and Sunday of December, came to hand too late for insertion in our last issue.

Josh Billings knows lots "of folks who are plous list because they was born so. They kaut tell when they got religion, and if they should lose it they would n't know it."

The Portland Transcript says Ben. Shillaber's "lecture is a complete departure from the old conventional style, and abounds in genial satire and funny illustrations." Good for Ben.

THE INDIAN BOUNTY FRAUDS.—The investigation of the alleged fraudulent payment of bounties and pensions to the Indian homeguard regiments, in which Judge Wright, of Indiana, was concerned, is proceeding at the Interior Department, and is disclosing facts anything but pleasant and agreeable to the officials implicated.

Rev. J. Vila Blake has resigned the pastorate of the Parker Fraternity of this city.

"A MERE COINCIDENCE"—Mr. Charles Berry, a musician in Augusta, Maine, played at a ball at Kendall's Mills on Monday, Nov. 20th, and after the ball retired to rest as usual, but was restless and unable to sleep, and a sensation of dread of something wrong took hold of his mind. He strove to shake it off, and courted sleep in vain. So strong did his uneasiness become, that he at length arose and took the first train for Augusta, and immediately went to his home, where he found his wife and little son of four years of age both nearly suffocated from coal gas. It was a long time before they could be revived. Had he been absent an hour longer they would doubtless have both been dead. Of course the sneers of Spiritualism will pronounce a case like this "a mere coincidence;" but it requires more credulity to believe in such coincidences than to admit the spiritual hypothesis.

FRANCIS.  
Through the land the voice of peace  
Shines sweet and hopeful song,  
Which forever shall increase,  
Choking down the discord, wrong.  
Love from man to God he sings;  
Love from man to brother man;  
Love to all the living things,  
In God's great and glorious plan!

The Michigan State Register, published at South Jackson, contains the following account in regard to its recent loss by fire: "On the 9th of Oct. we announced the entire destruction of our steam printing establishment and residence by fire; but thanks to the kindness of two firms (manufacturers of printing materials), we are enabled to resume our publishing business in all its branches, at once. We trust our friends will not forget us in this the time of our greatest need, and we confidently ask for a share of their patronage."

"VERY LIKE A WHALE!"—At high water, on Saturday morning, Nov. 25th, the body of a whale came ashore at Point Shirley, near the entrance to the Gut from Broad Sound. Whereupon our worthy contemporary, the Evening Transcript, filled perhaps with jealousy at the capers of New York over the Russian prince, chafing under the delay of the Boston city government's committee to visit Alexis and invite him to come to "the Hub," and anxious to show that Boston can have something for an excitement, declared on its bulletin board: "Alexis to be exhibited at Gotham! A whale in Boston Harbor!" which might have been supplemented with "On exhibition at Litchfield's Wharf."

Messrs. William White & Co. publish another of Andrew Jackson Davis's books, "Mental Disorders," which contains descriptions of diseases of the brain and nerves, with directions for their treatment and cure. It has a highly allegorical frontispiece, and is prefaced with a description of the "Temple of Akropanamade."—Boston Post.

Mr. L. S. Richards gave his closing lecture on the sciences in Quincy, Mass., last Monday. The Patriot says:

"These lectures have been listened to with pleasure and increased interest by a very attentive audience, who are indebted to Mr. Richards for a few pleasant and well spent evenings. We think if our children could have more lectures, on some interesting subject that could be explained and illustrated, it would not only be of great advantage to them now, but some good seed might be sown from which a rich harvest might be reaped in the future."

## A. J. DAVIS'S NEW BOOK.

Issued last week from the press of William White & Co., entitled "The Temple," treats of Diseases of the Brain and Nerves, developing the origin and philosophy of Mania, Insanity and Crime, with full directions and prescriptions for their treatment and cure. The book contains 400 pages, is beautifully printed and bound, with an original frontispiece, illustrative of "Mother Nature casting devils out of her children." Price, cloth edition, \$1.50, postage 20 cents; paper edition, (frontispiece omitted), \$1.00, postage 10 cents. Address the publishers, WM. WHITE & CO., No. 158 Washington street, Boston, Mass., or their New York Agents, the AMERICAN NEWS COMPANY, No. 110 Nassau street, New York.

## Spiritualist Lectures and Lecturers.

MEXICAN IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the Spiritual Philosophy commenced on Monday evening, Nov. 20th, at 7 o'clock, and will be continued every Sunday, at 2 o'clock, (except Dec. 3 and 10, when it will be at 7 o'clock). The series is composed of five lectures, each of which will be given by a different lecturer, among whom are Miss Jennie Jones, Thomas Bates, Foster, Mrs. Cora L. V. Tappan, Mrs. Nellie J. T. Brigham, Prof. Wm. Brewster, and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

RIOT HALL.—The Children's Progressive Lyceum meets at 104 A. M. Helio-Philosophical Club (conference) at 7 P. M.

John A. Andrew Hall, corner of Chauncy and Kutz streets. Test circle at 104 A. M. Mrs. Mary Carline, medium. Lecture and answering questions at 2 P. M. and 7 P. M., by Mrs. S. A. Floyd.

Temple Hall.—The Boston-street Spiritualist Association meets regularly at this place (No. 15, up stairs). Circle morning and afternoon; evening, lecture.

DORCHESTER.—Riot Hall.—On Sunday morning, Nov. 26th, a fully attended session of the Children's Lyceum took place at this hall—exercises consisting of the regular order. The interest in the school seems to be on the increase.

Great efforts are being made by the officers of this organization to add to its usefulness. Dancing schools for children and adults—the first on Wednesday afternoon of each week, the second on Friday evenings, under the direction of Miss E. L. Merrill—are being carried on for the pecuniary aid and social benefit of the Lyceum, although children and adults not members are admitted. The course of lessons in both schools is at present about half through. At the conclusion of the children's school, an exhibition of their proficiency is to be given—one of the features of which will be a moral dance in which twenty-four children will participate. Particulars hereafter.

John A. Andrew Hall.—Mrs. Mary A. Carline gave an interesting séance at this hall, Sunday morning, Nov. 26th. In the afternoon Mrs. Sarah A. Floyd gave a finely attended séance. She lectured by the evening—her remarks being in answer to the objection to the Spiritual Philosophy urged by a Methodist clergyman.

CHARLESTOWN.—Evening Star Hall.—This conference at this hall, Sunday evening, Nov. 26th, was largely participated in by the Spiritualists of this city. Mr. James recited a poem, Miss Blanche Foster sang, and remarks were offered by Dr. A. H. Richardson and others.

The social automobile, carried on under the same direction (E. D. Marsh), at Union Hall, each Tuesday evening, continue to be highly successful.

CHILMARK.—Granite Hall.—Horace Beaver, Esq., lectured at this hall, to a good audience, Sunday evening, Nov. 26th.

EAST ANDOVER.—Phenix Hall.—Lilla H. Shaw reports: "On Sunday, Nov. 26th, the session commenced exactly at 1:30 P. M. The song and Silver-Chain recitation were taken from the 'Spiritual Harp.' The regular order of exercises were performed, and the following recitations given: Harry Fish, Ellen Grace, Minnie Lowell, Oliver Holbrook, Cora Deal, Mrs. Vilming, Ira Lowell. Song by the Duell sisters. Also a song by Guardian, Annie P. Shaw, and Edward Brown. Brainard Cushing, Leader of Star Group, considered the articles of faith of the Episcopal Methodists, and gave a short history of the founding of the society. It was voted, as the subject was such an interesting one, and so many wished to offer their thoughts, that the same be again considered in a fortnight. The conductor announced some change in time of recitations, which were made at the officers' meeting on Saturday evening. The grand and target march now took place. The closing song was from the Manual."

## Movements of Lecturers and Mediums.

Prof. William Denton spoke in Quinebaug Hall, Putnam, Conn., on Friday evening, Nov. 23d. The house was crowded, notwithstanding the rain, and a fine brass band did the honors of the occasion. The Professor's subject was, "Who are Christians?" and his answer to the question astonished and electrified those who had previously given no thought to the matter, and strengthened liberal views in the minds of those who had.

Mrs. Emma Hardinge, owing to other arrangements, will not speak in Boston Theatre, Sunday evening, Dec. 3d, as previously announced. Her lecture is deferred for the present.

Mrs. A. P. Brown will lecture in Manchester, N. H., Dec. 17th and 24th.

Mr. Joseph D. Stiles will lecture in Old Union House, North Andover, Vt., Sunday, Dec. 3d, forenoon and afternoon.

D. W. Hull will speak in Providence, R. I., during December. He would be glad to make engagements to lecture in any evening during the week.

Prof. Denton spoke at Haverport, Mass., Sunday morning and afternoon, Nov. 26th, the largest Spiritualist audiences assembling which have been known in that locality. Fifty-three dollars were raised by two collections for the support of the meetings on that day.

The Professor also spoke at Springfield, Mass., Wednesday evening, Nov. 29th, after which he took his departure for the West.

Dr. H. P. Fairfield will speak in Newton Falls, O., the two last Sundays in December, and in Andover, N. J., the two last Sundays in December. He will like to make engagements for January, February and March. Address Andover, N. J., Providence, R. I., April, in the Western Correspondent of the Banner of Light, will speak at East Baginaw, Mich., during the month of December.

Mrs. Emma Hardinge will lecture during December at Milford, Mass., Middlebury, N. H., and Portland, Me.; during January, at Salem, Mass.; February, in Portland, Me.; and other Sabbath addresses, care Mr. Thos. Ranney, 251 Washington street, Boston, Mass. All engagements must be made near Boston or New York this season.

Oliver B. Stedman has been lecturing in Richmond, Ind., before the Lyceum Society of Spiritualists. He goes thence to his home in Detroit, Mich. He speaks in Burgis during February.

## Acknowledgments.

In acknowledging the receipt of funds sent to our care and forwarded by us to her, Mrs. Kimball writes as follows:

WM. WHITE & CO.—Yours of the 10th containing a check for \$17.75, is at hand. I am very grateful to you and to all others who have said by your generous deeds. "The children's Banner shall be sustained." The amount you sent will be much used for the Banner from this date. Accept the grateful thanks of Yours truly, Lou H. KIMBALL.

PRESENTATION.—One of those little episodes that serve to make life charming, occurred last Saturday evening, in Union Hall during Prof. J. W. Caldwell's lecture, or exhibition, in this place, and the hall was well filled. Just before instituting a change of the programme, the Professor was interrupted by Adj. W. H. Wade of Post No. 145, G. A. R., who walked upon the stage and in a very modest and appropriate manner presented the Professor with an elegant gold watch, chain and charms, in behalf of the Post, for his generosity and liberal contributions for the benefit of the organization, amounting to about one hundred dollars.

Prof. Caldwell was taken by surprise at this unexpected testimonial of regard and appreciation, coming as it did in such a public manner and with such lowly and unassuming friends, in a very feeling and touching manner, closing with the prediction that such spontaneous contributions of brotherly love and regard could not go long unrecruited.—Central Falls (R. I.) Weekly Visitor, Nov. 24.

## To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guarantee that we cannot use them without their permission. We cannot use them without their permission. We cannot use them without their permission.

O. B. BOWMANVILLE, ORE.—The letter you refer to has not been received at this office.

## Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 50 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 35 cts. a copy. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cts. THE CANTONER. Published in Baltimore. Price 5 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

## BUSINESS MATTERS.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York.

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## SPECIAL NOTICES.

BOYS' LITTLE DIAMOND. Boys' little dream, while they are boys, If they shall live till they are men, How many things will mar their joys, How much they'll meet to cause them pain. They little dream how cares will press, How anxieties will bring distress, How tramping on their dearest rights; They seldom dream they'll not buy "CLOTHES," And they do now at George FENNER'S, Corner of Beach and Washington street.

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Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Monday.

GEORGE P. ROWELL & CO., 10 PARK ROW, N. Y. PETTENHILL & CO., 37 PARK ROW. Are our authorized Advertising Agents in New York.

## MAGNETIC PAPER.

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NEW. AL. MOORE. Having resumed business as Clairvoyant and Healing Medium, would be happy to see her friends and the public at her residence, 416 E. 12th street, from 10 A. M. to 10 P. M. Access by steam—Saugus Branch. Home-cars pass the door. Dec. 9.—1w

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Sept. 23.—13w\*

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...and the fact that the *Journal* is a journal of the American Psychological Association, the largest and most prestigious of the psychological organizations in the United States, is a source of great pride for me. I am sure that the *Journal* will continue to be a valuable resource for the psychological community and for the general public.



# Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.  
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## SPIRITUALISM.

BRO. WARREN CHASE—I have been much pleased with your editorial notices, giving the reasons why it would not pay you to go to great distances to attend the annual American Spiritualist Convention. They are good, useful, social meetings, but have no well-defined object of sufficient importance to attract you forcibly to them; the subjects usually being of more importance to special persons than to the public generally, and are presented in such a desultory manner as to be of little value to the masses of the people. Such results must be expected—when a new religion is to be established—among people accustomed to the old religious ways. These old ways and schemes to benefit the people by which the old and the new are side by side, tend to educate the masses out of the old into the new, and must be encountered before the new can be securely established in the minds of the people. And Spiritualism is constantly mixed up in these eddies of thought or attempts at reform, and must be until a sufficient number of people are educated into the knowledge to combine to point into practical working order.

Spiritualists have decided that the cannot be done at present by any special plan of electing delegates to conventions, but by establishing old style colleges or schools. These at once are a matter of economy in postage, but have done a better service in the hands of their able advocates, in agitating thought and correcting old errors. The delegates of the Fifth National Convention, held at Rochester, N. Y., made a declaration of the religious principles of Spiritualism as they understood them. This contains our special and distinctive views and foundation principles—to be read and proclaimed as such by all people, and should not be classed with isolated resolutions. Three delegate American conventions have been held since that, without making any declarations that will be considered of great importance in history, as appears to you, and I think, to most Spiritualists. Right here arise two important questions: What ought to be done? And what are Spiritualists prepared to do?—to make conventions that will be of marked importance in this age? Our heavenly religion is declared. Shall we not declare the general and special moral principles that surround it and attach it to the people of the earth?

Religion relates to God and the spirits of heaven. Morals relate to man and his duties on earth. There never has been a religion that did not have its peculiar moral principles; not the system of morals that is not have its special religion. And as every religion establishes its appropriate moral principles, Spiritualists must establish the moral principles which their religion necessarily inculcates. Here is their next field of labor, in my estimation. We find fault with the moral principles which Christianity has set forth, and the laws and usage of the people of Christendom; but these must be continued in spite of our denunciations, unless Spiritualists can agree upon a better system of morals that is in harmony with their religion; and, without this agreement, Spiritualism, as a religion, must fail. It is a heavy burden to carry, and it must have an early one, or it will be lost. Every religion must have its moral principles to nourish and protect it on earth, as surely as corn must have its husks to protect and nourish it until it is ripened for the use of man.

The reader will naturally infer from what is said above, that I wish a union of all the moral principles which Spiritualism inculcates should be adopted, as they understand them, and proclaimed to the world of mankind. The peculiar things which Spiritualism gives to morals is that the spirits of our summer land, or heaven, live in societies, as they are actually living in the next. The judgments of God, Christ and the apostles have vanished, and every spirit judges itself, and if any wish society, they must conform to the laws of society; but if they prefer to be alone they can, and enjoy life as well as the solitary fugitive Indian in the prairie wilds of California. The laws which bind spirits together in associations are the same as the laws of Nature in this world. They give the same rights, privileges and special personal immunities, and subject them to the same restraints, disabilities and special personal duties. And when Spiritualists make the true laws for their associations, they will not vary from the laws of Nature in giving personal rights, nor from the laws of the highest angels of heaven in their general primary principles. This subject is worthy of the attention of the most intelligent persons in our ranks, and of many conventions dedicated especially to its consideration. With this short introduction to the important subject, I leave it for you and the many other readers of the Banner to say what you think of it, and what ought to be done for the best results to be obtained from the religion of Spiritualism.

Yours for the best of all good ways,  
W. CHASE, M. D.  
324 Milwaukee street, Milwaukee, Wis.

We do not differ essentially from Bro. Brown in his views expressed in the above letter; but after many years of efforts with a few earthly friends to get the machinery in operation that should, by organization, hasten the great changes and reorganization of society, and unite the two worlds and bring the "kingdom of heaven," or spiritual forms of social and religious life of the summer land and earth, we have come to the conclusion that we cannot hasten it, nor do much to aid it, except by and with the agency of wise spirits who are watching the ripening harvest fields of earth, and will thrust in the sickle as soon as the harvest is fully ripe. We acknowledge the utility of conventions in forming acquaintances and dissipating personal prejudices by a more intimate acquaintance with each other, and also in a limited effect of the resolutions passed and sent out to the few who will read them, who are not already convinced of their truth; but this is of little moment, as we view the subject.

A national organization ought, in our estimation, to be of more importance and do more important work than to merely introduce persons and secure acquaintances, which is about all we have as the result of our seven years' effort, and even this is not well affected as yet. The sharp corners and angularities of many are somewhat smoothed, but not many are yet fitted for important places of trust in the new dispensation. We left the national organization because it lacked practical utility, as we thought, and although not abandoning the idea of its ultimate success, we do not expect to take part in the work except as a citizen of the other life, for which we are nearly ripe, both in body and soul. Nevertheless, we will encourage all who engage with honest motives and world-wide philanthropy in any and every effort at social and religious reform. We are well aware that Spiritualists generally are not sufficiently enlightened on the social question to organize and act harmoniously as yet, but they will be.

Dr. R. R. Roberts, the successful healer, who has been laboring in California for several years, and recently has astonished the citizens of Utah by healing the sick without the name of the Mormon prophet, gave us a call on his way to Little Rock, Arkansas, where he intends to introduce the system of healing by spirit-magnetism. We can cheerfully recommend Bro. Roberts to our afflicted friends in Arkansas, where he intends to spend the winter. Arkansas is a State

in which very little work has as yet been done for our cause, and yet there is need of it, as we are constantly assured by the testimony of those who know. Good test mediums and lecturers who could labor and itinerate as we did twenty years ago, could do much good in that State and Texas, and we trust the field will not be left long unoccupied.

## WILLIS, THE SPIRIT-ARTIST.

An estimable friend, holding an important public position in the city, brought us a picture which he obtained from Mr. Willis during the short time he stopped here, and which he says he would not part with for \$10,000 if he could get another. He went to Mr. Willis with no cavilling spirit, but frankly and confidently handed him the \$5, and said he should be glad of anything that was spiritual, and at any rate he could have the \$5 if he would try to get something of the kind. While sitting for his picture he mentally requested any spirit near him to put its hand on his head. When the picture was developed on the plate it was a fine and distinct likeness of his grandfather—who died many years ago in Germany—standing behind him with his hand on his head as requested, and which request the artist knew nothing, so that his psychic force could not have directed it. Any one can see the family resemblance.

## CONSTITUTIONAL EQUALITY AND RIGHTS OF WOMAN.

Those who want this question settled in their minds should read this thorough and exhaustive book, by T. C. Clifton—148 pages of condensed argument, clear and forcible, that cannot be refuted, and will scarcely fail to convince the most inveterate skeptic, unless his prejudices entirely obscure his reason. We thought John Stuart Mill left but little chance for argument on the other side, but this book leaves none; and the politician who is shaping his course for future greatness must get out soon on the right side of this woman question. Shrewd men like Hon. B. F. Butler see the future certainty of woman's equality in the civil rights of the government, and are not backward in acknowledging its justice; but the troubling conservatives, who know no power greater than the church-created institution of the past, will be blind leaders of the blind, till both are in the ditch.

Our esteemed brother, A. J. Fishback, whose opinions are worthy the confidence of all, assures us that he has recently visited the rooms of Madison Doherty, of Indianapolis, Ind., where spirit pictures are taken, and that he is fully satisfied that photographs of spirits are taken there, and that Bro. Doherty and the establishment are worthy the confidence of all Spiritualists, and will do a great and good work in bringing the spirit-world and life more nearly into realization and participation in this; thereby advancing the best interests and welfare of society here. We rejoice with our brother in every good sign of progress, for surely there is need enough of reforms and great changes, which are surely pending. Without the aid of the spirit-world, we have little hope of redemption for man in this life, he has been so long perverted by a false theology.

Dr. William Persons, the celebrated healer by laying on of hands, has returned to St. Louis; and although not advertising nor soliciting patients, has nearly his whole time taken up by patients who are sent by those he has treated. The Doctor is quite successful in extreme cases, and has a large experience and any amount of testimony to his healing powers. He has not yet decided on his winter tour.

## Spiritualism in Memphis, Tenn.

MESSRS. EDITORS—We have had Brother J. M. Peebles with us for the first time, and have had a good time. It was an oasis in this spiritual desert. He is the first one who ever stood upon the rostrum in our midst and advocated pure, undefiled Spiritualism. The late Dr. J. B. Ferguson gave it some beautiful touches, for which our good wishes still linger around his spirit, but Mr. Peebles delivered full batteries. But alas! we are destitute of test mediums! Tell them all to come this way when they journey South. This would be an excellent place for a good test medium to dwell. There never were any public test mediums here but the Davenports, and they drew overflowing houses.

J. A. COOPER.

## New Publications.

THE ATLANTIC for December closes the year with characteristic brilliancy and energy, opening with a philosophical paper from John Fiske on "Light and Darkness," which he handles in an original and impressive manner, and extends its attractive and creditable under the auspices of popular writers and authors like Longfellow ("The Legend of the Birth"), De Forest ("The Legend of the Birth"), Henry James, Jr. ("Watch and Ward"), Clarence King ("Shafter"), W. D. Howells ("The Wedding Journey"), J. G. Whittier ("Chicago"), Warrington ("The Princess and her Friends"), and Bret Harte ("The Princess and her Friends"). The book notices are of the standard quality. The Atlantic proposes a more extended programme for the next year. To begin with, Dr. Holmes is to be "The Poet of the Breakfast Table" through the year; a posthumous romance of the lamented Hawthorne will be produced; Parton is to furnish a series of chapters from his "Life of Jefferson"; Prof. de Mille, of "The Dodge Club"; will expatiate in "The Comedy of Terrors"; and "The Diversions of the Echo Club" will furnish a convenient vehicle of critical opinion and gossip on all the prominent English and American poets of our time. In addition to these positive attractions, the Editorial Department will be greatly enlarged in respect to its fuller and more thorough treatment of Science, Art, Music, and Literature; so that the whole year's product will be such a complete supply of sterling popular literature as will compete in the shade, and leave the general and cultivated reader little to ask for.

LIPPINCOTT'S MAGAZINE for December is a triumphant closing of a successful year of this favorite monthly, which has, as we have frequently remarked, the genuine magazine flavor throughout. The new number continues the popular "Scrambles among the Alps," which are promised through several more issues of the coming year. "The Cold Hand" is a true spirit story, well told, and located in the Dorchester District, on Savin Hill. The following articles are "Phantom Limbs," "Trips to the River Plate," "My Long Lost Brother," "Balzac as Artist and Moralist," "Athol in Virginia," the second part of "A Branch of Lilac" and "The Sharpshooters." The review department is well sustained, the critical and expository commentaries being just what the reader desires. Lippincott makes generous promises of enterprise for 1872, and the public may feel sure of their being kept.

Mrs. Virginia F. Townsend has ventured upon a new story, or novel, which she names "THE DAVENPORTS OF MEMPHIS." It is a bright and cheery book, and in its heroine, Hollis Deering, displays rare skill and power of characterization. Her career is depicted in strong outlines, and her life is made to wear a beauty truly ideal. Besides possessing a striking interest as a story, the "Deerings of Medbury" are a means of displaying the artistic touches of the author, who loves nothing so much as to depict a noble being, working unselfishly for the advantage of others.

An old lady thinks the Bonds must be a family of strong religious instincts, because she hears of so many of them being converted.

I have sworn upon the altar of God eternal hostility to every form of tyranny over the mind of man!—Thomas Jefferson.

## Mrs. Woodhull at Steinway Hall.

On the evening of Monday, Nov. 20th, Mrs. Victoria C. Woodhull made an address at Steinway Hall, New York, on "freedom in the social relations," involving the great questions of marriage, divorce and prostitution. The night was wet and disagreeable, but the hall was crowded with an audience of about three thousand persons. Every foot of standing ground in the aisles was occupied; every seat on the ground floor and in the galleries was filled.

Mr. Theodore Tilton led Mrs. Woodhull upon the platform, and, introducing her, said: "As to her character I know it, and believe in it, and rouse for it. As to her views, she will give them to you herself. It may be that she is a fanatic; it may be that I am a fool; but, before high heaven, I would rather be both fanatic and fool in one than to be such a coward as would deny to a woman the sacred right of free speech."

When we consider the degree of vituperation and hate that are lavished on Mrs. Woodhull because of her social views, Mr. Tilton showed a courage worthy of all honor in taking her by the hand and braving the sneers to which he inevitably subjected himself.

Mrs. Woodhull, in commencing her remarks, referred to the ignorant and malicious attacks upon her, and said: "I know if I am not the vile person they would make me, that they cannot injure me; and if I am, then I deserve all that can come."

Of prostitution, she said: "There are scores of thousands of women who are denominated prostitutes, and who are supported by hundreds of thousands of men, who should, for like reasons, also be called prostitutes, since what will change a woman into a prostitute must also necessarily change a man into the same."

To this she added: "But, exclaiming, very fastidious person, then you would have all women become prostitutes? By no means would I have any woman become a prostitute. But if by Nature women are so, all the virtue they possess being of the legal kind, and not that which should exist with or without law, then, I say, they will not become prostitutes because the law is repealed, since at heart they are already so. If there is no virtue, no honesty, no purity, no trust among women except as created by the law, I say heaven help our morality, for nothing human can help it. [Applause and hisses.] It seems to me that no grosser insult could be offered to woman than to insinuate that she is honest and virtuous only because the law compels her to be so; and little do men and women realize the obnoxious thus cast upon society, and still less do women realize what they admit of their sex by such assertions. I honor and worship that purity which exists in the soul of every noble man or woman, and I pity to women who are virtuous simply because a law compels her." [Applause and hisses.]

Considerable dissatisfaction was here manifested by the audience, but after some hissing and cheering commingled, the speaker continued: "I do not care where it is that sexual commerce results from the dominant power of one sex over the other, compelling him or her to submission against the instincts of love, and where hate or disgust is present—whether it be in the gilded palaces of Fifth Avenue, or in the lowest purlieu of the streets, there is prostitution, and all the law that a thousand State assemblies may pass cannot make it otherwise."

"I know where I speak; I have seen the most damning misery resulting from legalized prostitution—misery such as the most degraded of those against whom society has shut her doors never knew. There are thousands of poor, weak, uneducated wives are yearly murdered, who stand in spirit looking down upon the sickly, half-made-up children left behind, imploring humanity for the sake of honor and virtue to look into this matter—to look into it to the very bottom, and to bring out the facts which will light all the blackened, lying, and deformed things that have so long been hidden by the screen of public opinion and a sham morality."

"It does not matter how much it may still be attempted to gloss these things over and to label them sound and pure; you, each and every one of you, know that what I say is truth, and if you question your own souls you dare not reply: it is not so. If these things to which I refer, but of which I shudder to think, are not abuses of the sexual relations, what are they?"

The passage which excited the most attention from the audience was the following:

"I would not be understood to say that there are no good conditions in the present marriage state. By no means do I say this; on the contrary, a very good proportion of present social relations are commendable; are as good as the present status of society makes possible. But what I do assert, and that most positively, is, that all which is good and commendable, now existing, would continue to exist if all marriage laws were repealed to-morrow." [Applause and hisses.]

At this point Mrs. Booker, a sister of Mrs. Woodhull, but opposed to her views, rose from the midst of a company of both sexes in a private box, and excitedly said, "I would like to know how you would like to be born into the world and not know who was your father or mother?"

A scene of confusion ensued, and Mrs. Woodhull, abandoning her manuscript, advanced to the front of the platform, and said:

"There are thousands of noble men and women in the world to-day, who never knew who their father was. It is not such a terrible thing after all to be born illegitimate. Better be born illegitimate of a good stock, even if you know not who your father was, than be born legitimate, and know your parent only to blush for him or her. Some of the best men this country ever produced were illegitimate sons. The gallant Farragut was illegitimate; so was William P. Fessenden. Instances without number could be cited. I assert that there are, at this day, suffering from the stain of illegitimacy, as good and noble men and women as I do not know—how many illegitimate men and women are in this hall to-night?"

After an exposition of the principles of social freedom, Mrs. Woodhull continued:

"An exhaustive treatment of these subjects would involve the inquiry what should be the chief end to be gained by entering into sexual relations. This I must simply answer by saying, 'Good children who will not need to be regenerated from the stain of illegitimacy, and the relations themselves. All the relations between the sexes that are recognized as legitimate are denominated marriage. But of what does marriage consist? This very pertinent question requires settlement before any real progress can be made as to what social freedom and prostitution mean. It is admitted by everybody that marriage is a union of kindred in sex; but is it a principle of nature outside of all law, or is it a law outside of all nature? Where is the barrier before reaching which it is not marriage, but having reached which it is marriage? If true, mutual, natural attraction be sufficiently strong to be the dominant power, then it is marriage; and if it is so decided, then the law which may be in force can any more prevent the union than a human law could prevent the transformation of water into vapor, or the confluence of two streams; and for precisely the same reasons—that it is a natural law which is obeyed; which law is as high above human law as perfection is higher above imperfection. They marry and obey this higher law than man can make—law as old as the universe and as immortal as the elements, and for which there is no substitute. They are sexually united, to be which is to be married by nature, and to be thus married is to be united by God."

According to the Tribune, after the interruption by Mrs. Booker, Mrs. Woodhull continued her address at race-horse speed, as if she feared that something would again interpose. Free love, she said (by which she did not mean promiscuity), would be an integral part of the religion of the future.

"The legitimate sequence of social freedom is free love, or freedom of the affections. And are

you a free lover? Yes, I am a free lover! [Loud hisses.] I have an indelible, constitutional and natural right to love whom I may, to love as long or as short as I can, to change that love every day, if I please, [renewed hisses] and with that right neither you nor any law you can frame have any right to interfere; and I have the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that it is protected in it. I trust that I am fully understood, for I mean just that, and nothing less.

Why did Mrs. Fair kill Crittenden? Free love was not the factor. It was because she believed in the spirit of the marriage law; that she had a better right to him than had Mrs. Crittenden, to whom the law had granted him; and, rather than give him up to her, to whom he evidently desired to go, and where, following his right to freedom, he did go, she killed him. Could a more perfect case of the spirit of the marriage law be formulated? Most assuredly no! If Mrs. Fair had told him to go in peace, when he desired such freedom, would it have been the more Christian course, and would not Mrs. Crittenden have loved her for so doing? I tell you, my friends, that you have taken hold of the wrong end of this business. I have a better right to speak, as one having authority in this matter, since it has been my province to study up all its various lights and shades, and to practice clairvoyance, hundreds, thousands, of desolate, heart-broken men came to me for advice. Some say that it is better to keep the semblance of a husband or wife, even if it be not a lover. Such is not my philosophy. I address myself to such as have souls. If you belong to the other sort, take advice of a Tombes lawyer, and not of me.

The honest women of a town in the State of New York, some two years ago, organized for the purpose of putting down prostitution. They pushed the matter until they found their own husbands, brothers and lovers in those houses of prostitution; then they desisted, and nothing has been heard of the movement since. Promiscuity in sexuality is simply the anarchical stage of development wherein the passions rule supreme. What can be more terrible than for a delicate, sensibly organized woman to be compelled to endure the presence of a beast in the shape of a man who knew nothing beyond the blind passion with which he is filled, and to which is often added the delirium of intoxication? I protest against this form of slavery! I protest against the custom which compels women to give the control of their maternal functions over to anybody. It should be their choice to determine when and under what circumstances the greatest of all constructive processes—the formation of an immortal soul—should be begun. It is a fearful responsibility with which women are entrusted by nature, and the very last thing that they should be compelled to do is to perform the office of that responsibility against their will, under improper conditions or by disgusting means."

Mrs. Woodhull then concluded her lecture with an eloquent peroration.

Mrs. Booker (rising in the balcony): I want to know how it is possible for Mrs. Woodhull to reform the ladies in Green street if she is in favor of promiscuous intercourse? [Applause and laughter.]

To which some one replied: "Mrs. Woodhull is as much opposed to promiscuous intercourse as you are—if you only had the brains to understand her."

Here the audience dispersed.

## Matters in this Country and Europe.

Price Alcott still continues to be the point around which clusters the general interest. After a brief visit to Washington, and a characteristic reception by Gen. Grant, he returned to New York on Friday evening, Nov. 24th, on Saturday he visited the fortifications of the harbor and the tunneling at Hell Gate, in company with Gen. McDowell and Ingalls; on Sunday he attended services at the Russian Church. He is to visit Boston, per invitation of its city government and citizens, Thursday, Dec. 7th.

A terrible snow storm in Montana, Nov. 24th, swept away whole herds of cattle—the keen wind freezing to death many hunters and cattle—hundreds and two companies of U. S. Infantry were returning from Fort Browne, were enveloped, and obliged to go into camp twelve miles outside of Helena, many of the men being badly frozen. Utah and western Colorado were severely. The thermometer stood at 30 degrees below zero.

Per English dispatches it appears that a steamer in the Suez Canal, crowded with pilgrims from Algiers to Mecca, was run into by a steamship, and passengers lost. Several deaths have recently occurred—per police report—in London, Eng., from the extreme cold, among the unprepared poor. The Bromwich coal mine exploded Nov. 23—eight men killed. The French of Wales is reported as very ill. "Paris is exercised over the fate of the gallant Gen. Rossel, of Commanche memory, who now lies under sentence of death. Prussia is preparing to reënter France and occupy the recently evacuated provinces—cause: the asserted weakness of the French government.

Decker, the unpopular governor of Limburg, whose appointment wrought such excitement in Belgium, has resigned.

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The scope of this book is broad. One-fourth of it is occupied by an address to the Protestant Clergy, reviewing the present attitude of the religious world in connection with modern science and with modern ideas touching the reign of law, but mainly dealing with the phenomena of Spiritualism, and its effects on the human mind, and its effects on the human soul, and its effects on the human body, and its effects on the human life, and its effects on the human death, and its effects on the human resurrection, and its effects on the human judgment, and its effects on the human punishment, and its effects on the human reward, and its effects on the human glory, and its effects on the human honor, and its effects on the human power, and its effects on the human wisdom, and its effects on the human knowledge, and its effects on the human love, and its effects on the human joy, and its effects on the human peace, and its effects on the human happiness, and its effects on the human salvation, and its effects on the human 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