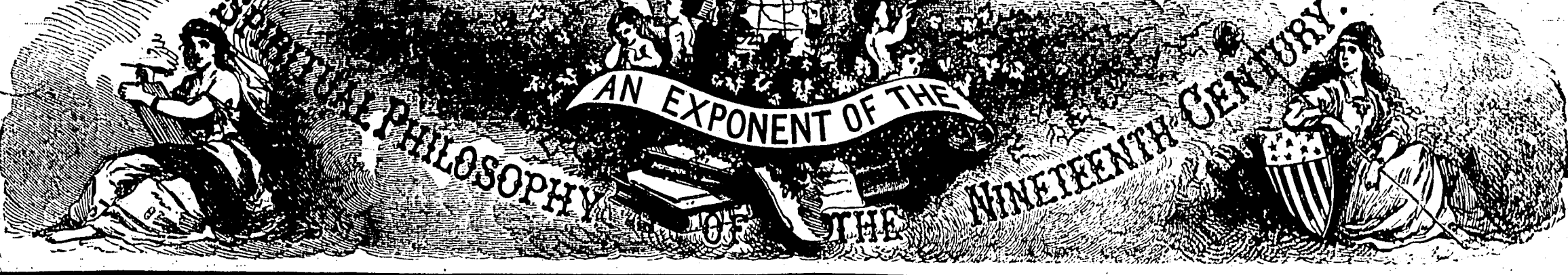


# BANNER ON LIGHT.



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## Original Essay.

### THE TWILIGHT OF HISTORY.

BY DYER D. LUM.

In our school days Greece and Rome were regarded as bordering on the pre-historic epoch, into which we could but dimly penetrate, with here and there a faint gleam of light only to make more manifest the surrounding darkness. Back of them lay Egypt and Babylon; shrouded in mystery; their ruins remained, but their origin was forgotten. But one ray of light penetrated this murky background of history—the Jewish Scriptures; from them alone we learned of events in that far-distant age. Since then all has changed. Historical research and explorations have opened to us an immense field of knowledge.

Egypt speaks from her story lips, and reveals her inmost secrets; centuries hasten to unroll their records, and the court of the Pharaohs becomes depicted on the pages of history. Champollion tore away the screen that so long rendered her an enigma, and we now have her history, her sacred writings, her poems, her romances, even, at our command. Assyria and Chaldea also rise from the shapeless mounds of rubbish, and deliver their annals and libraries into our hands. Here we can witness the origin of Grecian art and European civilization. India hastes likewise, with her voluminous manuscripts of sacred value, to throw a flood of light over many hitherto inexplicable mysteries. Modern science has invaded the citadel of ancient history, and once more we may behold the universe through their eyes, and reason with their minds. We transport ourselves to the days of grandeur of now near forgotten nations, and read from their works and inscriptions. We are able to look at ancient forms of worship, from within, so to speak; view Nature as they saw her, and with them draw the same conclusions. These various results of modern research we will not attempt to reproduce in the limits of a single article, but will confine ourselves to the consideration of the commencement of the historic period in India, Egypt and Chaldea.

#### INDIA.

It had long been seen that Greek and Latin, English and German, French and Italian, were severally connected with each other; but when Sanscrit revealed a system of grammar substantially identical with the Greek; when in declension and conjugation the same laws were seen at work in both; when it showed the same numerals, articles and pronouns, it became clear either that Sanscrit was the parent of Greek, or that it pointed to a common origin of both. The work of classification was in fact accomplished. The language of the Hindu Scriptures rendered it apparent that the affiliation of languages was to be determined by grammatical construction rather than coincidences of sound, and that the laws of phonetic change must be employed to trace them back to a common mother-tongue. Consequently every language partaking of the same grammatical construction must be a member of the same group; its place to be assigned it, wholly from internal evidence.

As the famous Rosetta stone, of Egypt, tore away the screen that concealed the mysteries of her monumental history, so the Sanscrit supplied a torch to our hands, by whose light we could penetrate far into the hitherto impenetrable darkness shrouding the origin of most of the languages of Europe, and behold their relationship with some of Asia. A single grammatical form, in any one of these languages, exhibiting a more perfect and flexible structure than in any of the others, was direct evidence that it was not derived from those thatler the less perfect form. The high and low German and Scandinavian tongues at once began to jostle their brothers of the Teutonic languages, while the classic speech of Greece and Rome became on fraternal terms with the barbarian Illyric, Celtic and Nindic. These, with their many subdivisions, extended a hand of fellowship to the sacred tongues of the Vedas and Zend-Avesta, and to their cousins of Persia and Armenia, of Bokhara and Afghanistan.

The Germanic, Lithuanic, Slavonic, Celtic, Latin, Greek, Persian and Sanscrit were traced back to one common source, generally designated as the Aryan race, derived from the Sanscrit *Arya*, the white race, *par excellence*. By the examination of these derived languages, and inferring from the fact that any word found in them all must have been derived from the mother Aryan tongue before the gradual separation into what became the above enumerated eight cognate languages, we have nearly recovered the extinct mother-tongue. This tribe is represented as distinct from the Turanians, Cushites and Semites, and it is thought most probably territorially disconnected from them, at a time long anterior to that of the alleged "creation" of man. How long a time had elapsed from the period of Aryan radiance, or roots, to the speech as perfected at the time of the separation of the Vedic race, we are unable to conjecture.

Nor are we better qualified to determine as to the original starting-point of this family. M. Oppert would place them on the mountains of the Hindu-Koh, from which they rolled down, on the one side, into the Indian group, and on the other, into the Iranian. MM. Lenormant and Chevalier locate the birthplace of these idioms in "the country between the Caspian Sea and the Hindoo-Koosh," where was spoken "the primitive language, the origin of all the others." Prof. Rawlinson claims the honor for "the mountain district of Armenia," and lately, M. E. Bunsen has given to the learned world an elaborate work to prove the identity of the Iranian plateau and the mythic garden of Eden.

Such conjectures—for they are no less—are not to be accepted as establishing anything concerning the appearance on the globe of primeval man, for they are mainly due to the undue prominence

given to this group of languages, and a failure to properly appreciate the immense period the human race had existed in the pre-historic epoch. In fact, M. Lenormant on the same page admits that the Arian is not "the origin of all the others;" for he says: "Philologists of high authority have pronounced that the Arian tongues were produced by the modifying influence of the Semite on the Turanian languages." Prof. Whitney pronounces the attempt to trace these languages to a precise geographical point as inconclusive. "The tradition of no race," he says, "reach back far enough to be authoritative upon such a point. Nor is the testimony derived from language more conclusive; and to define, even with distant approach to confidence, the time which the tongues of this family must have occupied in running their career of development, is wholly impracticable. That the time of Indo-European unity must have been thousands of years before Christ is very certain."

Leaving the question of origin in the obscurity into which the hand of Time has consigned it, we may recognize the Iranian plateau as the theatre of this race at the epoch of the separation from it, of the Sanscrit branch—"the elder sister," as Max Müller calls it, of all the Aryan races. What, then, was the epoch in which this first great separation occurred, and Aryan foot first trod the soil of India?

Baron Bunsen, in his celebrated work on Egypt, gives the following table as his conviction—based on resources of the most profound nature—of the relative dates of the Aryan emigrations:

Primeval emigration.....	10,000 B. C.
Gradual separation into Germans, Slavics, Persians, etc.....	8,000
Gradual extension of races.....	5,000
Indian emigration to the Punjab.....	4,000
Zoroaster reform.....	3,000
Sanscrit ceased to be a living language.....	1,000

Ernest Bunsen, in the work already alluded to, places the separation of the Indian race at 7000 years, at the least, before Christ. Scholars who hesitate to assign any definite limit of years, will readily concede that these are within the bounds of belief, and that the evolution of the Sanscrit tongue, "the most copious and excellent of all," requires a period of no less duration.

When these Aryan emigrants arrived on the banks of the Indus, India was neither a desert nor a wilderness, but a densely populated land, inhabited by a "dark-skinned" race, yet far advanced in ancient civilization, possessing the Sanscrit Writings, inform us, "ancient cities," "cities built of stone," and cities that were attacked, and withstood siege and blockade. An English officer writes: "There are incontestable proofs of the aboriginal race having once occupied every part of India; and that, ere the Hindu came among them, they had made sufficient progress in civilization to form large communities, establish kingdoms, and become merchants and extensive cultivators of the soil. There are distinct remains of old castles, extensive excavations and other monumental ruins. Several of their principalities have continued to the present day."

The invading Aryans termed themselves "the bright race," "the twice-born," "the righteous." They regarded themselves as the chosen people of the *devas*, the bright ones, and looked with contempt on the dusky possessors of the soil, and their phallic and serpent worship, bestowing upon them opprobrious epithets—*asa*, "den one," "devil-worshippers," etc. The Aryans mention their cities, allude to commerce, merchants, sailors, iron, chariots, travelers, and inns for their accommodation. A reviewer in Blackwood says: "They had numerous flocks and herds, but they also cultivated the soil, and laid it out into fields. They 'measure the land with a rod,' they 'plow the earth for barley,' and they 'bring home the produce of their field in carts.' They have towns, and practice many of the arts of civilized life. Weaving is an ordinary occupation. They worked in iron, and also in gold; they forged armor and weapons of steel."

The Aryans found the inhabitants possessing a knowledge of the movements of the heavenly bodies, of sculpture, of painting in colors that have outlived the ravages of time, of the metals and steel instruments. The Vedas, which contain these allusions, are the oldest documents of the Hindu race. Prof. H. H. Wilson, in his translation of the *Vishnu Parana*, remarks:

"The earliest form under which the Hindu religion appears, is that taught in the Vedas. The style of the language, and the purport of the composition of these works, as far as we are acquainted with them, indicate a date long anterior to that of any other class of Sanscrit writing."

All these are evidences of a civilized condition of life. How long had it taken to progress from barbarism to this standard?—to grow from the troglodyte life of the stone-age to the use of edged-tools of steel?—to develop a language suited to the necessities of a commercial people, from the rude, ircharacteristic intonations of the primitive autochthone race? Yet all this *before* the formation of "the richest of all the Indo-European idioms," that has since astonished the world with its intricate and wonderful complications.

#### EGYPT.

Egypt—land of the mighty dead! the foster-mother of Art, and marvel of ages! Travelers stand upon her sacred soil, and, in the solitude of deserted ruins, gaze upon her stupendous monuments and intricate structures with the same feeling of reverence and awe that filled the breasts of Solon and Herodotus long centuries since. Works of art, of lofty grandeur and imperishable materials, to whose summit the eyes of Abraham were turned in wonder, still claim the admiration of men. Ages have rolled on, and mighty empires arisen, controlled the destinies of the world, decayed, and themselves become buried in the sands of time, since the sun's rays were first reflected from the pyramids of Egypt. The architects whose thoughts they express, and the swarms of living, toiling workmen who reared them, had long passed into oblivion; their inscriptions had stood for ages an undeciphered enigma; and yet, travelers were not lacking who could look upon these majestic records of almost pre-historic grandeur, and learnedly prize of Mizraim, and their probable post-diluvian epoch! Standing on the scattered dust of countless generations of human beings, and yet believing that a few thousand years only had elapsed since Noah and his cargo of living freight floated over the land, two miles above the line of perpetual snow!

With the advent of the French troops into Egypt, there dawned a new era. Men of renown and scholarly attainment ardently devoted to the service of science, made the antiquities of the land their life-study, and, by unwearying research and critical investigation, have redeemed for us much of the history of the long, dark night of time, and forever settled the question of the so-called—biblical chronology. Slowly and surely have the records of her history been deciphered, and proof of man's "pre-Adamic" existence obtained by men whose names shed a lustre over our age.

We have preserved in a fragment of Manetho (an Egyptian priest) a long list of the ancient rulers of Egypt, purporting to be copied from the national archives, which gives us the name of MEN or MENES, as the first king of a new dynasty, under whose sway the country became one nation, together with his successors, comprising thirty-one dynasties, down to the time of Alexander the Great. Modern research has tended to confirm this record. The recent researches of M. Mariette, the distinguished Egyptologist, have added new proofs of the correctness of Manetho's tables, and triumphantly settled their genuineness. All Egyptian history dates from Menes; it therefore becomes necessary to have his date first established.

The pernicious habit of making the legends of Jewish Rabbins the Procrustean bed to which Egyptian annals must conform, had blinded many an otherwise free and enlightened mind, and prevented them from undertaking an independent critical analysis of the records. We remark an illustration of this in the case of Sir J. G. Wilkinson.

"I am aware," he wrote, "that the era of Menes might be carried back to a much more remote period than the date to which I have assigned it (B. C. 2361), but as yet having no authority further than the uncertain account of Manetho's copyist to enable us to fix the time and number of reigns intervening between his accession and that of Epaphrus, I have not placed him earlier for fear of interfering with the date of the deluge of Noah, which is 2348 B. C."

Since this was written, however, authority enough has been disintegrated to obviate every objection. Leaving "authorities" who were such a score or more years ago to those who prefer endorsements of dogmas to the critical examination of records that might undermine their traditional beliefs, and cause them implicitly to doubt whether less than one hundred and fifty years were sufficient to produce from the descendants of Mizraim a great and powerful nation with their wonderful scientific attainments, we will, on the contrary, turn to those who have fearlessly investigated the subject with the sole object of eliciting truth.

Thirty years ago Champollion Figeac assigned Menes to 5865 years before Christ. Lenormant, Birkh, Baruch, Henry and Leem all agreed in fixing his reign at epochs, none less than 4800 B. C. Bunsen, Lepsius, Holnake and others, by assuming the contemporaneity of certain dynasties, cut it down to 3231-3805 B. C. Researches still more recent tend to establish the true era of Menes to approximate toward the higher dates given. Manetho, it seems, obviously knew what he was writing, and M. Mariette has conclusively shown that so far from giving contemporaneous dynasties, he has given only those who occupied the throne of Egypt; recognizing with true historical insight possession as the test, and ignoring all pretender.

The era of Menes, as now conclusively established by the indefatigable labors of M. Mariette, is 5004 B. C. M. Mariette says, in regard to the charge of Manetho's lists being of dynasties not necessarily successive, that it is no doubt folly to assert that Egypt, from Menes to Alexander, was always an undivided kingdom, and freely admits that research may establish the existence of many collateral dynasties, "but Manetho has thrown them out and admitted only those whom he regarded as legitimate, and his lists contain no others. If it were not so, it would not be thirty-one dynasties that we should have to reckon in the lists of royal families previous to Alexander, but probably nearer sixty. The scholars who have attempted to compress the dates given by Manetho, have never yet been able to produce one single monument to prove that two dynasties named on his lists as successive were contemporaneous. On the contrary, there are superabundant monumental proofs, collected by very many Egyptologists, to convince us that all the royal races enumerated by the Sacerdotal priest occupied the throne in succession."

The first pyramid was erected in the first dynasty, and from tombs of the same epoch we obtain evidence of the social life of that period, painted in vivid colors on their walls. Cabinet-makers, glass-blowers, and countless other trades, are represented there, as well as iron, brass and steel. Iron from Southwestern Africa, copper from Asia, leopard skins from Ethiopia, and strings of pearls, all attest their immense commercial relations. Sir J. G. Wilkinson pronounces the Egyptian linen "equal to the finest now made; and for the evenness of the thread, without knot or break, it is far superior to any of modern manufacture." According to Sir William Drummond, the Egyptian priests were the sole possessors of the difficult and delicate art of extracting gold and silver. According to Suidas, Dioctetan called the art of making gold and silver by the Greek name of

chemia, from which are evidently derived the words *alchemy* and *chemistry*, and Chavler asserts that this word sprang from the word "Chim," one of the ancient designations of Egypt.

Seven thousand years have nearly elapsed since the days of Menes, "yet even then," says Prof. Lesley, "Egypt was an old country; its people civilized; its architecture grand in idea and perfect in execution; its statuary as natural as any group of Rogers's statues; its language not only formed but reduced to writing; its agricultural life rich in oxen, asses, dogs and monkeys, antelopes and gazelles, geese, ducks and swans, and slaves of Numidia."

#### CHALDEA.

The scholars of the last century believed India to have been the source of all ancient civilization. We have seen that modern research has established, on the contrary, that Egypt led India on the historic page by more than a thousand years. Yet among the mounds, along the valleys of the Tigris and Euphrates, we may obtain a still deeper glance into the dim twilight of the historic past.

"The various populations," says Lenormant (Fr.), "residing together on the soil of Babylonia and Chaldea, must at first have lived in separation from each other. There was certainly a primitive epoch of tribal existence, of petty local kingdoms; and some records of this state of existence have been preserved in Babylonian traditions, as, for instance, that of Sharyukin, king of the city Agan, who appears in some texts as a legendary hero and almost a demi-god. But true history, in the Tiro Euphrates basin, commences only, as also does that of Egypt, with the formation, in Chaldea and Babylonia, of one united empire, including all its tribes under one sceptre—an empire dating from such high antiquity that it seemed almost legendary to the author of the Book of Genesis. In this State, the first regularly organized government in the world, the preponderance and dominion among the various tribes, belonged to the Hamites, of Cushite race."

"The Cushite inhabitants of Southern Babylonia," says Prof. Rawlinson, "were of a cognate race with the primitive colonists, both of Arabia and the African Ethiopia." Indeed, the inhabitants of these countries, at the distant epoch of which we are treating, were sprung from the same stock. The Cushites were a civilized race. They possessed the compass and understood "night sailing," and circumnavigated the coast of Africa. Their vessels, were not rude in form, but strong and well built, in which they were not afraid to boldly venture out of sight of land. And let us bear in mind that Mr. Layard found in the ruins of Nineveh, among cups and earthen vases, lenses of rock-crystal, and that the telescope invented by Loevenhoeck must have existed at the same period, as some of their inscriptions can only be read by its use. Articles of glass-ware are found of surpassing delicacy, and weapons of tempered steel. Canals were constructed with "locks," and steam power was known.

The early Babylonians or Chaldeans were of this stock. All the traditions of Babylonia and Assyria point to a connection, in very remote times, between the Asiatic and African Ethiopians, and the cities on the lower Euphrates. Rawlinson says their "vocabulary is undoubtedly Cushite or Ethiopian, and further, that the identity of the Cushites with the Ethiopians is confirmed by the uniform voice of primitive antiquity, 'as a single race dwelling along the shores of the Southern Ocean, from India to the pillars of Hercules.' " "from Abyssinia to India. The whole peninsula of India was peopled by a race of this character, before the influx of Aryans; it extended along from the Indus along the sea coast, through the modern Beloochistan and Kerman; which was the proper country of the Asiatic Ethiopians; the cities on the northern shores of the Persian Gulf are shown, by the brick inscriptions found among their ruins, to have belonged to this race; it was dominant in Susiana and Babylonia, until overpowered, in the end, by Arian, in the other by Semitic intrusion."

Yet far beyond this must we venture, long prior to the reign of the Egyptian Menes, or the Chaldean Erichon, for the dawn of Cushite civilization. Ancient Ethiopia had extended her sway and influence in many directions, and peopled large regions in Africa, India, and Mesopotamia. The traditions of ancient nations regarding the origin of writing, point back to a time previous to this. The Egyptian race and the Cushite are both branches of the same family—the Hamite.

Rawlinson says of the system of writing of the early Chaldeans that it "has the closest affinity with that of Egypt; in many cases, indeed, there is an absolute identity between the two alphabets." "With regard to the use of letters, which Piny connects with these primeval Babylonian observations, so great is the analogy between the first principles of the science, as it appears to have been pursued in Chaldea, and as we can actually trace its progress, that we can hardly hesitate to assign the original invention to a period before the Hamite race had broken up and divided."

The invention of letters is assigned by Piny to the Phoenicians; Quintus Curtius gives the honor to the Tyrians; Diodorus to the Syrians; and Berosus, according to Polyhistor, makes Oannes teach it, with every kind of art and science, to the Babylonians. Now Babylonian tradition places the origin of its religious faith in ancient Ethiopia, or on the banks of the Persian Gulf, whence the Fish God Oannes issued to teach men the principles of religion. The other traditions all indicate the same origin. In the inscriptions the cuneiform writing represents at least five languages, representing the Turanian, Semitic, and Aryan families of speech, and any definite assignment of its origin must be made with caution. We know, however, that originally it was hieroglyphic, or composed of pictures of material objects, and some of these forms may even now be reconstructed. But the earliest inscriptions of the

Chaldean Empire exhibit these to us in the form known as hieratic, in which a process of simplification had transformed the original image into some few lines, analogous to the transformation undergone by the Chinese letters, serving to recall the idea intended.

Remembering that at the epoch of Menes, the Egyptian system of writing was already characterized by all the intricacies of later times, we are obliged to transcend the historic period of seven thousand years for an indefinite twilight epoch. Back then into this epoch we turn to gain a glimpse of writing as first practiced by the ancestors of men. At what period shall we place this invention, known "before the Hamite race had broken up and divided?"

The first inhabitants of the region extending from the Oxus to the source of the Indus, in the mountains of Hindu-Koosh, were, historically speaking, of the Hamite race. They likewise comprised the greater part of the inhabitants of Asia Minor, and their presence is attested by undoubted proofs throughout the whole coast line from the straits of Bab-el-Mandeb to Malabar. The Nilotic languages and the Semitic, we are told by Charles Lenormant, Baron Bunsen, and Mr. Stuart Poole, no mean authority, sprang from the same stock and formed one class divided into two families. Frangis Lenormant says: "One language was originally common to the sons of Shem and Ham. But the Egyptian and its allied idioms were first separated from the main stem, and in a less perfect state of development. In this separate state of existence, they became, as it were, stereotyped by the fixed standard of the monuments of Egypt, whilst the Cushite languages of Asia, of the Canaanites, and Semitic people, continued to progress, arrived at a state of greater perfection, and assumed the character of a distinct family."

How long it had taken for the accomplishment of this process of evolution, we are of course unable to judge, but we may assert with confidence that it had long been an accomplished fact. Nearly seven thousand years ago we find the language of Egypt distinguished by all the complexity that it preserved to the last day of its existence. Somewhat earlier we find the Chaldean Empire assuming shape with a language already transformed from its original character.

While to the Cushites we ascribe the honor of the religion, science and culture of the old Chaldean empire, the researches of M. Oppert have conclusively established the fact that they were not the inventors of the cuneiform system of writing, but that they were indebted to the Turanian or Scythic portion of the population for it; and further, from an analysis of the original ideographs or symbols employed, have pronounced them to be the offspring of a far different region from that of Chaldea—"a more northern region, whose fauna and flora were markedly different—where, for example, neither the lion nor any other large carnivora were known, and where there were no palm trees." This race formed with the Cushites the Chaldean empire, and from their intermixture arose that mighty power. The original seat of this race of the Turanian family is supposed to be the mountain regions of Kurdistan and Armenia.

More than seven thousand years ago we find the Hamite and Semite families essentially distinct, each subdivided into numerous branches; a development requiring thousands of years for its duration; languages reduced to writing, and widely differing from that to which they owed their origin; races once united in a single stock, then scattered in various directions, no longer appearing cognate to the ordinary observer; yet through all these changes we look in vain for the first appearance of letters, but are led back to a period antecedent to the appearance of the Hamite race on the stage of action, for that invention which eventually was to revolutionize the world and usher in the historic epoch.

Agas have passed since man first roamed over the elevated plains of Asia; race has succeeded race in the illimitable periods of the pre-historic epoch, each, however, preserving every essential improvement of the departing race. Rude flint instruments gave way to polished stone; these, in turn, to be followed by those of bronze, and eventually iron. Races die out and disappear, but their thoughts remain the heirloom of all time. More than ten thousand years must have passed since the Shumir of Northern Chaldea first used ideographs for communicating thought. The Hamite race, constituting a far higher development of humanity, appeared on the scene, and, in virtue of their superiority, became the preponderating and law-dispensing power, and absorbed all that was valuable in the indigenous civilization.

Thus it has ever been. Historical research has shown that civilization has swept on in a spiral course; race succeeding race, the civilization of one age becoming the spoil of wild and uncultivated tribes in another; infusing, however, fresh blood and energy into an effete and decaying state; and, though the motion was apparently retrograde, a broader view of the field reveals its true course to have been ever onward and higher. Ideas are never lost. Thought ever survives the conditions which gave it birth. Scythic tribes never advanced beyond a rude pictorial system of writing, or the first principles of civilized life, till the infusion of Hamite blood gave us the union of art and knowledge, industrial, culture and intellectual attainment, resulting in the majestic ruins of Egypt and Chaldea. These in turn were trampled under the feet of the conqueror, and the river of civilization seemed to have sunk into the sands of Asia and led to view, yet further on we again behold it springing forth from its subterranean channel with augmented vigor; and although the stratum through which it flows is of Semitic formation, we yet recognize the same divine thought with which its waves had been freighted when first seen as a scanty rivulet flowing from the mountain side. Mighty











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

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

For Spirit Message Department see Sixth Page.

## Banner of Light.

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27 All letters and communications pertaining to the Editorial Department should be addressed to the editor.

### A Beecher on Spiritualism.

One of the Beecher family of preachers—the Rev. Thomas K. Beecher—delivered a lecture in Elmira, N.Y., on Sunday evening, March 17th, on "Spiritualism," which we find fully reported in the *Elmira Gazette* of the following day. It is a practical confession of the truth of the whole subject, to which he gives his consideration. His facts from the Bible are the buttress of his belief in spiritual manifestations. His illustrations are pertinent, and full of the direct power of illumination, and could not but have yielded a powerful effect. And his logic is so keen, close, edgy, and irresistible, that it will silence cavil and compel him who listens to review all his conclusions and sweep his dead old prejudices out into the street.

Making due allowance for the ecclesiastical relationship that unconsciously led to Mr. Beecher's reluctance, we do not hesitate to pronounce his exposition of Spiritualism from the Orthodox standpoint the most advanced and liberal effort of the kind that we have ever met with. The Beecher family, male and female, are altogether too mediocritically not to be of wonderful service in hastening the transition of the human mind of today from the shadowy swamp of gloomy superstitions to the bright and breezy hills of genuine spiritual faith. By his powerful reflections on the undeniable facts of Spiritualism, Mr. Beecher says he has been wrought upon for more than twenty years, until the whole habit of his mind has been changed in regard to the subject.

"It seems," says he, "as if any man who would give himself to thought, and the reading of history, and attention to the psychological mysteries that through his own body, will surely come to the conclusion, not that spiritual manifestations are in themselves incredible and to be rejected, but that it is truly wonderful that we meet so few of them. Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvelous stories true, until somebody takes the pains to prove them false." The reason why the concealed scientists fail to find out anything, he thinks perfectly obvious; it is because they assume that there is no force but what is material in existence, and they proceed in a spirit of contemptuousness rather than as patient and humble learners. He illustrates this case very aptly by telling the story of a distinguished clergyman who would live and die a bachelor, because he had been refused by eight or ten very noble women; and they refused his offer of marriage simply because he approached them in such a patronizing and condescending way. Says Mr. Beecher, "spirits have rights; and it is ungentlemanly to insult them, as it is for us to insult one another." If a man wishes to make the acquaintance of another, he does it by his leave. He will never be allowed an acquaintance on any other terms. Dr. Beecher charges upon the scientists that they think all other souls in the universe but their own are unworthy a wise man's attention. And that is why those mysterious things are kept from such, to be freely revealed to babes.

The power of spirit to move a body he illustrates very happily. A man who was living a moment ago is suddenly shot dead. He lies there just the same body, weighing the same that he did before. There is no sign of violence but one little hole which the bullet has made. A melodeon stands near the body, weighing precisely as much as that does. Now, he asks, if the power of the individual spirit was sufficient to turn that body around, make it get up and lie down, walk, run and move in all directions, why may not the same power move the melodeon also? When the scientific men will answer us that, they may resume their abstruse guesses about more material matters, which they regard as the only ones that have an existence. Because a thing is uncommon, it is not therefore incredible, says Mr. Beecher. It is common that one spirit works through a body, but it is not therefore absurd, he says, that two spirits should operate the same body. For whereabouts in the body does the spirit reside? If in the brain, which is already as compact a coil of nerve-wires as can be crowded into the skull, there is no more apparent room there for one spirit than there would be for two. When anything will show where there is room for one, it will be time enough to show that there is not room for two. There are a multitude of other good points about this discourse, and we think our readers will pardon us for returning to it at another time. It is proof of the first character that the great truths of Spiritualism are making their way by every variety of agencies into the human mind and belief.

### Gov. Washburn's Proxy Denial.

It is all well enough to get a friend to deny for you what you do not care to deny over your own name, but the one who does it cannot reasonably find fault with others if they indulge in something louder than whispers over his want either of sincerity or courage. A man—and especially a public man—who is out and out for or against a matter, is not usually backward about saying so; and he certainly cannot expect to be credited with what another chooses to say for him. Gov. Washburn has never yet denied his sympathy with and personal endorsement of that movement of ecclesiastical power which is bent on capturing our free-republican Constitution, and putting it to the service of bigotry and tyranny. When he does deny it for himself, we shall only be too happy to record it for his credit.

27 The daily papers, as well as weekly, are being hoaxed by a "phony phellow," a reporter on the Nevada "Enterprise," who has set about a "sell," entitled "Ghosts in Virginia City, Nevada." That "jerkass" must have been a lively chap.

### A Spiritually in Trouble.

An Estimable Woman of Trial in a Presbyterial Church—Latter-day Spiritualism—A Woman of Trial in a Presbyterial Church.

From the Louisville Courier-Journal.

An estimable lady member of the Walnut-street Presbyterian Church has been summoned for trial before the Church Session under an old Maryland code for avowing a belief in modern Spiritualism.

She was called to appear for trial on March 10th, the following being the citation, with its allegations of the charge, specification, and references to Bible texts that are claimed to justify such action:

"Whereas, on the 10th day of March, 1872, at half-past 5 o'clock, afternoon, to answer to the following charges against you:

"Charge—That you are guilty of violations of the 1st, 2d and 3d commandments.

"Specification—In this, that on the 6th day of February, 1872, you avowed a belief in modern Spiritualism.

"Reference—1st. 10th verse, 1st chapter, 1st book of Timothy; 2d. 1st verse, 1st chapter, 1st book of Timothy; 3d. 1st verse, 1st chapter, 1st book of Timothy; 4th. 1st verse, 1st chapter, 1st book of Timothy; 5th. 1st verse, 1st chapter, 1st book of Timothy; 6th. 1st verse, 1st chapter, 1st book of Timothy; 7th. 1st verse, 1st chapter, 1st book of Timothy; 8th. 1st verse, 1st chapter, 1st book of Timothy; 9th. 1st verse, 1st chapter, 1st book of Timothy; 10th. 1st verse, 1st chapter, 1st book of Timothy; 11th. 1st verse, 1st chapter, 1st book of Timothy; 12th. 1st verse, 1st chapter, 1st book of Timothy; 13th. 1st verse, 1st chapter, 1st book of Timothy; 14th. 1st verse, 1st chapter, 1st book of Timothy; 15th. 1st verse, 1st chapter, 1st book of Timothy; 16th. 1st verse, 1st chapter, 1st book of Timothy; 17th. 1st verse, 1st chapter, 1st book of Timothy; 18th. 1st verse, 1st chapter, 1st book of Timothy; 19th. 1st verse, 1st chapter, 1st book of Timothy; 20th. 1st verse, 1st chapter, 1st book of Timothy; 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