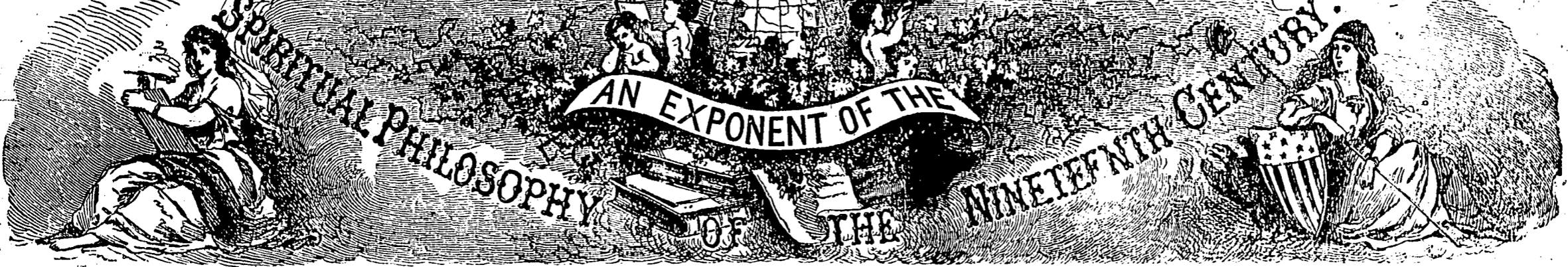


BANNER OF LIGHT.



VOL. XXXI.

{WM. WHITE & CO.,
Publishers and Proprietors.}

BOSTON, SATURDAY, MAY 4, 1872.

{\$3.00 PER ANNUM,
In Advance.}

NO. 8.

The Social Question.

THE CONFOUNDMENT OF THEORIES AND PRINCIPLES.

MR. A. E. NEWTON:

Dear Sir—In my Steiny Hall speech I said: "I have an inalienable, constitutional and natural right to love whom I may; to love as long or as short a period as I can; to change that love every day if I please; and with that right neither you nor any law you can frame has 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 I am protected in it."

Now, this is a plain and comprehensive declaration, about which there can be no mistake. It means just what it declares; nothing more, nothing less; and it requires no interpretation, no softening down. It ought to stand boldly out in the face of everybody who pretends to individuality, and to stand on its own merits or demerits. It is either true, or it is false. There can be no dodging the point, either in nicely turned sentences, or by long disquisitions about the relative meaning of different terms. It is a square question, squarely put; and everybody can say, either that they possess the same right that I declare I possess, or that somebody else possesses the right for them. Out of so simple a matter as this is has grown all the seeming confusion about Social Freedom.

Before I proceed further, permit me to disclaim any such sentiment as "you, by implication, impute to me." In discussions, I know no personality. I should discuss with my best friend just as I would with those who are not my friends, since I hope I am friendly to everybody, but more so to what I conceive to be the truth. I may be "glaringly mistaken and self-contradictory"—even insane, as you intimate, but so long as it does not appear to myself, you will please permit me to think differently, and our readers to judge of that question for themselves, which it seems to me would be a little more generous, if not more becoming, than to assume to make the decision for them.

As I have said elsewhere, the great difficulty, which lies at the basis of all the confusion upon this question of Social Freedom, is, that those who discuss it, in their deep absorption in one phase, lose sight of the fact that it has another phase. They forget that Individual Freedom is not Individual Despotism; and also forget where freedom leaves off and despotism begins.

If there were but one person in the world he would have the unquestionable right to do whatever he had the capacity to do. Will you deny that proposition? If he would have that right, then every individual in the world now has the same right that he would have if alone. Now this is one side of the question. The other side is, the right of every individual as a member of a community of individuals; and here we ascend from individual to communal rights. But mark you, how perfectly the two blend into one harmonious whole, when each is exercised in its legitimate sphere. The individual, not possessing the whole world, is limited to his own sphere in the world. While in that sphere he has its complete freedom.

The community is made up of a number of such spheres, each perfect in its own freedom, but becoming tyrannous the instant it encroaches upon the limits of another sphere; at which point the duty of the community supervenes, since, if harmony exist and freedom is protected, it must come to the defence of the invaded sphere, and protect its right to freedom against the tyrannous invasion. Now just here is where communal rights are superior to individual rights; and out of this superiority grows the rightfulness of governments.

Therefore I do not see any ambiguity in asserting "that a person has the right to do whatever he has the capacity to do," since even if he came not by the capacity honestly—which is next to impossible to conceive—the responsibility must rest outside of him. Hence I re-assert what you claim is self-contradictory; but I will add, what it is clear you did not take into the consideration; that if, in the exercise of a capacity, a person invade the freedom of another, the community's right must be exercised in protection against the invasion. And when we shall have a government based and administered upon this inter-relation of individual and general rights, we shall have perfect government. Now, though I may be indifferent to self-consistency, as you affirm, I deny that it logically follows, from my argument, that one person ought to be permitted to make a drudge or a slave of another person, if he have the power, since that would be the enforcement of tyranny, against which it is the duty of the community to protect each of its members. And I have the right to demand such protection, even against a power given by God, which would subvert my right to freedom.

To admit your argument is to deny the legitimacy of communal government, since, logically, it leaves no room for it; for governments cannot legitimately punish wrongs; they can only protect rights. And, as I have often stated, it is because sight is lost of these fundamental propositions that so much "out of order" exists.

You may, for the sake of effect, endeavor to confuse my more by my less elaborate statements of this question; but logical minds which grasp all sides of it, will not be mystified by the appeal made from "Victoria confused, to Victoria clear-sighted."

The same method of reasoning above resorted to, disposes equally effectually of what you say about contracts, and you may affirm as often and as vehemently as you can, that persons have not the right to contract to do anything that would interfere with the rights of third persons, nevertheless, the fact stands that they continually do

so; sometimes having the power to carry them out. But because I failed in every instance to call attention to the duty of the community in these cases, you had no right to assume that I argued that the execution of such contracts ought to have been permitted.

I have only to repeat again, that freedom is freedom, and despotism despotism, to show clearly that I argue logically, and that you confuse the one term with the other. A freedom that requires to be limited, is not freedom but tyranny; and it is the confusion arising out of this failure on your part to discriminate between the two, which furnished the whole ground of both your criticism and rejoinder. Nor was I invested with the illusion of which you speak, since, as I said in the beginning, in the exposition of principles I know neither friend or antagonist. It may be very "apparent to others" what you were criticising, and that your "criticisms were well-founded," but that does not do away with the fact that you neither disproved or questioned the only thing there was to criticise—the claim I set forth at the head of this article. Take that from my speech, it would be headless and pointless. You may state the subject in more pleasing, but not in more emphatic words; and if you admit my claim, I repeat, I am at a loss to see what you are criticising. In substance, you admit this, when you say "that it is the sphere and duty of government to protect individuals from all encroachment upon their rights," from which you say "it inevitably follows that love in all its phases is best left free from all restraint, is as contrary to your own avowed and correct principles, as it is revolting to the common moral sense of the community;" and this is a flat denial of the very pith and point of my whole claim, which you have otherwise never attempted to deny. You may call this logic and consistency; but it does not so appear to me.

The possibility of this seeming difference grows out of the fact that you argue upon the supposition that right and wrong are different things; while I argue upon the principle that they are but different conditions of the same thing; since a given power acting upon different conditions of the same thing, can only produce different conditions, and not different things. This is clearly seen if it be attempted to draw a line and say that all upon this side is wrong, while all upon that side is right; but no more clearly than in the title you give to your rejoinder—"The True Principles of Freedom"—just as though there could be false principles of freedom. Instead of this they must be either principles of freedom or principles of tyranny. You may know of many who think this proposition self-contradictory; but I will wager I can find as many more, and as clear-headed people, too, who will say it is the only possible statement of the question that will not admit of further analysis.

If you will go carefully over all that I have said, you will, I think, fail to find me using the term restriction, as applied to freedom in individual spheres. Protection of individual rights against encroachment by others may possibly be called restriction of freedom, but it cannot be called a restriction of freedom, since it is not freedom which is restrained. And I repeat what you say: "I think this point may be dismissed."

To those who have any doubt as to who is entrapped in the point which you fail to present, but assume and assert, without making a case, I would refer them to my former articles, and advise a close comparison of it with your former article; merely remarking here that your application, in my estimation, does not hold, since a "rape" is one of the most despotical exercises of power it is possible to imagine, and in no conceivable sense the exercise of a mutual freedom; while the exercise of any of the functions of love must be just that. And how you can say that my broad statement includes rape as mutual or reciprocal love, is a stretch of imagination of which I confess I am incapable. This idea of the exercise of love, however, it seems to me, may be considered a legitimate offspring of the almost universal domination of man over woman, which even in matters of love makes her a complete negation. Now love, in being aggressive beyond the freedom of the individual sphere, is either reciprocated or rejected. If reciprocated, whose rights are infringed? If rejected, but still pressed, protection must supervene. For my part, I see no extrication from that trap in attempting to turn so clear a case as this; and even you will not, I dare say, affirm if a person love another, and not meeting with a response, quietly accepts the situation, that he or she interferes with, or encroaches upon, the rights of the person loved; and yet your argument does say just that.

I deem it a useless waste of space to argue the old question of good and evil, right and wrong, love and lust; but I will say that, when you can establish the fact that heat and cold are different things, and not different conditions of the same thing, you will have proven that love and lust are not different conditions of the same thing. It seems to me that the very moment you attempt to question what is involved by this, you begin to make illusions and bewilderment possible. This may be "a childish delusion and a palpable absurdity" to you, but you must remember that you may occupy a much higher position upon the great ladder of progress than it is my fortune to have attained to, and that what would be wrong to you in your position, might be right to me in my much less advanced one. Nevertheless it is the same ladder up which we are both climbing; all above you being right, and all below wrong to you; while all above me is right, and all below wrong to me—if you will insist that I use the two terms. But it seems needless to say more. I do see the form and meaning of "my" friendly criticism, and permit me to thank you most earnestly and emphatically for having made it. I doubt not there is a much better understanding for it, since I know that there are

"thousands" who also see its force and meaning. From the hundreds of letters I have received touching the question I will take the first one at hand, and quote its language, to show that there are a few minds which, if mystified at all, are not so by my "inconsequent reasonings," from whose fallacy your clear logic has shown "the plain path of right and duty."

My hands fall upon a letter from one whom you must know as one of the clearest reasoners in the country; and I am almost prevented from presenting it, since I do not wish to even appear to resent, even by such legitimate means, the various declarations you have made regarding me, which, if true—which I will not attempt to deny they are not—rank me with the inmates of an insane asylum. I am never ashamed to differ with the greatest or smallest minds, but I should feel ashamed were I to designate my most humble opponent's efforts by disparaging terms, seeking thereby to draw attention from the points made by him, which penetrate the mailed armor of my logic, and prick me, and thus to make it appear to my audience that I am unharmed:

"PRINCETON, MASS., April 5, 1872.
I must compliment Mrs. Woodhall for her admirable reply to A. E. Newton, in the Banner of Light. It is so closely and thoroughly reasoned, so far-reaching, and so faithful to the great ideas that must regulate human intercourse, if it is ever to be regulated! It was a perfect feast to me, and I have begged Mr. H. Wood to allow me to cut it out of the paper, and keep it among my jewels. Mr. Newton, excellent thinker as he generally is, has, I think, good sense enough to see that he has got a new lesson; if he has not, the thousands of readers of the Banner have."

Yours for the inauguration of social freedom, and the abolition of social despotism,
VICTORIA C. WOODHALL.
44 Broad street, N. Y., April 18, 1872.

Written for the Banner of Light.

A PICTURE.

BY MRS. C. A. K. POORE.

Among the beautiful pictures
That hang on Mem'ry's wall,
Is one of a dim old forest;
That smothered best of all—
Among the cherished pictures
That hang on Mem'ry's wall,
That of my blue-eyed darling
Is precious most of all;
Among my heart's loved idols,
Among its treasures rich,
This little child's picture
Doth fill the highest niche.
It casts its silent shadow
Upon the light of day,
But gleams in fresher beauty
As twilight fades away;
It fits across my vision
In crowds as when alone,
And in the hush of midnight
It makes its presence known.
It comes in changeable phases
Before my mental view—
In colors far more radiant,
Than ever painter drew!
A little face upturned to mine,
The welcome kiss to meet,
Is one among the pictures
That of my memory greet.
Sometimes a gleam of mischief
Lurks in the dark blue eyes,
And then a look of sadness
Or innocent surprise;
Again I am recalling
The day the angels came
Across our darkened threshold,
Our little one to claim.
The arms outstretched to meet them,
The smile upon the cheek—
The murmured words of welcome
The lips essayed to speak—
All these have left their impress
Upon this soul of mine,
And filled my rest but trusting heart
With peace almost divine.
Sometimes I see her lying
Entwined with wreath and spray,
As when beneath the daisies
We laid "her form" away;
But all these tender memories
Like benedictions come,
And like a ray of sunshine
Dispel the earthly gloom.
And so of all the pictures
That hang on Mem'ry's wall,
That of my blue-eyed darling
Is precious most of all.
Ever in living beauty
It comes before my eyes,
Girt with a golden halo
That's caught from Paradise.
Worcester, April 8th 1872.

A TOUCHING STORY.—Don Platt says a Sunday-school superintendent out in Alaska treated his entire charge to a sleigh-ride. There were just forty-one of the cherubs and a six-horse sleigh. On the way home they were beset by a pack of ferocious wolves. Cool and collected in that hour of fearful trial, the heroic superintendent saw at a glance that he must soon be overtaken. In an instant his quick mind grasped the only chance of escape. Seizing the child that always sang "I want to be an Angel," he notes too high he flung it to the ravenous horde. It stayed their onward rush for a moment. Next came the urchin who never brought any pennies to the teacher. And so on swept the pursued and the pursuers until the last infant was exhausted. But the brave fellow had economized his material nobly; and besides, a whole Sunday-school shooed off wolves perceptibly. We have always noticed this. In another moment the sleigh dashed into the village, and the grand, noble, true-hearted man knew that he was saved!

A man named Drum has been jailed for stealing chickens from Mr. Fife. Fife objected to being played on in that style, and had Drum arrested as a beat.

The Reviewer.

REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY, together with the Evidence, Oral and Written, and a Selection from the Correspondence. London: Longmans, Green, Reader and Dyer, 1871. 8vo. pp. 412.

In June, 1857, Professors Pierce, Agassiz, Gould and Hensford, connected with Harvard University, published in one of the Boston newspapers as their opinion, that any connection with spiritualistic circles corrupted the morals and degraded the intellect, and that they deemed it their duty to warn the community against this influence. They asserted that it tended to lessen the truth of man and the purity of woman. They furthermore made open and formal declaration that they would publish a report of their proceedings in the special case of spiritual manifestation which had at about that time been submitted to them, and also the results of their additional investigation, and other evidence bearing upon the matter—a matter which they then thought fit to designate as a "stupendous delusion."

More than fourteen years have passed since the Professors made this promise to the public. It yet remains unfulfilled. They have not made report of their proceedings, even on that one case of alleged spiritual manifestations which they united together to search out, and they have been equally reticent as to their further investigations and any other evidence on the same general subject which they may have obtained. Since that time, Horace Greeley has told what he knows about farming, and Andrew Jackson Davis has revealed what he knows about insanity, but the Harvard Professors are as still as mice as to what they know about Spiritualism. Can it be that the ominous silence which they have maintained since issuing their first and only bulletin, is to be construed as a failure to redeem the pledge which they voluntarily gave to the community? Have they forgotten that community in whose behalf they then performed their "solemn duty" of lifting up their warning voice? Or have they aimed to give a conspicuous illustration, in and by their own example, of the truth of their broad assertion that "any connection with spiritualistic circles tended to lessen the truth of man?" So small a performance to follow so large a promise! Not even "one half-penny's worth of bread to this intolerable deal of sack." It cannot be. More pleasant is it to indulge the hope—illusive though it be—that the Professors are still investigating, and gathering materials for their promised report. After patiently waiting for almost a fifth part of the three-score years and ten which the Psalmist thought to be the allotted term of human life, it may not perhaps be considered premature, now, to respectfully request the Professors, if they are not prepared to present their complete report, at least to report progress. No persons will welcome the "report of their proceedings" with more good will than the Spiritualists. They believe it to be right to be taught even by their enemies.

They do these things more speedily in England. It was only so far back as January, 1862, that a committee of thirty-four persons—including scientific and literary men, lawyers and men of business—was appointed by the London Dialectical Society "to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." The Dialectical Society was formed to promote free thought and discussion on any and every topic that its members might wish to investigate. They desire to be not afraid of any strange or heterodox opinions or theories, and take their chance of thereby at times entertaining angels. During about a year and a half, the committee, working easily, off and on, as their inclination and opportunities permitted, looked into Spiritualism, and the handsome and instructive book, whose title heads this article, is their Report. It thence appears that, on entering on their work, they invited the attendance, and requested the cooperation and advice, of many scientific and literary persons, who had publicly expressed opinions favorable or adverse to the genuineness of the phenomena. They specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion; but little or no evidence could be obtained from them. The Harvard Professors did not see fit to put in an appearance. The committee next applied themselves to personally examining and testing the phenomena, and the better to do it resolved themselves into six sub-committees.

The Report contains the proceedings of the general committee, reports of the experimental sub-committees (with minutes of their experiments), communications from certain of the committees expressive of their individual opinions, evidence from thirty-three persons (some of high social position, and all of good reputation)—of phenomena personally experienced by them, notes of séances of extraordinary interest from persons not connected with the Society, and about one hundred and thirty pages of written statements and miscellaneous letters relating to the subject.

Referring to the phenomena which they had personally witnessed, the committee report that they had heard sounds, apparently proceeding from furniture, floors and walls of the room, and had felt the vibrations accompanying the sounds and had seen heavy bodies move, and all this produced without the aid, so far as they could discover, of any muscular action or mechanical contrivance. These untraceable sounds and movements, by means of a code of signals, had answered questions, spelled out coherent communications of a common-place character, and had sometimes revealed facts which had been known to only one of the persons present.

The committee received credible and direct evidence of other more wonderful phenomena. Thirteen witnesses stated that they had seen heavy bodies—in some instances men—rise and

remain in the air without visible or tangible support. Fourteen witnesses testified that they had seen hands or figures not appearing to any human being, yet life-like in appearance and mobility—hands and figures which the witnesses had touched and handled, and which were not the result of imposture or illusion. Other persons declared that they had been "touched" at times in different parts of the body, and where they had requested the impression to be made. Thirteen witnesses were positive that they had heard pieces of music well played upon instruments not manipulated by any ascertainable agency. Five witnesses had seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching, and where no chemical preventives had been applied. Three witnesses had made the same experiment upon themselves with like impunity. Ample evidence was given that, through the raps, correct information of future events and of other matters unknown to the inquirers, and occasionally erroneous statements, had been given. Testimony was received of trances speaking, restoration from disease to health by the laying on of hands or at the utterance of a word of automatic writing, of the introduction of fruits and flowers into closed rooms without any apparent agency, of voices in the air, of visions seen apparently in crystals and glasses, and of the insupportable elongation of the human body. Detailed minutes are given of forty-six experiments performed under the personal care and observation of the sub-committees. The committee return that they are satisfied that the phenomena are not a fraud, and are not produced by sleight-of-hand or by the use of conjuring apparatus, but they offer no theory to explain their origin or mode of production. They permitted witnesses to give their own explanations, and those explanations sometimes reached the mental states and educational and religious biases of the witnesses. It may be well to refer to some of the theories and the facts relied on to support them.

Our evangelical friends will be delighted to learn that all Englishmen do not unite with William Duntton, the Spiritualist lecturer, who was once their countryman, in singing his hymn, "The Devil is Dead," which he composed after ceasing to be a Methodist. A gentleman who had not attended the funeral came before the committee and stated that he had had seventeen years' experience of Spiritualism. In 1866 he commenced experimenting on tables, and thence obtained raps and tidings in answer to his questions.

"On one occasion, the answer given to the inquiry being obviously untrue, the witness peremptorily inquired why a correct answer had not been given, and the spirit in reply said: 'Because I am headstrong.'"
"One day the table turned at right angles and went into the corner of the room. I asked, 'Are you my child?' but obtained no answer. I then said, 'Are you from God?' but the table was still silent. 'Then said, 'In the name of the Father, Son and Holy Spirit, I command you to answer. Are you from God?' One said rap, a negative, was then given. 'Do you believe,' said I, 'that Christ died to save us from sin?' The answer was, 'No.' 'Is Jesus Christ?' said I, 'I have the room.' The table then walked across the room, entered the adjoining one and quickened its steps. It was a small tripod table. It walked with a slight long walk. It went to the door, shook the handle, and I opened it. The table walked into the passage, and I repeated the adjuration, receiving the same answer. Finally convinced that I was dealing with an accused spirit, I opened the street door and the table was immediately silent; no movement or rap was heard. I returned alone to the drawing-room and asked if there were any spirits present. Immediately I heard steps like those of a little child outside the door. I opened it and the small table went into the corner before, just as my child did, when I reproved it for a fault. These manifestations continued until I used the adjuration, and I always found that they changed or ceased when the name of God was mentioned. One night when sitting alone in my drawing-room I heard a noise at the top of the house. A servant who had heard it came into the room frightened. I went to the nursery, and found that the sounds came from a box near the bed. I pronounced the adjuration, and they instantly ceased. The same sounds were afterwards heard in the kitchen, and I succeeded in restoring quiet as before.

"Reflecting on these singular facts, I determined to inquire further and really satisfy myself that the manifestations were what I suspected them to be. I went to Mrs. Marshall, and took with me three clever men who were not at all likely to be deceived. I was quite unknown. We sat at a table and had a séance. Mrs. Marshall told me the name of my child. I asked the spirit some questions, and then pronounced the adjuration. We all heard steps which sounded as if some one were mounting the wall; in a few seconds the sound ceased, and although Mrs. Marshall challenged again and again, the spirit did not answer, and she could not account for the phenomena. In this case I pronounced the adjuration mentally; no person knew what I had done. At a chance held at the house of a friend of mine at which I was present, manifestations were obtained, and as I was known to be hostile, I was entreated not to interfere. I sat for an hour a passive spectator. I then asked the name of the spirit, and it gave that of my child. 'In the name of the Father, Son and the Holy Ghost,' said I, 'are you the spirit of my child?' It answered, 'No!' and the word 'devil' was spelled out.

My opinion of these phenomena is, that the intelligence which is put in communication with us is a fallen one. It is of the devil, the prince of the power of the air. I believe we commit the crime of necromancy when we take part in these spiritual séances.

"At the Spiritual Afternoon I saw written up as a motto the words: 'Try the spirits.' I did so, and found they were not from God. Of course I believe in the New Testament. Any spirit which denies the atonement, or does not believe in the Trinity, cannot be from God. When we pronounce the name of God, we must mean what St. John meant, the three persons in one. 'I have never stopped them by an effort of the will alone. I never used the adjuration without stopping the manifestations.'"

The temper of mind manifest in the words which I have italicized of this narrative, may explain, to the satisfaction of some persons, why this worthy Englishman, and also why many Evangelical Christians, are so often accompanied by the Scriptural personage whose presence they

so much abhor. That the unwelcome presence should reveal itself in mediums is a fact no more singular than that a mirror should reflect the features of the body which consults it. As certain organs of the body develop their own peculiar life, so do certain mental types fashion and disclose their own characteristics.

This witness evidently reflects the Bible images, the idea, as Bacon calls them, that early educational and religious influences had impressed upon his mind. Through the agency of Sunday schools and churches, multitudes of children are subjected to, and perverted by, fables that perpetuate and torment them long after they have become men and women. Religious teachers are apt to accompany whatever valuable precept and true information they may impart, with Christian fables and ancient superstitions. These, received as verities into credulous minds, there forestall the operations of sound judgment, and generate pre-judgments or prejudices. Seen through a mental atmosphere thus hazed, truth itself appears distorted, and its simple announcements may horrify a priest-ridden mind. An anecdote illustrative of this point occurs in "Tattle-Talk," by Rev. E. Gilson, published in London, in 1855. He and his family were holding a seance at his house. The worthy clergyman interpreted the movements and knockings of the legs of the table, around which they sat, as answers to his questions.

"I now said," narrates the reverend gentleman, "if there be a hell I entreated you to knock on the door with this leg twice." It was motionless. "If there be not a hell, knock twice." No answer. "If there be a devil, knock twice." No motion. "If there be not a devil, knock twice." To our horror, the leg slowly rose, and knocked twice.

No wonder the parson was horror-stricken, for if there was no devil there could be no hell, for that was simply his abode; and with the disappearance of hell and the devil, away went not only by far the larger part of the stock in trade of the Christian priest, but also the system of divinity and philosophy, in and around which his heart's fibres had become entwined. It behooves inquirers into Spiritualism to enter on and to prosecute the work with minds as unprejudiced and unclouded as possible. The sun, seen through mist and vapors, appears murky or lurid, and misleads its observers. A frightened youth or a beggar wayfarer has sometimes mistaken a pump with its outstretched handle, for a robber with his leveled gun. Swollenborg says that a truth told down from heaven becomes a lie to those in hell. Jesus once inquired what father there was, who, if his son asked for an egg would give him a scorpion? Not a one pitiable, as an answer, is a parental malediction hurled at a spirit-child seeking to open communication with its earthly father.

Cromwell F. Varley, well known to electricians and to general scientists from his experiments with the Atlantic telegraph cable, came before the committee and related some of his personal spiritual experiences. If any living man is supposed to know as much as, or more than, any other one, about electricity and magnetism, Mr. Varley, possessed of keen observing and inventive powers, and having had unusually good opportunities for experimentation, is that man. He testified that spiritual phenomena cannot be accounted for by ordinary magnetism or by electricity. Prior to the year 1850 he had been a disbeliever in the phenomena. Then, when table-rapping and table-moving were said to result from electrical force, he investigated, and demonstrated that that hypothesis was unfounded. He regarded electricity as destitute of weight and gravitation, but as one of the components of matter. All known powers are to be treated as solids, in regard to something. Air, which a man easily moves through, is solid to electricity; but it passes through an ironed ship as though it were not in existence. An iron wire is, to an electrician, simply a hole bored through a solid rock of air, so that the electricity may pass freely, and it is actually transmitted through it. He spoke of light as being the vibration of cosmochemical ether. A few years ago some people believed that Faraday had revealed the whole science of magnetism. His revelation could not have been clear, for Varley stated that he knew not what the nature of magnetism was, and had not the ghost of an idea of it.

Mr. Varley alluded to the circumstances which preceded the development of his own mediumistic powers, and mentioned instances in which spirits had communicated to and through him. Just after the birth of his first son he was aroused from sleep one night by three tremendous raps. He awoke, the house, but could not find what had caused the noise. He then thought, "Can this be what is called Spiritualism?" The raps answered, "Yes; go into the next room." He then entered, and found his wife rigid, catatonic, and the nurse who had been left in charge of the mother and child in a state of intoxication.

It is well-known that solid persons rescued from drowning have observed and related, as an element of that experience, that their instinctive struggle for preservation was followed by a calm consciousness of continued existence, and sometimes the drowning person has perceived that his own body, which up to that time had been the dwelling place of his spirit, lay motionless as a corpse in the watery depths, where he had fought with death, while he, the thinking and observing self, from an upper serene atmosphere looked down inquiringly upon it. This fact, indicating that there is a soul or spiritual being independent of the material body, receives confirmation from an incident in Mr. Varley's personal experience. On one occasion when he was alone, engaged in making chemical experiments, he fell down, and could not remove from his face a sponge saturated with chloroform, which he had taken to correct the spasms induced in his throat by the fumes of fluorine acid which he had been using. After a little time he became conscious, saw his body lying on its back with the sponge on its mouth, and yet was utterly powerless to cause it to move. At the same time the spirit, or conscious part of himself, perceived Mrs. Varley to be upstairs, and it impressed her brain that he was in danger. Thus aroused, she came down stairs into his room, saw the body, and removed the sponge. Prof. Varley continues:

"I then used my body to speak to her; and said, 'I shall forget all about it, and how this came to pass, unless you remind me in the morning; but be sure to tell me what made you come down, and I shall then be able to recall the circumstance.' The following morning she did so, but I could not remember anything about it. I tried hard all day, however, and at length I succeeded in remembering, first a part, and ultimately the whole. My spirit was in the room with Mrs. Varley when I made her conscious of my danger. That case helped me to understand how spirits communicate."

In the Bible are recorded several instances of persons being in a trance. Balaam, Peter and Paul refer to their own experiences of this spiritual state. Mr. Varley also narrates instances which he and his wife had had of it. He believes that the mesmeric trance and the spiritual trance are produced by similar means; that they both arise from the action of a spirit. The difference

between them is that when that peculiar mental state is induced by a disembodied spirit it is called a spiritual trance; but when brought on by a human being—that is, by an embodied spirit—it is called a mesmeric trance. It is the same mental state in both cases, but receives a different name, according as the operator producing it belongs to be without or with the corporeal organism.

Mr. Varley is willing that the world at large should be informed of his reasons for believing, and asserting that "spirits" do communicate with mankind. They are the same reasons that have already converted millions, and are yet converting other millions of intelligent people in every quarter of the globe. 1st, He has distinctly seen spirits. 2d, Through mediums, matters known only to himself and deceased persons, and at times matters which he had entirely forgotten, had been communicated to him. 3d, His unspoken questions and thoughts had been responded to, while the medium who wrote out the answers was quite unconscious of the meaning of the communications. 4th, The time and nature of coming events, unanticipated and unknown both to himself and the medium, had on more than one occasion been accurately made known to him several days in advance; and, lastly, his invisible informants had designated and declared themselves to be "Spirits."

The explanation that Mr. Varley has received from spirits why they have not given scientific information in advance of any yet possessed by man, is worthy of attention. It is, that advanced spirits do not use words, but ideas, in communicating with each other. In telegraphing to mortals, they put the thought into the mind of the medium for that medium to translate through the mechanism of brain and mouth, into words. Hence comes a more or less imperfect interpretation of a subject which the translator does not comprehend.

His explanation why spirits in responding to mortals, are at times apparently invested with clothing similar in form and color to what they had used in earth-life, though metaphysical, is interesting. An old English farmer out of doors, among his friends, Mr. Varley says, would be ashamed to be seen without his top-boots, his coat with its buttons, and his hat. They are part of his identity; they form part of his nature. Now, thought itself is power, in some sort a substance. When the English farmer leaves his body, he becomes a thought itself; and then, the other parts of his individuality, namely, the thought boots, the thought coat, and the thought hat, accompany him; and when he is seen, they are seen as a part of him. This illustration of Mr. Varley's is a good and further exemplification of the idea promulgated by Jesus, that where a man's treasure is, there is his heart also.

The committee in performing the work which they had undertaken of investigating Spiritualism, not only attended seances, and examined witnesses, but also invited correspondence from persons who were supposed to be capable of giving information in respect to it. They received and have published valuable communications and interesting letters given in reply. Among them is an elaborate paper from Miss Anna Blackwell, a believer in re-incarnation, giving a sketch of that theory, and anecdotes of spirit action witnessed by herself and her friends. M. Camille Flammarion, Astronomer of the Polytechnic Association, and an officer of the University of France, writes that for ten years he has taken much interest in the spiritual phenomena, and that he is convinced that any scientific man who declared that the magnetic somnambulic and mediumistic phases of it are impossible, speaks without knowing what he is talking about.

Here are tid-bits from letters of persons of reputation in England. They present some indication of the public taste in respect to Spiritualism. "Professor Huxley in his first response sneers at Spiritualism, but adds, that supposing the phenomena to be genuine, they do not interest him; and in a second more civil letter of a year's later date, reaffirms his lack of interest in the subject, and says that he can better discharge his duty as a man of science toward the public in other directions."

Mr. W. M. Wilkinson answers that if the committee make report in favor of the phenomena, no one will believe it, and if the report be against them, the facts will still occur. In a subsequent letter he again cautions them that the public will think they are a set of asses if they report in favor of the phenomena, and he shall think they are not very wise if they go the other way.

J. Dixon also assures them that if they affirm that the phenomena do occur, outsiders will look upon them as "dupes," "victims" and "fools," and if they do not affirm the facts, they will not thereby, "make men unknown that which they know."

Dr. J. G. Davey writes that from practical investigation he is satisfied not only of the abstract truth of Spiritualism, but of its great and marvelous power for good, on moral and religious grounds.

Mr. William Howitt expresses satisfaction that some few Englishmen of science and literature are at length, "like the Seven Sleepers and the Van Winkle," waking up to an investigation of Spiritualism. It was probably Mr. Howitt who gave to the committee the list of works on Spiritualism, &c., whose titles occupy eleven pages of the Report.

Mr. Newton Crossland counsels that the subject is not to be grappled with and mastered without the most careful, elaborate and anxious study—that it took him eighteen months' patient investigation to learn its simple elements, and that he should rather be asked to go through a course of mathematics with the committee than with a course of spiritualistic study, were he to prefer his comfort and convenience. "The former would be light in comparison with the latter." He refers to the circumstance that by being too early in the field in his advocacy of Spiritualism he had lost £200 per annum, and is now obliged to work hard, has no time nor leisure to devote to teaching Spiritualism to others. "The facts of Spiritualism are to me as certain and indisputable as those of the multiplication-table; and to be asked whether I believe them, is almost as playfully irritating as to be questioned about the grounds of my opinion that twelve times twelve make one hundred and forty-four." Many American Spiritualists have had a like experience with Mr. Crossland in pecuniary and other losses, and can sympathize with him.

Mr. Robert Chambers writes that "in the present state of science individual opinion goes no way. Every man must examine, and attain conviction for himself."

Dr. Charles Kidd thinks that most of the spiritual phenomena are subjective, and that Spiritualists are a very innocent people, and cannot distinguish between subjective and objective impressions. He says that the Dialectical Society have done much good by their investigation. The committee's report had not been published when the Doctor wrote. It may be that, on reading it, he may change the favorable opinion he expressed of its work.

Mr. F. Esdaile relates spiritualistic incidents

that had occurred in his house, and indicates that he is a Christian Spiritualist.

Mr. Edwin Arnold, M. A., regards "many of the manifestations as genuine, undeniable and inexplicable by any known law, or any collusive arrangement or deception of the senses," and concludes "it to be the duty and the interest of men of science and sense to examine and prosecute the inquiry, as one which has fairly passed from the region of ridicule." It is not yet with him a proved fact that the phenomena are produced by departed spirits, but he sees nothing in such a theory against the analogy of Nature.

Mr. George Henry Lewes intimates that the phenomena which he had witnessed in his experience—and it had been large—were produced by deliberate imposture, or were simply subjective impressions of persons who were attentively expecting them. He is glad to hear of the serious way in which the committee are investigating the matter, and remarks that, "with such men as Mr. Wallace and Mr. Crookes" assisting in it, "we have a right to expect some definite result." It is now well known that Mr. Wallace is a Spiritualist, and that Mr. Crookes has recently announced and stoutly maintained "psychic force," which differs only in name from Spiritualism. This result can hardly be satisfactory to Mr. Lewes.

Prof. John Tyndall pleasantly cautions the committee against inviting him to a seance. He informs them that he has been told that his presence at such a meeting resembled that of a great magnet among a number of small ones. He throws all into confusion, but he is willing to accept the invitation of Mr. Crookes to a seance if he thinks that he can show to him satisfactory phenomena.

The Report contains minutes of the experiments performed and witnessed by the sub-committee. An abstract of one of them may be interesting as exhibiting the procedure of the committee and the phenomena observed. Take, for example,

"EXPERIMENT XXXVIII. Dec. 28th. Eight members present. Phenomenon: Rapping sounds from the table and floor, and movements of the table with and without contact. The alphabet was repeated, and the following letters were rapped: 'A bad circle; want of harmony.' In one instance the table shifted its position several feet, the tips of the fingers only being in contact with it. Movements without contact.—Question: Would the table now be moved without contact? Answer: Yes. The table was moved on the table, and all chairs were then turned with their backs to the table, and nine inches away from it, and all present knelt on the chairs, with their wrists resting on the backs, and their hands a few inches above the table. Under these conditions the table (a heavy dining-room table) moved four times, each time four or six inches, and the second time nearly twelve inches. The table hands were placed on the backs of the chairs, and nearly a foot from the table, when four movements occurred, one slow and continuous for nearly a minute. Then all present placed their hands behind their backs, kneeling erect on their chairs, which were removed a foot clear away from the table, and the table was turned on higher, so as to give abundance of light; and under these test conditions distinct movements occurred, to the extent of several inches each time, and visible to every one present. The motions were in various directions, toward all parts of the room; some were abrupt, others steady. At the same time, and under the same conditions, distinct raps occurred, apparently both on the floor and on the table, in answer to requests for them. The movements were so unmistakable that all present unhesitatingly declared their conviction that no physical force exerted by any one present could possibly have produced them. A right examination of the table (it being laid on the floor, with the legs up, and taken to a corner as far as practicable) showed there was no machinery or apparatus of any kind connected with it."

What is the rationale of such an experiment? How would the Harvard professors explain it? What solution have self-styled scientific men to offer of it? In 1853, Dr. William B. Carpenter, a physiologist of reputation, in his article on Electro-Biology and Mesmerism, in the Quarterly Review, declared that apparent automatic table-turning, and table-talking did not occur; that such phenomena were subjective illusions in the minds of those who testified to their reality; but if they did occur, that they were produced by the unconscious muscular action of the persons whose hands or fingers were on the table; and that Faraday's indicator proved the exertion of such muscular action. In the above experiment it appears that the table movements and talking occurred, though no person touched the table. How would the Doctor meet that fact? He would blink it. In his Quarterly Review article he says that in investigating the phenomena he had "found it necessary to treat with complete disregard the testimony of all who had given themselves up to the domination of the table-turning idea." That is, he had found it necessary to disregard all facts that would not fit in with his hypothesis. In his letter to the committee he assures them that he is too fully otherwise occupied to give his opinions at length in regard to the so-called spiritual manifestations, but refers them to his article in the Quarterly Review, and encloses to them an abstract of one of his lectures on unconscious cerebration. In the last October number of the Quarterly Review he contributes another article on modern Spiritualism. He sees in it, however, little or nothing different from what he saw when he wrote in 1853. Yet the Doctor learns, though slowly. The unconscious action operating through the muscles, which he then thought moved the table, he afterwards extended to the brain, and "unconscious cerebration" is the phrase he has coined to open the mysteries of modern Spiritualism. Does imposture, or self-deception, or unconscious muscular action, or cerebration, explain why, in a well-lighted room, that heavy dining-room table moved and answered questions in the presence of eight intelligent witnesses, when no person was touching it, and when no machinery or apparatus for moving it was connected with it? "I will never," said Martin Horky, speaking of Galileo and his planetary discoveries, "I will never concede his four new planets to that Italian, though I die for it." That the race of Martin Horky yet survives, is evident from the demeanor, conversation and mental rigidity and impragability evinced by Dr. Carpenter in his interview with Professor Crookes, and sketched by the Professor in his recent pamphlet, entitled, "Psychic Force and Modern Spiritualism."

"It was my good or evil fortune, as the case may be," says Prof. Crookes, "to have an hour's conversation with him, and he was so termed, when the talking was all on one side, with the Quarterly Reviewer in question." (i.e. Dr. Carpenter.) "When I had an opportunity of observing the curiously dogmatic tone of his mind, and of estimating his incapacity to deal with any subject conflicting with his prejudices and prepossessions. At the meeting of the British Association at Edinburgh, we were introduced to him as a physiologist, and he had inquired 'how the matter' (i.e. Spiritualism) 'fifteen or twenty years ago. I as a scientific investigator of a certain department of the subject. Here is a sketch of our interview, accurate in substance if not identical in language:—

"Ah, Mr. Crookes, said he, 'I am glad I have an opportunity of speaking to you about this Spiritualism you have been writing about. You are only wasting your time. I devoted a great deal of time, many years ago, to mesmerism, clairvoyance, electro-biology, table-turning, spirit-rapping, and all the rest of it, and I found there was nothing in it. I explained it all in my article

I wrote in the Quarterly Review. I think it a pity you have written anything on this subject, for you make yourself instantly acquainted with my writing and my views on the subject. I have exhausted it.'"

"But, sir," interrupted I, "you will allow me to say you are mistaken, if—"

"No, no," interrupted he, "I am not mistaken. I know what you would say. But it is quite evident, from what you have just remarked, that you allowed yourself to be taken in by those people, when you knew nothing whatever of the perseverance with which I and other competent men, eminently qualified to deal with the most difficult problems, had investigated these phenomena. You ought to have known that I explain everything you have seen, by 'unconscious cerebration' and 'unconscious muscular action.' And if you had only a clear idea in your mind of the exact meaning of these two phrases, you would see that they are sufficient to account for everything."

"But, sir—"

"Yes, yes; my explanation would clear away all the difficulties you have met with. I saw great many mesmericists and clairvoyants, and it was all done by 'unconscious cerebration,' whilst as to table-tipping, every one knows how Faraday put down that. It is a pity you were unacquainted with Faraday's beautiful indicator, but of course a person who knew nothing of my writing would not have known how he showed that unconscious muscular action was sufficient to 'unconscious movements.'"

"Pardon me," I interrupted, "but Faraday himself showed—"

"But it was in vain, and on rolled the stream of unconscious egotism."

"Yes, of course, that is what I said. If you had known of Faraday's indicator and used it with Mr. Home, he would not have been able to go through his performance."

"But how," I continued to ask, "could the indicator have served, seeing that neither Mr. Home nor any one else touched the—?"

"That's just it. You evidently know nothing of the indicator. You have not read my articles, and explanation of all you saw, and you know nothing whatever of the previous history of the subject. Do not you think you have compromised the Royal Society? It is a great pity that you should be allowed there to revive subjects I put down ten years ago in my articles, and you ought not to be permitted to read papers in. However, we can deal with them."

Here I was fain to keep silence. Meanwhile my infatigable interlocutor continued:

"Well, Mr. Crookes, I am very pleased I have had this opportunity of hearing these explanations from yourself. One learns so much in a conversation like this, and what you say has confirmed me on several points I was doubtful about before. Now, after I have had the benefit of learning all about it from your own lips, I am more satisfied than ever that I have been always right, and that there is nothing in it but unconscious cerebration and muscular action."

At this juncture, some good Samaritan turned the torrent of words on to himself. I thankfully escaped with a sigh of relief.

Dr. Carpenter has instructed many a medical student, but who or what shall hereafter instruct Dr. Carpenter?

"The river Rhine, it is well known,
Doth wash my city of Cologne;
But tell me, nymphs! what power divine
Shall henceforth wash the river Rhine?"

Not the least interesting portion of the volume are the criticisms and arguments against Spiritualism by certain members of the committee, and the answers thereto elicited from other members. Dr. James Edmunds, the Chairman of the committee, evidently a genial man, opens the attack. He is unwilling to believe the alleged wonderful phenomena of Spiritualism, especially as he had not happened to see them. They are to him mere tales of Genii. He stimulates his imagination, and thence evokes the supposition of the Archdeacon of Canterbury, rising in the House of Lords and there announcing a new mode of traveling which he had availed himself of, in coming thither from his home. Upon an explanation of it being asked for, His Grace states that it consists in first dissolving and "psychologizing" himself at his home, into a kind of nebula, and then through the telegraph wire passing this nebula to London, where it is resolved and solidified into his former and present episcopal body, form and substance. This illustration, Dr. Edmunds intimates, is a fair parallel to spiritualistic narratives.

Alfred R. Wallace, an acute thinker and well-known author, analyzes the argument supposed to underlie this humorous supposition, and discloses its fallacy. It consists in assuming as a truth that a large number of independent, honest, sane and sensible witnesses can testify to a plain matter of fact which never occurred at all.

Dr. Edmunds in a footnote presents (perhaps for the purpose of giving proof to Spiritualists that he is qualified to test Spiritualism) a certificate of his own character as given by the medium, John M. Spear.

The certificate is complimentary to the many good qualities of the Doctor, and attributes to him a four-fold order of mind. "Some minds," it reads, "can look only in two directions—to the right and left. Higher orders of mind are of a triune character—they look right, and left, and forward. But this gentleman" (that is, Dr. Edmunds) "looks in three directions when examining a subject; and, in addition, looks back and runs back as far as the nature of the subject requires." This certainly speaks well for the Doctor's capacity in certain directions; but it does not indicate that he is competent to appreciate Spiritualism. It does not recognize as a characteristic of his mind, a tendency to look upward. *Excepit probat regulam*—the exception proves the rule. O. W. Holmes, a member of the medical fraternity, recognizes the existence of what he calls three-storied brains, and Dr. Edmunds may learn by inspecting the frontispiece of the fifth volume of A. J. Davis's Great Harmonia, that angel inspiration, and the power to commune with and to recognize spirits, lies in the upper story.

Other interesting and instructive matters are contained in this Report. It reflects honor on the London Dialectical Society as exhibiting its broad catholic and truth-seeking spirit, and especially on its committee, which faithfully, fearlessly and disinterestedly performed its duty. A writer in the January number of the Quarterly Journal of Science remarks that, though five-sixths of the members of the committee were wholly skeptical when they commenced their inquiries, yet, at its close, all who had attended the meetings so as to witness the phenomena and apply the tests, were completely satisfied that the phenomena were genuine, and were not impostures nor delusions. That the work is not a partisan one, is evident not only from its general drift, but from two explanatory notes. One on page 55 states that, at the close of the investigation, the committee consisted of thirty-two members, of which only six were avowed Spiritualists; and the note on page 51 shows that only one of the five acting members of the editing sub-committee is a Spiritualist.

As the Committee of the "Dialectical Society" entered on and prosecuted their researches into modern Spiritualism in a calmer temper of mind, and gave to it more time and attention than did the Harvard College Professors, it is not at all surprising that they came to a very different conclusion. They close their Report by stating it as "their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

Boston, Mass.

ALFRED E. GILES.

Universology versus Woman.

Stephen Pearl Andrews, in his work entitled, "The Basis Outline of Universology," has made a superfine estimate of woman, and has given her a place in his relative adjustment of things that was hardly to be expected. One who claims to have discovered the key to all knowledge, should be able to discover the just relationship of man and woman, and to avoid a repetition of the ancient theological absurdities and scientific errors that have helped to keep woman in subjection from time immemorial. But instead of this, Mr. Andrews confirms these absurdities and errors. He makes affirmations here and there throughout his book that tend to intensify the world-old opinion of woman's relative inferiority, and consequent inevitable subordination to "virile supremacy."

For instance, on page second, Mr. Andrews commences his treatise as follows:

1. "The universe, as concretely embodied, divides most ostensibly into man and the world."
2. "The world is a basis, pedestal or footstool; man is the statue, image or eidolon erected upon it."

Then in a commentary on page 636, this exposition appears: "It has been stated that man universally repeats man sexually, or man male; and that the world (of Nature) repeats woman; or, again, more largely put, God, as spiritual and typical man, repeats man as father and husband, and the created universe, echoing the material world, and hence Nature, eminently repeats woman. * * * Man is therefore, in this aspect, the image or eidolon, and woman a basis or footstool; man the head, and woman the trunk; but all this in mere preponderance and as suggestive in a figure of the true relationship."

The assumed supremacy of man psychologically is illustrated by the author of "Universology" in one of his fantastic symbolisms, given on page 324, chap. 4:

"The hair is the analogue, within or upon the body, of the shade or shadow which falls backward from the person or from an edifice, in the direction away from the light, as from exposure to the sun, for instance. * * * Chap. 5. It has been noticed above that the ordinary head of hair ends equally the two sexes, saying this tendency in the female to preponderate, its fullness grows. But in respect to the beard it is different. In addition to the external and objective light, (the outward sun of common and natural illumination,) there were placed an interior lamp or source of light, a sort of pharos within the tholus, or within the head of the image, surrounding an edifice, it would come, its rays shining from the swelling centre of the dome, interrupting its rays, which shadow would fall upon and envelope the lower portion of the dome (analogous with the lower part of the face of a man.) This shadow, contradicting the shadow from the external sun, would then be the analogue of the beard of the man. Nature so indicates, if I understand her, that the full beard is a sense in which the male intellect, the light within the brow, is original or godlike, as that of the woman is not, in anything like the same degree. If her mind is refulgent with reflected intelligence, his mind is fulgent with congenial and generative illuminating power."

It would be difficult for masculine assumption and arrogance to go further than this, but the same claim is repeated in a different form on page 480. After referring to the Old Testament story of the genesis of Woman, as symbolical of the "prior and generative or productive position and relation of the Male set of principles, from which the Female set is propagated by scission or halving," the author thus proceeds [text 747]: "While the Man is born of Woman in the ordinary and natural process of generation, there is, it now appears, a more recondite, logical process in which this order is reversed. Woman is born of Man or created from him in this ideal, spiritual or symbolic sense: That the Female or Naturoid, Set of Primordial Principles is derived from the Masculoid, Scintoid or Rationoid Set; and by echo, that all actual Being, or Nature herself, the Female Idealization of Being, is derived from the back-lying and Generative Law or Logos, which is personified as Masculine or Male."

Beneath all the extraordinary verbiage of the above passages, and of many others that might be quoted, lurks the same spirit of domination that has so long held one-half the world in chains. A philosophy or "Science" that is to secure the allegiance of truthful thinkers at this crisis in the world's history, must be one that will make room for Woman by the side of Man. It will not interpret her name as analogous to "Matter," and that of man to "Mind." It will not represent her as the "trunk" and man as the "head" of the body of humanity. But it will find that, as Divine Truth and Divine Good are so united that they are not two, but one, so the long dissonant counterparts of the human family will verge to loving unity when the sun of justice shall arise and shine. Such a Science will rescue Woman from the subordinate, oppressed and depressed condition in which selfishness and injustice have plunged her, and bring the first dawn of a new Eden to her and the race by placing on her brow the signet of Equality.

MARY F. DAVIS.

Orange, N. J., April, 1872.

A Medium, Probably.

The following item of intelligence is floating through the daily press, with its usual statement of wonders unaccountable to those whose eyes are closed to the truths of to-day. An ignorant girl sets bones, and defies by her skill the practiced surgeons, who, of course, as in all such cases made and provided, have her arrested forthwith. But, by some mistake, the Italian authorities prove to be too liberal, and she is set at liberty. Read the account:

"A FEMALE BONE SETTER.—La Regina del Cin, a peasant girl in Italy, has a success in setting and straightening broken and distorted limbs, that surpasses the best trained surgeons. She is unable to read or write, and does not know the names of the bones she sets, but began her anatomical studies on the legs of fowls, and supplemented them by a single hospital experience. The physicians had her arrested once, but the authorities declared that she should not be interfered with, and her practice is now one of the largest in the kingdom."

A SINGULAR CIRCUMSTANCE.—Life for One, Death for the Other.—Just before the ill-fated schooner Messenger left port, Mr. George A. Babcock, one of the crew, was induced to leave the vessel, at the solicitation of Capt. Hopkins, of schooner Caleb Eaton, and go as his mate on a herring voyage. Capt. Oster afterwards shipped Mr. Thomas W. Gray, former master of schooner Wm. V. Hutching, in his place, and the vessel left port, never more to return. It proved a fortunate change for Mr. Babcock, as he had not the slightest idea of leaving the vessel until a few hours before he consented to the change. Mr. Gray intended to have shipped in another schooner, but at the solicitation of Capt. Oster, who was all ready to sail and wished to make up his complement of men, he concluded to go with him.

The chances of life and death are very narrow indeed at times, and every one is more or less exposed thereto. But we never fully realize it until instances similar to the above occur, and then we are impressed with the fact that oftentimes a slight incident may result in the entire change of our material prospects, and perhaps, as in this case, remove us from the shores of time into the land of the hereafter.—Globe & Aster.

THE SQUIRREL AND THE NIGHT-
INGALE.

The Nightingale one happy morn in spring
Upon a hawthorn bough was singing brightly,
When on a sudden she did cease to sing,
And, bending to the Squirrel, quite politely
Asked him for one sweet nut—(she did not say
She meant the sweeter worm that in it lay).

The Squirrel would not grant the Nightingale
Her wish, nor for refusing give true reason,
But said her pretty song could not avail,
For nuts in early spring were not in season.
Oh, naughty Bird! he knew that in his store
He had a hundred nuts, and many more.

Full fifty notes she gave him in one trill,
Of rarest music, yet he would not bring her
One single nut, but sat demurely still,
And said: "My nuts would spoil the sweetest
slur."

I would not mark my Nightingale's soft strain
For all the wealth my nimble tail could gain.
Ah, me! so plausible was Bird's reply,
That I had almost given him credit for politeness,
Had not an aged Wren, standing by,
Heard the discourse and, with a Wren's bright-
ness,
Seeing the plain truth, said: "You greedy elf,
You mean to eat your whole great hoard yourself!"

The Squirrel's russet cheek grew red with shame,
His bushy tail began to swell and tremble,
While to his little mind this moral came:
We are as bad as men if we dissemble!
And we should never selfish craft employ
To keep from others what ourselves enjoy.

"Henceforth I will be frank and kind and true;
My sweetest nut I'll give to every comer;
I'll meditate the next long winter through
How I can kinder be the following summer;
And Men and Wrens, in their sharpest mood,
Shall nothing say of me but what is good."

—(Good Words for the Young.

Spiritual Phenomena.

CURIOUS PHENOMENA IN EDINBURGH,
SCOTLAND.

In the shop of Mr. Nicol, druggist, Dundas street, Edinburgh, there are (says the Edinburgh Courant) at present on view, several paintings which have a peculiar interest attached to them, not so much on account of their intrinsic value as works of art, as from the fact that they have been produced in the dark by a person while in an entranced or somnolent condition. The circumstances which have led to the production of these pictures may be briefly stated. During the last visit to Edinburgh by Mr. Home, the Spiritualist, his sances were attended by several gentlemen who were skeptical as to the power attributed to Spiritualism, and they formed themselves into a club, which held meetings twice a week for the purpose of investigating the subject. These meetings were attended by Dr. Page, Mr. Nicol, Mr. Peters, Mr. McCrow, Mr. Nelson, photographer, Mr. Mylne, and other gentlemen. After a number of experiments they succeeded in producing some of the so-called phenomena, but nothing that could not have been fairly explained by ordinary muscular action.

In the course of their inquiries the members of the club sought information in spiritualistic literature and from other sources; and they soon learned that a wonderful "painting medium" was to be found in the person of a Mr. D—, a journeyman cabinet-maker in Glasgow. It was stated that this man, in his normal state, had no knowledge of painting, but that when he fell into a trance he painted pictures of great merit, and it was alleged that he was guided and controlled by the spirits of certain eminent old painters, particularly Jan Steen and Rembrandt. In order to satisfy themselves on the point, the club sent to Glasgow a deputation consisting of Dr. Page, Mr. Nicol and Mr. Mylne, to meet Mr. D—. They found him a stout, middle-aged man, with a ruddy complexion, and a friendly manner. He was seated at a table, and Mr. Mylne, Mr. Nicol having had to leave before the meeting took place.

The deputation gave in a report to the club, and the result was that Mr. Nicol, who disbelieved the whole affair, went to Glasgow; and he was so much struck with the extraordinary powers exhibited that he invited Mr. D— to Edinburgh. A meeting was shortly afterwards held in a house in Edinburgh, at which the "medium" was present. In the first place, a temporary easel was erected, and a piece of millboard, prepared for oil painting, was placed on it. The "medium" then sat down on a chair, and said that the company need not refrain from conversation, as it would not hinder the manifestations. The course of ten minutes he fell to all appearance into a deep sleep, and immediately started to his feet, his countenance being entirely changed, and bearing a more intellectual aspect than before. He shook hands with a number of imaginary persons in the room. His eyes were shut during the greater part of the time, except when he spoke to the club, and then he opened his eyes and looked at the easel, and nothing but the white millboard. In a minute or two he opened a parcel, made up in a newspaper, which contained a large number of paint-brushes, a tin case with all colors in tubes, and a palette. He first of all selected the brushes with which he was to work, trying their points on his tongue and on his thumb-nail, as a painter would do. He then selected the colors, and put them on the palette. He then changed the position of the easel from what it was when he was awake, he took a pencil and outlined a picture with great rapidity and no little skill. While he was drawing, the gas was once or twice put down, and when it was put up, it was found that he had made as much progress in the picture as the light was on the easel. Some of the gentlemen present stood close to the easel, and they afterwards stated that the eyes of the medium were shut all the time. After the picture had been outlined, Mr. D— took up his palette, and commenced to paint, not in a slow, careful manner, but in a rapid style, and the result was that in thirty-two minutes a picture of Loch Achray was completed.

The Spiritualists say that more wonderful manifestations can be obtained in Mr. D—'s presence, namely, the production of "spirit paintings," in which the medium's hand is not called into exercise at all. The production of these spirit paintings takes place in total darkness, and at the meeting with Mr. D— attended, a specimen was given. The medium took his seat at one end of a table, and the color box was placed at the opposite end. Several gentlemen sat between him and the easel, so that he could not reach them without the company being aware of the circumstance. He took from his pocket a number of cards, and rubbed them with his hands, as if feeling for a card suitable for the operation. He appeared from his manner to be asleep, but was able to answer questions and carry on conversation. He at last chose a card the size of a carte de visite, prepared for oil painting. It was marked on the back so that it could be checked and laid on the top of the color box opposite the brushes. The company were told that they would probably require to wait some time before any manifestations would be shown. The light was then put out, and in a few minutes there was a sharp sound as if a wire was being drawn over a piece of paper, and a noise was made as if a brush was thrown on the table. That was the signal for the lighting of the gas, and the company then saw the card close to the place where it had been laid. On turning it up, it was found that a picture had been painted on the under side, and was still wet.

A stone of the company had doubts as to the experiment, a request was made that it should be repeated. The light was again put out; and in a short time a pencil was dashed on the table. On the card being examined, it was found that there were two subjects very cleverly drawn—a faithful portrait of Hugh Miller and a sketch of a girl. Mr. D— was in the trance about three hours; and when he awoke he was asked to make good his word in the pictures—an interest which could not be simulated. He said that he had seen in the picture of the girl the original of one of the facts which he had drawn. We state the above gentlemen as we have ascertained them. The with Spiritualists are no more to be identified with the medium than we are ourselves. We are, that no pains have been spared to put test as to its truth.

Free Thought.

IS MRS. WOODHULL UNDERSTOOD?

BY AUSTIN KENT.

EDITORS BANNER OF LIGHT—I am sure by some Mrs. Woodhull is not yet understood. I understand her to believe in conjugal freedom, as and in no other manner than Protestants, including Christians, Spiritualists, Infidels and all Liberals profess to believe religious freedom. Our government claims to tolerate and protect all persons in their religious faith, life, and action or worship, so far as such freedom does not directly encroach upon the equal freedom of others. Our State laws do not allow the same conjugal freedom. Mrs. Woodhull insists that government should do just this. Is she right or wrong in this? I confess this is rather steep for the old radical Austin Kent. But if we criticize her we should do it on this point. We who boast of logic should do it logically. I confess I cannot do this.

I here ask Mr. Newton, Mrs. Emma Hardinge-Britten and Mr. Tuttle, whether they agree or disagree with Mrs. W. on this point? If they agree with her on this, I beg them more clearly to define their own position, and show wherein Mrs. W. goes beyond or aside from this. If they disagree—if they hold that conjugal love and its action should not be as free or in some sense as religious love, and its action or worship, I beg each, for a time, to drop Mrs. Woodhull and define and defend his and her own position. I think this point should be fully and clearly met by Mrs. W.'s critics. This alone can save us from an endless rambling discussion. For the time, I assume agreement with Mrs. W. on the point indicated, and I urge her opponents to meet and reply to this vital point. I do not—I cannot see it possible for Protestants to long remain at the half-way house where they are. It seems to me their position is illogical and untenable.

I, too, was deeply interested in Mr. Newton's review of Mrs. Woodhull. I was also interested in Mrs. W.'s rejoinder. There is not a clearer head or a more logical mind in the entire spiritual ranks than Mr. Newton—so I see him. Mrs. Woodhull is not always as logical as Mr. N., perhaps, but she is more inspirational than the latter, and more logical than H. W. Beecher. The Newtons are not whole without the Woodhulls; no more are the Woodhulls whole without the Newtons. I am sure our sister, Mrs. Denton, will admit this. It takes even more than a Wm. Denton and a Frothingham to make a mental unit. I am proud of the candid and just criticisms among Spiritualists, and am ashamed also of the uncharitable and unjust criticisms and bad spirit sometimes indulged in.

If Mr. Newton differs essentially from Mrs. Woodhull, I cannot clearly see the ground on which he does or can stand. If he thinks there is an essential difference, and that he has stated it, will he re-state the points so concisely, so clearly and so logically that a dull head can see them, if that is possible? If any man can logically show why conjugal love or life should not be as free as religious love and life should be, Mr. N. can do it. I think he will not tell us conjugal love is unsafe in freedom because it has committed so many crimes. Religion has not committed less; and no one proposes to allow either conjugal or religious rape. If I have misunderstood Mr. Newton I beg his pardon; but is he not generally supposed to differ essentially from Mrs. W.?

One of my neighbors tells me if he had the power he would make laws which would prevent any man from poisoning the minds of his children and neighbors with his religious errors. Infidels have made this impossible. But most of my neighbors have helped make laws to punish a man or a woman who should openly live in voluntary conjugal relations with two mates, even if said persons were able and disposed to meet all cares and costs fairly and truly. I may not like such a relation. I do not like the sectarian, clanish and persecuting religion about me. But I do not see that I have a right to meddle with either. If conjugal life were left as free as religious life, laws could and would be made to take care of the results, as we have laws to protect all in their religious organizations and property.

Where religion is left free, millions of money and millions in value of time are foolishly spent—are wasted and worse than wasted. Two meeting-houses are built where one would do as well. Non-participants and Infidels directly or indirectly share in this waste, more or less. Three miles south and five miles north of where I write, there are to be two Methodist—Wesleyan and Episcopal—meeting-houses near each other. Cause—a religious quarrel. Many who helped and are helping build the more than useless houses, will be slow to disburse their funds in satisfaction of jail claims on the part of their creditors. I know of no legal remedy for this which could be devised, which would not be worse than the disease—worse than the present evil. In this all Protestants agree with me. Mrs. Woodhull takes the same view of conjugal or marriage laws. I have never favored the abolition of all marriage laws until or faster than people come where all laws are unnecessary. Yet I here confess to those who do, that I believe the freedom of the many women from enduring a life of virtual rape—legal rape in the marriage bed—would balance a large amount of evil which more freedom would bring to society on its present low plane, as child murder and enforced maternity would be less frequent. On the whole it is not strange that the best people differ in opinion on these subjects. All have a like interest in the good of society.

Brothers and sisters, whether, think you, are we bound? toward a wider freedom, or toward a narrowing conservatism? If Spiritualists are soon to divide—as is claimed by some, though I do not believe they are—let them shake hands and part, not quarrel and separate.

Stockholm, St. Lawrence Co., N. Y., April 16, 1872.

IS IT SO?

MESSRS. EDITORS—In the treatise by Dyer D. Lum, "The Twilight of History," published in the Banner of April 13th, I find, in the fourth paragraph, the following statement:

"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 retaining the less perfect form."

In the development of languages, is not improvement always the rule, and deterioration the exception? If not, his interrogation in the foregoing paragraph may be of somewhat dubious import:

"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 edge-tools of steel?—to develop a language suited to the necessities of a commercial people from the rude troglodytic intonations of the primitive autochthon race?"

How is it? I had supposed there was no one thing, over which man has supervision, whose tendency was in the direction of improvement more surely than that of language. I still entertain a strong hope to that effect.

H. N. S.

The Lecture Room.

THIS AND THAT.

ADDRESS BY ELDER EVANS.

The revelation of to-day is the key to revelation in the past. Upon this rock the Church of Christ must be built as its foundation to rest upon—not upon the record of a former revelation. How absurd for one generation to ignore revelation and spirit communion, holding them impossible for their attainment, while implicitly believing that some previous generation was open to them in the fullest degree! Spiritualism comes to remove this absurdity, and to explain the mysteries of the spiritualistic history of Jesus and the Apostles.

All the miracles (so termed) become miraculous, as the growing of the grass and the falling of a stone, or the continued suspension of the earth in space, are miraculous. And the conclusion is reached, that either these things were not performed by reason of the divinity of Jesus, or that his Apostles and such as shall do "greater works than these," are also divine beings—Gods.

Possession of spiritual gifts and powers proves that persons may be Christians, not that they are so—wanting these gifts out of the claim altogether—but not at all does Christianity prove infallibility. Like Adam, or John the Baptist, Jesus was born a natural man—a generative man. Not until born again of the Christ-spirit could he say in truth, "I am the way, the truth, the life."—"I am the resurrection."

The popular error is to make Jesus all that he was, or all that they claim him to be, by means of his superior generation—a fatal error—that deprives Jesus of his chief crowning glory. Abstinence, self-abnegation, self-denial, persevering adherence to principle, by means of which he formed his own character, (just as all men can do or have done) up to his Christ Baptism; and then the same regeneration—travail—that awaits all who shall "follow him" into the holy of holies, the inner heavens; as it also deprives humanity of the great comfort, encouragement and hope implied in the exhortation: "Be of good cheer, for I have overcome the world." If he were born a Christian—an utter impossibility—he is our inferior; we, who have "fought the good fight, kept the faith," and overcome by means of "Christ within" us, have done what he never did. He may have possessed the innocence of childhood, of an unjudged angel, but not that sturdy, manly innocence which has been attained under the hammer of temptation, and in the fiery furnace of affliction.

Being the first—"treading the wine-press alone"—may somewhat balance the ante-natal superior advantages of his class. He was subject to his own parents, who did not comprehend the spiritual impressions impelling him, and foreshadowing the future work, on a higher plane than the natural, which they occupied.

As a natural man, Jesus had to learn Judaism—a natural law applicable to the material world. 1. The law of physiology—no sickness. 2. The law of property—no monopoly or usury. 3. The law of reproduction—use, not indulgence. 4. The law of war—force—right against wrong.

When Moses killed the Egyptian, that was war on the lowest plane—physical force. Mediumship War.—When Jonathan with his armor-bearer defeated a whole host, saying, "There is no restraint to the Lord to save by many or by few."—1 Samuel, xiv, 6. When Gideon discharged twenty-two thousand men from his army, leaving ten thousand, the Jewish God still said, "The people are yet too many." By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man into his place."—Judges vii. And with the three hundred men, with trumpets, lamps and pitchers, Gideon created a Bull Run panic in Midian, and a hundred and twenty thousand men fell, mostly by their own swords.

Samson, with the jaw-bone of an ass, slew a thousand men; and then as spring opened in the jaw-bone, and he drank of it. That was medium war.

Jesus also was thus inspired in cleansing the temple.—Matthew xxi: 12. Jesus went into the temple, and cast out all them that bought and sold therein; and overthrew the tables of the money-changers, and the seats of them that sold doves. This, too, was Jewish medium war.

The entry of Jesus into Jerusalem was in the faith that the kingdom of God was to be set up outwardly and by outward means; for, as yet, I do not think Jesus himself was converted to know that his "kingdom was not of this world," and he still believed in Jewish mediumistic war, as did also his disciples, even until after his death. The highest form of Jewish war was where the medium of the spirits did nothing, any more than the medium of table-tipping or other manifestations is expected to do—sit still.

Even to the last it is not clear to me that Jesus was yet a consistent non-resistant. Luke xxi: "He that hath no sword, let him sell his garment and buy one," was the advice of a war man, and, like the advice of Paul to a young woman to marry, was not proper advice to give to full Jewish Christians. And when he told them that two swords were enough, he expected spirit-aid in the work of destroying men's lives—Jew like.

At another time, when under better and more Christian influences, he went even beyond Elias, who called down fire, by the spirits, to kill one hundred men, which Jesus refused to do; then he was as "Prince of Peace" under the Christ influence. In short, it was a matter of travel toward Christianity with Jesus, as with his apostles and all who follow him. He took the sword and perished with it—crucifixion. "Jesus was not yet perfected," even after he was out of the body—in Christian principles—is the record. There was a travel, and there were sufferings left behind for others to fulfill and endure, before the body and the head could all be compacted together.

Does the presence of Jesus at a wedding prove that at his "beginning of miracles" he was not yet converted to celibacy, as a Christian virtue? The fact that it takes ages upon ages for the rays of the natural sun to become converted into a diamond, and that many superior stones are formed before the diamond of the first water is produced, may be a fit simile of the effect upon humanity of the shining of the Christ-spirit for the seventeen hundred years, during which period there has been one continued succession of efforts to produce the true pentecostal church—the kingdom of heaven—a spiritual diamond of the first water.

The title of "doctor" was invented in the twelfth century. Inevitably a learned professor of law at the University of Bologna, induced the Emperor Lothair II, whose Chancellor he was, to create the title, and he himself was the first recipient of it. He was made Doctor of Laws by that university. Subsequently the title was borrowed by the faculty of theology, and first conferred by the University of Paris on Peter Lombard. William-Gordon was the first person upon whom the title of Doctor of Medicine was bestowed; he received it from the College of Asia, in 1329.

Banner Correspondence.

Kansas.

ATOHSON.—"An Old Bostonian" writes, April 8th, 1872: "Dear Banner of Light—Away from the Father of Waters, on the Western bank of the 'Missouri,' I sat myself down to tell to the world, through your paper, the good work doing here for humanity, which is adding another link to the golden chain that is reaching from earth to heavenward.

Some two months since a magnetic physician came to this place from Davenport, Iowa, by the name of 'P. B. Jones.' He furnished his rooms, posted his bills, and sat himself down quietly to wait for the sick and afflicted to apply to him. Many came and were made better; some were healed; among the rest a lady, by the name of Starr, brought her daughter sadly afflicted. Her case seemed beyond the reach of medicine. Her bowels, kidneys and liver were congested, her head paralyzed with lockjaw and 'St. Vitus dance.' Dr. Jones took the case, and, by the power that was given him by the Great Healer and ministering spirits, he has restored her to health again. She is now able to walk the streets of Atchison, a living witness that the spirit-world can and does take an interest in the welfare of suffering mortals. As in Christ's time, ten lepers were healed, and only one returned to give God the glory; let us, therefore, take heart and go forward; for three have given their affidavits here, that when all other help failed them, 'Dr. Jones' has restored them to life and health. He sends out an angel to take an interest in the welfare of suffering mortals. As in Christ's time, ten lepers were healed, and only one returned to give God the glory; let us, therefore, take heart and go forward; for three have given their affidavits here, that when all other help failed them, 'Dr. Jones' has restored them to life and health. He sends out an angel to take an interest in the welfare of suffering mortals. As in Christ's time, ten lepers were healed, and only one returned to give God the glory; let us, therefore, take heart and go forward; for three have given their affidavits here, that when all other help failed them, 'Dr. Jones' has restored them to life and health. 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Mrs. Sarah A. Brynes followed. She was glad to see that the Spiritualists of Boston and vicinity had recognized the coming of the time when organization for humanity's good was a necessity. She had been a Spiritualist for eighteen years—a some fifteen years a speaker, and had seen all along the line of her experience the great need of union for the advancement of the cause. Speeches were good enough, but work was better than all. True Spiritualism embraced in its broad arms all classes of reform; the time had come

Wilson Machine, earning in three years and eleven months, \$2,308.92, stitched 638 652 collars, the length of seam being 39 062 yards, and the number of stitches 117,102 300, an average of 100,000 a day, and 12,500 an hour. This stitching was done by foot-power, and the machine is still in perfect order. It had no extra care, but was simply oiled and cleaned daily. This amount of stitching by hand, at 30 stitches a minute, would have been more than 20 years' work.

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Message Department.

Each Message in this Department of the Banner of Light is a claim made by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Clonmont.

The Banner of Light Free Circles. These Circles are held at No. 155 Washington Street, Room No. 4, (up stairs) on Monday, Tuesday and Thursday afternoons. The Circle Room will be open for visitors at all times, and the service will be rendered at the hour of 2 o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

These Circles are held at our Free Circles have the privilege of placing questions on the table for answer by the Spirit. Write and send or let proper questions be addressed to the Spirit, and the Spirit will answer them in its own way, and in its own time. The Spirit will answer them in its own way, and in its own time. The Spirit will answer them in its own way, and in its own time.

Invocation. Oh Thou, author of this handsome day, which, like a beautiful paragraph in the Scriptures of Nature, beams in upon mortal consciousness, and inspires the soul to prayer and praise, we, this hour, would worship and adore thee. The living, and they whom the living call the dead, would join hands in holy worship, and in a united invocation, asking for higher truth, for still further revelations of thyself, of thy power, and of thy loving kindness toward us. That thou art the all-powerful presence pervading all things, and never absent from us, we understand, but that presence—what it is—we cannot know; and so we go on blindly hoping and seeking, doubting, and sometimes fearing. We ask, this hour, Oh Infinite Spirit, that thou wilt take away all our doubts, that thou wilt roll back the clouds that sometimes obscure our vision, and let us stand face to face with thy truth. Fill our hands with work, Oh Mighty Spirit, day by day, and teach us how to perform that work. Guide us, strengthen us; leave us not when we are tempted; and to thee be all honor, and glory, and praise, forevermore. Amen.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them. QUES.—(From a correspondent.) How is it that the roots of the vegetable kingdom can pierce into the soil without mutilating their most delicate fibres?

ANS.—Chemistry tells us that it is a law of atoms, seeking corresponding or kindred atoms, by which each may build up a new phase of life. Now then, if it is a law that the tender roots shall penetrate the hard soil without injury to themselves, then of course it is very easy for them to do this. For this reason, they, by and through the action of law, will not attempt to go through the atoms, but they will find the interstices between the atoms, and work their way through them. There is no such thing in all the kingdom of Nature as anything solid. Absolutely, there are no solids in Nature—the hardest marble being only an aggregation of atoms, each one of which does not touch the other. This being true with reference to marble, is equally true with reference to other hard substances.

Q.—It is said that spirits travel from place to place. Now, what form do they assume when travelling?

A.—If it be a spirit that is travelling, it has the form of the spiritual body, and the spiritual body has the form of the natural body; but if it be simply a soul that is travelling, it is without form—a principle.

Q.—Do mediums give communications purporting to be from particular individuals, when not from those individuals?

A.—That is a self-evident fact, known all over the world where spiritual manifestations exist.

Q.—Why is it necessary to have mediums present, to get tests, like moving tables, &c.

A.—A medium is just as necessary to the giving of these spiritual manifestations as the key was necessary to a Franklin's kite, to attract the electric fluid, and bring it down to Franklin, who stood upon terra firma. These mediums are but machines—sometimes called condensers—but more properly interpreters of the truths that spirits desire to bring to mortals. They are the sensitive plates upon which spirits write their thoughts. And again, they are the mouth-plates through which spirits utter their thoughts. They always possess a double nervous system. Those who are less sensitive, and have but a single nervous system, are not mediums; that is the difference. Now this extra nervous system is that which spirits use in manifesting to you, and it is just as much of a necessity to spirits—again I say—as was the key to Franklin in drawing the electric fluid from the clouds. All things are laid out by conditions or fixed laws; and the medium being a necessity, is a fixed fact in the science of spiritual truth, and always will be such.

Q.—What are spirits doing all of the time after leaving the body?

A.—They are occupied in conducting spiritual journals; they are occupied in conducting spiritual theatres; they are occupied in conducting spiritual hospitals; in building spiritual houses; in tilling spiritual land; in perfecting spiritual flowers; and in all the various arts and sciences known to you, and a great many more.

Q.—(From the audience.) Does not Brother Denton, when calling Jesus a fanatic, exhibit the fanatic in his own action; and cause others to do the same?

A.—Some one has written that it is unwise to speak the truth at all times, and so it is; but I believe that, in the case in question, it was wise for Mr. Denton to speak just as he did. Certainly every reasoning, thinking mind must admit that if Jesus the Christ were on earth to-day, and did the same things which the record says he did in his day, he would be denounced as a fanatic; he would be imprisoned, to say the least; he would be branded as a thief, as a blasphemer; because they who do very much as Jesus did, are so branded, are so denounced. We certainly could expect no better for Jesus, even if he were known to be Jesus. There would have been plenty who would have gone forth with something more than staves to overcome him in these days, as in his day. Mr. Denton was right in speaking as he did, only he put his subject, perhaps, a little roughly.

Q.—Was Jesus taken down from the cross in a trance state, do you know?

A.—I do not know, therefore I have no right to give an opinion. Certain writers of profane history sustain Mr. Denton's argument of yesterday, but it is my opinion that profane history, so far as Jesus Christ was concerned, is not reliable; nor do I believe that there is any record reliable concerning this much-abused individual. Feb. 5.

ANS.—Sin, being in itself the result of natural law, does not demand forgiveness, and, therefore, never receives it.

Q.—If there is no forgiveness, how are the consequences of transgression removed?

A.—Nature makes ample provision for all the necessities of her children; and since sin is the result of an unripeness of the fruit upon the tree of life, Nature, hand-in-hand with time and eternity, through natural laws, compensates her children for all their sufferings that may come into them during this state of growth or greenness.

Q.—Do the atoms of the physical body make any part of the spiritual body?

A.—In one sense, yes; and in another sense no; since the atoms become elements as they can enter into the composition of the spiritual body. Then they are no longer atoms; and yet, in the process of natural unfoldment, they are used in building up the spiritual body.

Q.—(From the audience.) Before the Revolution a series of letters was published, bearing the signature of "Junius." Can you tell us who this individual was?

A.—I do not know. Feb. 6.

Augusta Stearns. My name was Augusta Stearns. I am from Hartford, Conn. I was nineteen years old. I have been gone from my body seven years and one month. I have tried, by various means, to communicate with my parents privately, but have failed everywhere; so I thought I would come here and ask them, from this place, to furnish me with a medium through which I could prove to them that I live, and that I have the power to return. Good-day, sir. Feb. 6.

Willie Clark. My name is Willie Clark. I am from Cincinnati, My uncle thinks if I would come here and tell some things, that he would believe in the truth of Spiritualism. I know what he refers to. He wants me to tell him what I think, he is not last month. Shan't do it; could, if I had a mind to, but I shan't do it. There are plenty of ways for him to find out, if he only sets himself hard enough to work to. Then again, you see, supposing I should tell him, he'd be constantly calling upon me every time he got stuck in a tight place. I've got something else to do; I am going to school. Then, again, I don't want to be showing up thieves—it's mean, dirty business—about as bad as being a thief yourself.

Aunt Eliza sends a great deal of love to him. She wants him—that is, she thinks it would be about as well, for him to read Tom Paine more, and his Bible less, since his Bible taught him more good. That's what she says; and she knows him about as well as anybody does. He says his Bible do not teach that Spiritualism is true. I say it does. If it said taught him, that she thinks he'd better read some other things, better read Tom Paine instead. You know, he hates Tom Paine; thinks he was the greatest infidel living, and that the devil's got him, sure.

Now, for fear he should say that whoever came here and told about his longings things, I'll tell him what he lost. It was a case of surgical instruments. If he wants me to communicate with him on matters that are of interest to him—if he'll give me a chance to talk to him, as I talk here, I'll like to come; but I shall reserve the right to tell what I've a mind to, and to withhold what I've a mind to, whether I come here or go somewhere else. I was ten years old. I died of diphtheria. Good-day, sir. Feb. 5.

Lizzie Venerley. My name, sir, was Lizzie Venerley. I was eight years old. I lived in Nashville, Tenn., and I know Mr. Ferguson. A while ago I came here with him, and tried to speak here. He brought me, and I could not control, and he told me to come again. He isn't here to-day, but the gentleman said I could speak just as well. My father is in Boston now. He is here about some railroad stock—seeing about it—and if I could only go out and find him!—[When you leave here, I think you will be able to do so.] Oh, dear.

You see, Mr. Ferguson used to talk to him about these things, and he said he'd give the world to believe, if he could, but he couldn't. I know if I could only talk to him, he would. [Your message may call his attention to it.] Well, won't you tell him I come? I should be so glad to go out and find him, if it wasn't against the rules. Tell him that mother is better, and that George is dead. He was sick when he went away. He knows who George is. He's a black man; and he's dead. I don't know where he is to-day; he isn't here. Tell him that I can tell him more than Mr. Ferguson ever did, if he'll only let me speak to him. [To Mr. White.] You're a Yank, ain't you? [Yes; you do not think I bear any malice to you, do you?] No, but you'll send my message, won't you? [We shall print it in the paper, and send it in that way.] Good-by, sir. Feb. 5.

Edmund Lewis. I am Edmund Lewis. I am from Central City, Colorado. I wish to send a message to my wife, advising her to stay where she is, for a year at least, until all my affairs are settled up, and everything is square. If she wishes to leave then, she can do so. It would be very much against her interests if she should leave now, or any time within a year.

I found the spirit-world anything but what I expected it to be. I was like a ship at sea without compass or rudder. I did not know where I was, whether living or dead, or where I was going; and I felt very much like crying the bad teachers in this life, who tell us about heaven or the spirit-world when they don't know anything about it; but it is all right with me now, and I shall soon be getting on well. Good-day, sir. Feb. 5.

Scance conducted by Theodore Parker; letters answered by William Berry.

Invocation.

Oh Father Almighty, Sovereign of Mind and Matter, we hallow thy name; and we ask that thou wilt breathe upon our souls, that we may live anew in thee; that thou wilt inspire our consciousness, that we may recognize thy presence within us, and understand how to follow thee; and how to read thy scriptures of Nature aright; and how to worship thee, in spirit and in truth. Oh, thou, to whom all nations pray, and unto whom the soul ever turns, in sadness or in joy, we come to thee, this hour, without fear, but with that perfect love that proves the absence of fear. And we shall lay ourselves upon the altar of time, as sacrifices for eternity, knowing that thou wilt bless us, knowing that all our efforts are forced into being by thy power. Guide us by thy love; inspire these, thy mortal children, with a more perfect knowledge of thy truth, in their souls. Lead them in their several ways of life; leave them not when temptation overcomes them; give them strength; throw around them the mantle of thy love; guide them in all things; and finally receive them into thy heaven of heavens, where they shall worship thee more perfectly than they may be able to this hour. Amen. Feb. 6.

Questions and Answers.

QUES.—(From a correspondent.) Is there any forgiveness for sin?

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Alexander MacGowan. "The devil finds some mischief still for idle hands to do." This saying is just as good now, in this day, as when the poet made the rhyme. I have one son, and I advised him, when I was passing on, to enter into some active business operations, to occupy his mind and increase his wealth, and, when he had increased it, to do good with it; but, instead of that, he has settled back in the easy-chair of wealth, to do nothing at all except to run into debt.

Yes, and now he sends out a wish to his father in the spirit-world, that he will come, and by some means—he doesn't exactly know how—advise him what he shall do, how to get out of his trouble. I hope he will be blessed with it. I know he will; and I would n't do a single thing to get him out of it. Then will come the reaction, and from that will be born a determination to do better, to take up my advice—although it's rather late in the day—to lead no longer an idle life. My son may think I am very harsh. I believe like old Solomon, who said, "Spare the rod and spoil the child."

It has pleased a wise Providence, through the action of material affairs, to bring him to a position where he will get punished, and I am not going to do anything to save him from that which will be the very best dose of medicine that he ever had in all his life—no, not I!

I was a Scotchman by birth, though I lived in this country some eighteen or twenty years. My name was Alexander MacGowan; my son's name, Frederick MacGowan. [Of what place, or do not you care to tell?] Yes, I have no objection to tell. He is in Manchester, N. H., at present, although that is not his permanent residence. [Good-day, sir.] Feb. 6.

Capt. Thomas Hall. I was called, when I lived in the body, Capt. Thomas Hall. I lived in Boston. I have been dead, as you call it, twenty-two years. My daughter calls upon me, and requests me to give her my views respecting impressions she has had to make a donation to the Consumptive's Home. I have only to say, "Do so, Elizabeth, by all means." Feb. 6.

Eben Somers. My son says he has heard that people do the same things in the spirit-world—follow the same occupation that they followed when here, and he wants to know if I saw wood. Tell him, no. I never liked it when here, and don't think I should be fool enough to take it up there. I sowed wood here because I was obliged to. I got an honest living by it; I gave him a good education by it; I gave him a good position in the world by it; but it is not my occupation in the spirit-world. Now if he has got any more questions, let him send on. [Give your name?] Eben Somers, of Boston. Old Eben Somers, with a hump on my back; it grew out when I was a child. Feb. 6.

Scance conducted by the Rev. George Fox; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

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Thursday, Feb. 15.—Invocations; Questions and Answers; Ellen Davis, of Barnstable, Mass.; Joseph Calmus, of St. Paul, Minn.; Mary Ellen Gray, to her daughter Ellen, of Boston.

Monday, Feb. 12.—Invocations; Questions and Answers; Alice Gossage, of Williamsburg, N. Y., to her father in law, John Gossage, of New York City; John Gossage, to his son, James; Mary Elizabeth Harris, of Waterville, Me., to her son; James Lewis of Nashville, Tenn., to his family.

LIST OF LECTUREES

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

J. MADISON ALLEN, Ansonia, N. J.
MRS. A. AMPLETT, inspirational, care Dr. C. Bunkley, Del. Ave., Philadelphia, Pa.

MRS. N. K. ANDREWS, trance speaker, Delton, Wis.
C. FANNIE ALLEN, will speak in Worcester, Mass., during the week ending May 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 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"The Mayweed is a bitter herb,
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With neither form nor fragrance,
To grace a regal bower;
A common, vulgar, wayside weed,

Yet deep within its heart of gold
The sunbeams love to play,
And from its petals purely white
Comes the unbroken ray
Which gives the colors all in one,
Reflecting all, retaining none "

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May 4.-4w

OF THE
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AS IT HAS PREVAILED IN ALL NATIONS AND AGES
BY WILLIAM H. ALGER.
"The subject is here searched through and through, and when any one wishes to know anything about

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THE WEST.

Warren Chase, Corresponding Editor.

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WHITHER ARE WE TENDING?

There is abundant evidence already before us that most of the Protestant as well as the Catholic churches will, ere long, adopt the fact of spirit intercourse, and declare that they have always believed it, while they will still ignore the common phenomena and the reliability of all that is not subject to the control of the church. The Catholics already declare that they have always had miracles that were from Christ and his mother, still they declare our similar phenomena the works of evil spirits, while we never claim for them the character of miracles at all. If Spiritualism can in any way be brought to subvert the interests of the churches without completely destroying them, it is evident they will take it in and endorse it, as they did the "accursed" idol systems of astronomy and geology; but of course they will oppose its truths until they are made so strong and popular by the advocates that it is unwise or unsafe to oppose it. They will modify their creeds so as to accept its great fact of intercourse between the two worlds and prevent the successful organization of a new sect with this great cardinal point of difference to distinguish it from them all. We have already found, in localities where Spiritualism had many believers, that some of the liberal preachers would go far enough on the subject to secure as hearers, often as members, many of them, and to prevent separate organization.

We are not sure that this is not even better for us than to drive us prematurely into organization before we are liberal enough to organize on a broad and free platform, so broad and free that no society could get up one broader and freer on religious subjects, for if we are only to have another sect among the kindreds already formed with the varying faiths and beliefs, we shall be sure, at some time, to find one outside of us as much in advance as we are of others, that rest on one or two great truths on which they differ from the others. The question now seems to be: Shall we organize on a basis so broad and liberal that from religionists and infidels cannot call us sectarian, and with such principles that if the churches take us in it will destroy even the sectarianism of Christianity itself, which we contend is, in its common name, only one of the religious sects of the world? The little efforts of the self-styled, pure Spiritualists have been blighted by the first breath of slander, as the late fronts nip the early blossoms, and the many that have set forth their articles of belief beyond-demonstrated facts in science, have found they were often as fallible as the infallible Pope and his adherents. It may be well enough to set forth what we believe individually or collectively from the evidence we now possess, if we leave the door open to all who do not believe as much or believe more, and equally open to all to change their belief as the evidences compel them to do so.

Individually we are now possessed of evidence that makes it a truth to us that persons called dead are still alive without their earthly bodies, and that they do communicate to the living, in accordance with some natural law that does not now allow it to be general. A few years ago we had not this evidence, and were called an infidel, and so far as the Christian churches are concerned, and our fidelity to them, we do not seem to be less so now, neither in their estimation nor our own.

We could not go into a church with our Spiritualism, and could not if they accepted the fact of the intercourse, as we never could acknowledge their Gods nor the authority of their Bible, however much it could be made to prove Spiritualism, as that would not be any evidence to us without the facts through our senses, and with them it would be of no use, as it would not disprove them.

Shall we not be separated by those whose Christian principles are strong enough to sustain them in going into the churches and taking their Spiritualism with them and accepting the Bible, while those who are too far from all forms of sectarian bondage organize on a perfectly free basis of religious ideas, independently of all creeds and beliefs on the subject of religion, but as researchers and seekers after truth "on Christian or on heathen ground" where all beliefs will be tolerated and allowed to defend themselves. Nothing would afford us more pleasure than to join a debating society with Father Garache, or any other preacher of the society of Jesus, whose headquarters is near the hall where we lecture, and debate with him on equal terms the origin and nature of the sanctity of his society and church; and if he could convince us of the truth of his belief, we should acknowledge it as readily as we ever have the very unpopular doctrines we have advocated. While our doors are wide open to all Christians, there are closed to us, and we are not willing to put up any bars of belief that would keep them out or any that would take us into Christianity by being accepted by the churches. We have ever hoped that Spiritualism would indicate nature and natural religion, which is, and necessarily must be, in variety to suit the various stages of human growth, and this seems to us to be a free religion, which of course would include Spiritualism unless it excluded itself. We do not know that those who call themselves free religionists occupy this ground, nor can we say they do not; but it seems to us this will ultimately be the basis on which we shall build the great church of the future, if it is proper to call it a church. It certainly would not be a church of God nor dedicated to God or the Gods, but the church of man, and dedicated to man in and for a religious growth.

Several attempts at organization of Spiritualists in St. Louis, as in other places, have been made and failed, leaving the parties sickened or disgusted at the support they received from those who held a common belief, and now there seems to be a drifting of the scattered elements toward a free religious organic movement, in which Spiritualists are the prime movers, but who are so far cordially met by those who have not the evidence of spirit-life or intercourse, but who want to act in some movement to resist the efforts of the churches to rob the treasury and ruin the schools as well as to curtail our civil and religious liberty by a partial or full and complete union of church and State. We all have a common cause here and can meet on common ground, unless one party insists on the other believing something it does not know, or the other insists on the one denying something it does know.

We believe if social and religious creeds, systems and beliefs be left entirely free, the most powerful religious organization in this country

can be secured within a few years for practical reform, and the adoption of new truths is discovered.

A REVIVAL OF RELIGION.

We hope none of our Eastern friends will be come alarmed at the wonderful stories related of the great revival in Lawrence, Kansas, as it is not likely to become contagious, and even if it did, would not be very serious, as it is not likely that, five years hence, there will be five persons found, in all the churches, whose conversions date from this revival, and who were over twelve years old at the time of the conversion. These stories are small enough at home, and when they start; but when they reach New York or Boston, they magnify into wonderful proportions for the religious papers. If Lawrence was all converted, Kansas would not be alarmed, as its freedom in religious matters is notorious, and it would soon cure a diseased locality of the size of Lawrence. It will pass over with less injury than some of the tornadoes of the West or the epidemics of the East.

THE GREAT BRIDGE THAT IS TO BE IN ST. LOUIS.

We have found, in order to report progress and to discover the vertical motion on the piers, that it is necessary to have long lines, with a wide space of time, in order to secure a parallax and establish the progress of the work. It has moved slightly in its western limb since January, and is likely to be visible as a bridge within the present century even with its present progress, if the funds can be secured to complete it. We almost every day hear people say if it had been a Chicago job, and in that city instead of this, it would have been built in one fourth the time required here—and this is about the difference in such jobs in the two cities; but the growth of St. Louis in population is even greater than that of Chicago, notwithstanding her tardiness in completing great enterprises.

APPRECIATION OF A. J. DAVIS.

An esteemed friend writes us, in a private letter, speaking in the highest terms of the good effect of Bro. Davis's "Fountain with Tethys," "The Magic Staff," and "Temple," and says: "We feel greatly indebted to Bro. A. J. Davis for the light that is within us. Through his teachings we have been led out of the wilderness of error and mental bondage into the glorious light and liberty of the gospel of Nature." Many souls in both worlds can respond to this, as true of themselves, and we often hear expressions like those from the readers of his valuable books, and wonder that more do not secure these treasures and enrich the mind and soul with them. Thousands would secure these works complete if they knew their intrinsic value as we do; and others who could not afford the whole set, would secure some of the most important.

RESPECTABLE.

Two respectable gentlemen meeting at a corner, both intending to go down the same street, one crossed; and, although well acquainted, they were particular to walk down on opposite sides of the street, because each thought it would injure his reputation to be seen in company with the other. Each thought the other had a bad reputation, and did not wish to be seen in his company. Both were right in regard to the reputation, and neither lost or gained by the separation. Purity is a treasure in its own eyes.

MINE AND THINE, VS. MINE, THINE, AND OURS.

NO. V.

ANARCHY.

Any department of human affairs going on its course undirected, unmanaged or ungoverned, is necessarily in an unorderly or anarchical condition. The management of the production, distribution and consumption of wealth on the basis of "Mine and Thine," which is purely, wholly and solely individual endeavor, cannot, as a whole, be attended to so as to secure no loss of time to every one. Carried on in accordance with what every individual chooses to do, and with what the circumstances of each will permit him to do, having no power to rely upon but his own power, his own intelligence, and his own personal abilities in general, it is very difficult, ay, impossible, that a vast multitude of dispersed or isolated individual endeavors can realize the benefits that can result from combined, organized endeavor. Were the individual sufficiently powerful to supply all his wants, no higher condition than that of the savage would have been needed by humanity. The individual is educated and advised to rely on himself; to look to himself alone for the comforts and conveniences of life; to look to himself alone to have all the powers of honesty and virtue in his course through life. This advice and education would be correct were every individual omnipotent, his personal faculties being equal to the task of gratifying all that he can possibly desire.

As the individual is not omnipotent, such advice is not what he stands in need of; but he should be directed, educated and advised in accordance with the littleness of his personal powers. He should be taught that without the aid of his fellow-men he can obtain but a very small fraction of the immensity of things which he needs. Education on the basis of "Mine and Thine," proceeding on the supposition that every individual is, or should be, all-sufficient for himself, has proved to be incorrect from the very commencement of society; for it was very soon found out that no individual had sufficient power to defend his life and property from the assaults of wild beasts and from the assaults of his fellow-men. Humanity, to the individual who has nothing to look to or rely upon but himself, is but a mere element to prey upon, to speculate upon; an element to be conquered, subdued and controlled by him, as are the elements of the earth—air, fire and water. In dealing thus with humanity as a mere element that he had to conquer, subdue and control, exposed the individual to an infinite of dangers and difficulties, surmountable only by the greatest bravery, cunning, ferocity and relentless cruelty. Each being in strife with all, and all being in strife with each, the great and paramount necessity was to conquer each other, and realize what physical force could through bravery, cunning, ferocity and cruelty. Such an anarchical condition of humanity being arrayed against itself individually and collectively, and victimizing itself mercilessly, culminated in the common agency of political government as a check to save it from utter destruction.

The mission of political government, as taught by a correct understanding of history, has been limited, in its very best endeavors to keep the general ungoverned, ungovernable individual endeavor in check. This government could not aim at the destruction of anarchy, as its own existence depended on anarchy. Anarchy being continued, the governmental power itself became exposed to fall into the possession of an unscrupulous ambition which dares everything and is ashamed of nothing. In short, political power

has ever been held up as the great prize for the unscrupulous to win. The republic of Rome was founded by a band of robbers, whose object was conquest and plunder, all its laws being but a necessary system of discipline required to keep a trained den of thieves in hand to obey the commands of a supreme, despotic chieftain. Having conquered all it could after having graduated into the slow conditions of an empire, it fell into pieces by the weight of its own iniquities.

The fragments of this empire now constitute the various nations of Europe, which, having nothing to conquer, are reduced to the anarchical necessity of preying upon each other. True to their character as the chosen growth of anarchy, it is notoriously true that the governments of these nations have done their utmost to prevent the people from graduating out of the anarchical condition affecting them. These governments, then, constitute a state of organized anarchy, the order reigning in European nations being but that of the punitory on a large scale. A new continent was lying in reserve, where an opportunity for a new departure from the old political routine was presented to humanity; and it was providentially taken advantage of, and resulted in the wise political government of the United States of America.

The great wonder of wonders concerning the political government of the United States of America is, that it is founded on the basis of "Mine, Thine and Ours," by which the States are governed, individually and collectively; where each is responsible to all, at all to each. Isolated from and being distinct from all other institutions, its whole beauty and worth cannot as yet be estimated. When industry becomes emancipated from the anarchical conditions attending individual endeavor on the basis of "Mine and Thine," then the worth and beauty of the United States government will tower over the worth of all others as heaven towers above hell. When monopoly becomes supplanted by a common industrial agency, favoring all with its benefits as perfectly and as thoroughly as the common agency of the post-office does in its way, then, and not till then, will anarchy cease, and true self-government, both individually and collectively, commence to exist.

W. H.

St. Louis, Mo.

Henry Ward Beecher for President—A New Religio-Political Party to be Formed in New York—Henry Ward Beecher Proposed as its Candidate for the Presidency of the United States.

TO THE EDITOR OF THE NEW YORK HERALD:

It has been announced and it is now generally understood among the more radical and progressive classes, throughout the United States, that a National Convention of the various bodies, organizations and movements which represent the revolutionary spirit of the country, as relates to political, social, religious and educational reform, is to be held in Steinway Hall, in the city of New York, the 9th and 10th of May proximo. The object for which the Convention has been called is a purely political one, namely, to form a coalition, if possible, of all those classes of citizens everywhere that are devoted more to the principles of justice, of truth, of freedom and equal rights, than to the success either of the republican or the democratic parties; and in case the coalition thus formed is unable to secure a political action to be pursued, to nominate candidates for President and Vice President of the United States for the next Presidential term.

The Convention referred to is expected to be composed of representatives of the following organizations, viz.: The National Labor party, the International Workingmen's Association, the Woman Suffrage party, the Temperance party, the Peace party, the Spiritualists, the Liberal or non-Evangelical Christians, the Free Religionists, the Free Thinkers, the Free Lovers, [not free love] the Land Reformers, the Socialists, Communists, Positivists, Harmonists, &c. Now the question arises, how or upon what theory it is to be expected that a coalition of representatives of such a variety, if not a diversity of ideas, will so far fraternize, fuse and consolidate as to come to an understanding that will be satisfactory to the different elements composing it, promote the ideas they respectively represent, and secure the nearest and undivided support of the elements thus represented in the great political campaign? How is such a convention to agree upon candidates who would represent so many reforms or movements? Who will the candidates probably be?

Each class of voters represented in the Convention may be supposed to have its favorite exponent, its great champion, its leading spirits and ideal representatives of what it conceives to be the important issue of the times, and whom it would prefer to have as the chief magistrate. For instance: the labor party has already nominated Judge Davis, of Illinois, as its choice, and it may be unwilling to drop him and go for a coalition candidate. Then there are the International Workingmen's Association, who have maybe Wendell Phillips. Next, the woman-suffrage party may clamor to have Mrs. Elizabeth Cady Stanton or Theodore Tilton or Victoria C. Woodhull nominated. The temperance party may urge the nomination of George Francis Train or some other temperance champion. The Spiritualists may choose Daniel D. Davis, or Robert Dale Owen, and the other factions, likewise, may each have their champion and leader, to be nominated if they can. Here, then, is a probability of a very wide difference of honest opinion coming together, and an opportunity for disagreements, schisms, confusion and defeat of the object in view, unless the wisest counsels are also and to avert the spirit of concession and of mutual support and dependence prevails in the sessions of the Convention.

The individuals above named are known to the public as the exponents of some special phase of radical thought and reform. If any of them should be nominated at the New York Convention, it is, in my judgment, but a doubtful whether they would receive the undivided support of the different factions or fail to be represented in the Convention. Indeed, it is not improbable that the nomination of any of them might result in some of the parties to the Convention entirely withholding their allegiance and support to the policy and the new party, and thus endangering the success of the whole movement. It seems to be plain that some sort of compromise will have to be effected before a candidate can be selected who would stand any chance of election or of receiving the whole vote of all the classes holding the Convention. Now, the course which a wise policy would indicate in such a state of things, the one most likely to meet the exigencies of all classes, would be not to press the nomination of any person for the Presidency who is notoriously identified with or the recognized champion of any special phase of reform, for the reason that such persons, however good and competent they may be, are generally unpopular, distasteful and obnoxious to the popular mind. The Convention should select a candidate who is friendly and tolerant, or, at least, not unfriendly and intolerant, to the various ideas animating the new party, and one, if possible, who is well and favorably known to the public, and to whom, if elected, the people would look up with confidence and respect. As fulfilling these requirements in an eminent degree—greater, perhaps, than could be found in any other individual—may be named

MR. HENRY WARD BEECHER, OF NEW YORK.

Mr. Beecher's character, abilities and fame are world wide, and would of themselves be a tower of strength to any party that would choose him for their candidate. His history and antecedents are known to everybody. His influence is already felt over the civilized world. His sermons, lectures and speeches have been more widely and generally read the past twenty years than the utterances of almost any contemporaneous public teacher. Furthermore, Mr. Beecher is a liberalist

in his views and teachings. Some would consider him very radical. He, for instance, has from his own Plymouth pulpit endorsed the Internationalist and egalitarian of the Paris Communists; he has added the main points in Spiritualism; he has surrendered the infallibility of the Scriptures, or dogma of plenary inspiration; he repudiates the doctrine of eternal punishment; he favors woman suffrage and the equality of the sexes; he is the patron of temperance, peace, liberation, progress. In a word, Mr. Beecher is a man of reasonable ideas, honest and frank, possessing a mind open to the convictions of reason and truth and the intuitions of his soul. Of his devotional nature it is quite unnecessary to speak.

Taking this view of the New York Convention and of Mr. Beecher, it is questionable whether there is a person in the United States who combines in himself so many of the elements of success as a candidate for the Presidency as Mr. Beecher, and who would at the same time represent to an equal extent the radical and progressive character of the proposed new party. Perhaps the strongest opposition to the nomination of Mr. Beecher would come from the anti-eclectic class, for the reason that he is a Christian minister, and that his church proclivities might bias his judgment in favor of ecclesiastical laws and measures to the detriment of the cause of justice, freedom and religious liberty. But it will be well for this class to remember (and the writer of this class himself) that Mr. Beecher is not a narrow-minded bigot in religion and morals, but reasonably liberal and moderate in his views, and, furthermore, that no anti-Christian or infidel candidate would, if nominated, secure one half the support from the people of the United States which Mr. Beecher would.

If the New York Convention nominate a man or woman for President who is the representative of some "one idea," unpopular, incomprehensible and distasteful to the people at large, the result will be the signal defeat of such candidate and party, and the cause which will be made to sustain the shock will be injured, perhaps retarded for years, instead of promoted. In the estimation of many people, there is a certain degree of esteem, of popularity, a lacking of respectability, which attaches, for instance, to the agitation of woman's rights, Spiritualism, skepticism, free love (not free lust), &c. &c. The several reforms are now making rapid progress in revolutionizing popular opinion; but, should the advocates of these reforms run a candidate for the White House who stands for the very opposite of all that is popular, and who is probably it would meet with anything but defeat, and the cause, as well as the candidates, would be made the butt of partisan abuse, calumny, misrepresentation, ridicule and reproach. These reforms are too young and yet too tender to endure the giant kicks and bruises they would inevitably receive in contest with the true forces of political warfare during the excitement of a Presidential campaign. What utility or wisdom would there be in running the gauntlet of popular condemnation when nothing can be gained, but much may be lost?

On the contrary, should Mr. Beecher receive the nomination at the New York Convention, that gentleman would stand a fair chance for election next November. The only point of difficulty about the matter will be, whether the new party could frame a platform of principles which Mr. Beecher could conscientiously accept and stand upon. Unless the proposed new party make some such compromise and such a nomination is honestly made, and the cause of the new party for political power would seem to be a forlorn hope. On the several factions which the new party is to embrace make the necessary concessions, sacrifices and compromises which the success of the movement and the necessities of the case clearly demand? Can Mr. Beecher reciprocate in this contest with the true forces of political warfare during the excitement of a Presidential campaign? What utility or wisdom would there be in running the gauntlet of popular condemnation when nothing can be gained, but much may be lost?

The writer of this frankly admits that Mr. Beecher is not his first choice. He could name several persons whom he would prefer should occupy the Presidential chair; but he knows very well they would stand a very poor chance for election, even if nominated by the Convention. As long as we cannot at present elevate to the Presidency the persons who would be our first choice, let us do the best we can in that direction. None of the existing political parties in the United States can nominate a candidate who would stand up for the proposed coalition Union now so well as does Mr. Beecher, and if he be not the best ideal of the new party, he is much nearer to it than any Democratic or Republican candidate will be. If the New York Convention nominate Mr. Beecher it would, at any rate, be taking a step in the right direction, and with a fair prospect of a popular campaign, and final success. Both the Democratic and Republican parties are in a state of rapid decomposition and dissolution. Let the live, progressive, but at present dependent, members of those parties unite with the new national party to be formed at the New York Convention next month and nominate a popular, progressive man like Mr. Beecher for President, and the next 4th of March he will be inaugurated President of the United States.

E. F. B.

Brooklyn, N. Y., April 17, 1872.

—New York Herald, April 21.

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