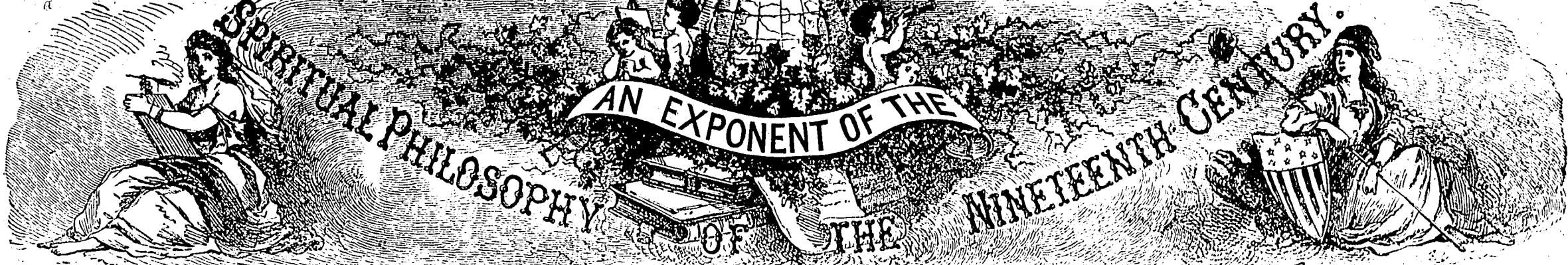


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Foreign Correspondence.

LETTERS OF TRAVEL. NUMBER TWELVE.

Written expressly for the Banner of Light,
BY J. M. PERLES.

THE MANDARINS AND SCHOOLS.

Those known as mandarins are all scholars, having passed the prescribed examinations. The important offices of the empire are filled with mandarins only. They may be recognized by their costly costume, insignia, and train of attendants. Money does not, as in America, buy "honorable" positions. Bating the "blue-button" mandarins—those who, because of some signal service rendered, have received a sort of "side honor"—the others are often popular in consideration of their scholarly attainments and magnificent gifts.

The court language is Mandarin, being spoken by all officials; and although it is important as a written language, being spoken all over Northern China, it is nevertheless not one of the dialects of the empire. As the Latin may be read and spoken by the very learned of universities in all lands, so the written language of China may be understood by the *liberal* of Japan, Corea, Manchuria and Cochin China. This written language is not, remember, the *spoken* language of the empire.

As a nation, China is eminently literary. The first degree conferred upon the scholar is A. B.—"beautiful ability;" the second is A. M.—literally the "advanced man;" while it is only after the most critical and rigid examination that students receive the crowning degree at the capital. Free "day-schools" for boys are common. Girls are neglected; and yet, in some of the provinces there are free schools established for them also, with female teachers. Nearly all of even the poorer classes in this vast empire are versed, to some degree, in writing, reading, arithmetic, and memorized passages from the classics. Japan has a compulsory system of education, equally binding upon the children of both sexes. Religion in these lands is free. Church and State are unmeaning terms. Their great teachers, such as Lao-tze, Confucius and others, were moralists rather than religionists, and the same may be affirmed of Jesus. The truly learned are Pantheists. Many of their statements are as transcendental as Emerson's. "They believe in *Tai*—the absolute Unity, manifest as duality in the positive and negative forces of the universe. There are three great systems of morals and religions in the country. Taoism savors of metaphysical Pantheism; Confucianism, of practical morals; and Buddhism, of the old religions of India; and yet, these different religionists frequently worship in the same temples. And why not? Is not this a lesson of tolerance to Christendom? "Heaven" may well say of Christians, "Behold how they love one another!"

BUDDHIST TEMPLES.

Having read for years of Buddhism and the older religions of Asia, my first visit to a Buddhist monastery to witness the temple services of the priests was thrillingly interesting.

Stepping inside and glancing at the brazen trinity of the "three precious ones," the lighted tapers and burning incense, the priests, with shaven heads, long robes—gray, black and yellow, according to the order—bowing their heads to the floor, then rising and re-bowing before their images, I mentally said, Who are the thieves? Nothing can be more potent than that Roman ritualism is stolen from the Buddhists, or that Buddhism is borrowed bodily from Roman Catholicism. Unfortunately for churchmen, *Sakyamuni*, Gautama Buddha, the original founder of Buddhism, died in the year 543 B. C. One of the earlier Catholic missionaries traveling in China wrote and published that "there was no country where the devil had so successfully counterfeited the true worship of the Holy Church as in China." * * * These Buddhist priests burn incense, hear confessions, and wear long, loose gowns resembling some of the fathers. They live in temples like so many monasteries, and they chant in the same manner as with us. The vesper services in this temple were conducted in the following order: the striking of a ton-ton, ringing of bells, intoning, chanting, genuflections, and marching up and down the gorgeously decorated edifice. The chanting was not only in good time, but really melodious. We had a social chat with these priests, Dr. Kerr interpreting. The abbot who led the service had a solemn visage, and finger-nails nearly an inch in length. Taking our departure, these priests joined each his *own* hands and shook them vigorously, instead of shaking *ours*—the sweaty, clammy, unclean hands of flesh-eating Christians (?).

The appearance of a superior Buddhist temple, exhibiting considerable architectural skill, is to an externalist truly grand and imposing. Symmetrical and well-proportioned, these structures, with their adjoining gardens, are admirably calculated to excite wonder and reverence. The tiled roofs are decorated with fretted-work—unique figures of dragons, elephants, war-horses and historical dramas; while their interiors are ornamented with oriental carving-work, weird scrolls, mysterious inscriptions, and gilt sentences written over the heads of their divinities. Lotus flowers adorn most of their altars. This lotus symbol is not understood, however, by the more ignorant of Buddhist worshippers.

Passing the gates of this temple, we saw on our right a number of pigs wallowing in the

choicest food. An inscription upon the block by the enclosure read, "Sacred life." All life, in the eyes of Buddhists, is sacred, one of their chief commandments being, "Thou shalt not take life." And yet, travelers—and among them a member of the "American Expedition to China and Japan"—after describing what they term their "sacred pigs," speak of the worship paid to this "sanctified pork." Saying nothing of the injustice done, such a blunder is almost unpardonable. The Rev. Dr. Eitel, a German clergyman of Hong Kong, in publishing a correction of this mistake, adds: "There is not a trace of porcine-worship to be found among Buddhists." Modern Buddhism, bearing but little relation to its ancient grandeur, exists to-day in a degenerate and dying state. This missionary, the Rev. Dr. Eitel, treating of ancient Buddhism in his "Three Lectures" delivered and published in Hong Kong, says (page 37):

"Ancient Buddhism knows of no sin-atoning power. It holds out to the troubled, guilty conscience no chance of obtaining forgiveness. A Buddha is not a Saviour. The only thing he can do for others is to show them the way of doing good and overcoming evil, to point out the path to Nirvana by his example, and to encourage others, by means of teaching and exhortation and warning, to follow his footsteps. *Do good, and you will be saved; this is the long and short of the Buddhist religion.*"

CHINA WOMEN—SERVITUDE AND SORES.

Women, though occupying a better position than in Mohammedan lands, are held in a sort of semi-subjection. Their often-expressed desire to be born men in the next state of existence reveals their real condition. They paint excessively, are exceedingly pious, and desire to become the mothers of *male* children. In some localities, women are virtually sold. Nearly all Europeans and Americans doing business in the cities and treaty ports buy each a China girl as a "mistress," for from three to five hundred dollars, keeping the same till returning to their native country. This, though considered no disgrace by Europeans residing in China, gives the Chinese a bad opinion of "Christian" morals in the West. Leaving for their homes, some of these men make provision for their "kept women" and their children; others sell them; and others still turn them off upon the world's cold charities.

Matches being made by the parents, the luxury of courting or love-making is not among the fine arts of the Flowery Land. Betrothals take place at a very early age, and frequently the parties do not see each other till the day of marriage. Living together, they generally learn to love as husband and wife.

Though polygamy is permitted, the rule is one wife. Taking other wives, though not highly reputable, is excused when the first proves unfruitful. Ancestral worship is fundamental in the Chinese mind. Nothing can exceed their desire to have male children to visit their graves and venerate their memories. Parents in some of the provinces have the power of life and death over their children. Sons obey their parents the same after as before their marriage. Children by the second, third and other wives are legal, and have the same rights as those by the first. Sons marrying, bring their wives to the father's house, having different rooms, yet forming one household. The first wife, queen of the shanty, may not only control, but legally beat the others to produce obedience. They are, in fact, her servants, and she claims the ownership and jurisdiction of their children.

The Rev. Dr. Eitel, of Hong Kong, gave us an interesting account of a childless couple connected with his church, who came to him begging consent for the husband to take a second wife, hoping to raise a son. The wife was far the most anxious of the two for this consummation. During the importuning, she quoted the Bible, case of Abraham and Sarah. The doctor, after advising them to "submit to the will of God," suggested that if they must have a son, looking forward to ancestral worship, they adopt some outcast child. The Christian woman replied—"This was not Abraham's course; and then, such children usually inherited bad temperaments and dispositions."

CHINESE SPIRITUALISM.

Conversing with Consuls, Missionaries, the older European residents, and the Chinese themselves, concerning their belief about gods and demons, genii and spirits, with the relations they sustain to mortals, the inquiry arises—where shall I commence? What say first? The Rev. Dr. MacGowan, returning to America, said when lecturing in Chicago—"China is a nation of Spiritualists." Dr. Damon reiterated the same thing to me in Honolulu. Mr. Bailey, our Hong Kong Consul, assured me "that the lower classes were very superstitious; that the *Fung-Shuey* was a mystery; and that they all believed in the presence of their ancestors, and their power to hold converse with them." A delineation of the *Fung-Shuey* in its relations to the selection of burial-places, to the ethereal principles of the universe, to atmospheres, emanations and vitalizing forces under the influence of gods and spirits, would require a chapter rather than a passing paragraph. When foreigners look at the sky, or at a beautiful landscape in the distance, Chinese bystanders are sure to remark—"they are looking at the *Fung-Shuey*."

These orientals have their trance mediums, mostly females; their writing mediums, using a pointed pen-like stick and a table sprinkled with white sand; their personating mediums giving excellent tests; their seers, who profess to reveal the future, and their clairvoyants, who, to exist as their medium in English, "see in the dark." It may be affirmed without dispute that Spiritualism in some form is an almost *universal belief* throughout the Chinese Empire. It seems natural to the Turanian and Semitic races. In making this broad affirmation, I use the term Spiritualism in preference to Spiritualism, because the latter implies not only phenomena, but philosophy, religion, and the practice of true living.

WHAT MISSIONARIES SAY OF THEIR SPIRITUALISM.

Hear their testimonies:

"There is no driving out of them," says Father Gonzalo, "the cursed belief that the spirits of their ancestors are about them, availing themselves of every opportunity to give advice and counsel."

"They burn incense, beat a drum to call the attention of the desired spirit," writes Padre De Mas, "and then by idolatrous methods, one of which is a spasmodic ecstasy, they get responses from the dead." * * * They have great fear of the evil spirits that inhabit forests."

In two volumes entitled "Social Life among the Chinese," by the Rev. J. Doolittle, the author informs us that "they have invented several methods by which they find out the pleasure of gods and spirits. One of the most common of their utensils is the *Ko-pue*, a piece of bamboo-root, bean-shaped and divided in the center to indicate the positive and negative. The incense lighted, the *Ko-pue* properly manipulated before the symbol-god, the answers are tossed from the medium's hand, indicating the will of the spirit by the way they fall." * * * The following manifestation is more mental: "the professional takes in the hand a stick of lighted incense to expel all defiling influences—prayers of some kind are repeated—the fingers are interlaced, and the medium's eyes are shut, giving unmistakable evidence of being possessed by some supernatural and spiritual power. The body sways back and forward; the incense falls, and the person begins to sleep, assuming the walk and peculiar attitude of the spirit. This is considered infallible proof that the divinity has entered the body of the medium. Sometimes, the god, using the mouth of the medium, gives the supplicant a sound seckling for invoking his aid to obtain unlawful or unworthy ends." * * * Another "method of obtaining communications, is for the applicant to make his wishes known to a person belonging to a society or company established for facilitating such consultations. Upon these occasions the means employed consist in the use of a willow or bamboo-pole, placed upon the top of the hand over a table of white sand; the arm becomes tremulous and the writing is produced." And still another course is "for the female medium to sit by a table on which are twilit candles and three sticks of burning incense. After inquiring the names of the deceased and the time of their death, she bows her head upon the table with the face concealed. Soon lifting it, the eyes closed, the countenance changed, the silence profound, she is supposed to be possessed by the spirit of the dead individual, and begins to address the supplicant in other words, the dead voice came into her body, using her organs of speech to communicate with the living." * * * Sometimes these mediums profess to be possessed by some specified god of great healing power, and in this condition they prescribe for the sick. It is believed that the god or spirit invoked, actually casts himself into the medium and dictates the medicine."

Rev. Mr. Nevius in his work—"China and the Chinese," declares that "volences might be written upon the gods, genii, and familiar spirits supposed to be continually in communication with the people." The Chinese have a large number of books upon this subject; among the most noted of which, is the *Li-chi-chi-chi*, a large work of sixteen volumes. * * * *Tu Sien* signifies a spirit in the body. And there are a class of familiar spirits supposed to dwell in the bodies of certain Chinese who become the mediums of communication with the unseen world. Individuals said to be possessed by these spirits are visited by the gods, genii, and familiar spirits, and have recently lost relatives by death and wish to converse with them." * * * "Remarkable disclosures and revelations are believed to be made by the involuntary movements of a bamboo pencil, and through those that claim to see in the dark. Persons considering themselves endowed with superior intelligence are firm believers in those and other modes of consulting spirits."

SPIRITISM VERY OLD IN CHINA.

"The practice of divination," writes Sir John Barrow, "with many strange methods of summoning the dead to instruct the living and reveal the future, is of very ancient origin, as is proven by Chinese manuscripts antedating the revelations of scripture." The "eight diagrams, with directions for divination, were invented," says the Rev. Mr. Nevius, "by the Emperor *Fohi*, probably nearly 3000 B. C. About eleven centuries before Christ, Yen-tang, the Literary Prince, and his son, *Chao Kung*, further developed the system with explanations." The *Yi-King* is a sort of an encyclopedia of spiritual marvels and manifestations. It was denominated in the time of Confucius, the "Book of Changes."

This missionary, Mr. Nevius, further assures us that in the latter part of the *Chou* dynasty, which continued to 256 B. C., *Kwoi-Kuh-Sien* applied the *Yi-King* to the use of sooth-saying, and is regarded as the father of *augurs*. During past and the preceding dynasty many books have been written upon this subject, among the most noted of which is the *Pao-shih-king*, a work of six volumes on the "Source of True Divination." Here are a few passages from the preface:

"The secret of augury consists in communication with the gods. The interpretations of the transformations are deep and mysterious. The theory of the science is most intricate, the practice of it most important. The sacred classic says, 'that which is true gives indications of the future.' To know the condition of the dead and hold with them intercourse as did the ancients, produces a most salutary influence upon the parties. * * * But when from intoxication or credulous or licentious pleasures they proceed to invoke the gods, what infatuation to suppose that their prayers will move them! Often when no response is given, or the interpretation is not verified, they lay the blame at the door of the augur, forgetting that their failure is due to their want of sincerity. * * * It is the great fault of augurs too that, from a desire of gain, they use the art of divination as a trap to ensnare the people." &c.

Naturally undemonstrative and secretive, the higher classes of Chinamen seek to conceal their full knowledge of spirit-intercourse from foreigners, and from the inferior castes of their own countrymen, thinking them not sufficiently intelligent to rightly use it. The lower orders, superstitious and money-grasping, often prostitute their mediumistic gifts to gain and fortune-telling. These clairvoyant fortune-tellers, surpassing wandering gypsies in "biting" the past, infest the temples, streets and road-sides, promising to find lost property, discover precious metals and reveal the hidden future. What good thing is not abused? Liberty lives, though life-core the laurels it wears, though Peter dandied and Judas betrayed. Spirit-communication is a reality, true as God is, and wisely used is a mighty redemptive power, demonstrating a future existence.

Canton, Quang-Tung Province, China.

Literary Department.

ETIENNE;

OR,

LIVING IN CLOVER.

Translated from the French of Edmond About, for the Banner of Light,
BY WILLIAM PERCIVAL.

IV.—CONTINUED.

Bellombre again saw within its walls all the guests of the past year, and several others besides. The fame of the chateau had spread to a distance; it was tested and admitted within the circumference of more than fifty miles, that the most generous host, the happiest husband, the gayest talker, the freest drinker, the most accomplished horseman, the most successful hunter, and the best fellow in the world, was M. Etienne, the converted man-of-letters. His beauty and his obstinate dandyism scared away neither prudes nor jealous men—something incredible. They knew him, they saw him ennobled of his wife, and too happy to desire or regret the least thing.

If, once in a while, the reading of a letter or newspaper, the criticism of some new work, the announcement of a five-act comedy, the praise of an unknown young author, would make him melancholy for a quarter of an hour, Hortense was the only one who saw it; and the gentle creature unhesitated herself to no one, not even to him. She did marvel at times that a great writer like Etienne should not have written ought for more than two years. The fact is, he did not even answer the letters of his friends, and but for this memorandum-book, into which he threw a few lines now and then, one would have supposed that he was afraid of writing-paper. She made all possible excuses for him. "He is resting," she thought. "After the exhausting work which preceded our marriage, two years of recreation are not too much, perhaps. And then, he loves me so fondly! I occupy his whole mind as well as his heart; could another thought find room there without partially dislodging me? All is well as it is."

The fashionable people, who frequented "his house did not even ask themselves why he was no longer a man of letters. It seemed quite natural to them for a man to stop writing plays or novels as soon as he had whereof to live and cut a figure. Nowadays, literature is regarded as a business, like everything else. Who is to blame? I know not; perhaps the literary and dramatic societies who fill the newspapers with their commodities. Why, then, should a person amenable to the tribunal of commerce, a dealer in written paper, at so much per line, continue his business after having acquired wealth? Distinguished tailors retire when they have made a fortune, and so do stock-brokers. Some exceptional individuals, who write without being forced to do so, are a source of astonishment to the province."

Not that true talent is less admired there than at Paris. The young people of the capital considered it an honor to live in the same city with Etienne; they pointed out his mansion to strangers; they bought his books, and humbly carried them to him that he might sign his name on the fly-leaf; public opinion placed him even above M. Laricot, a former cat-dealer, who was, however, three times as rich, and no prouder.

Upon learning that he had fixed the day for his arrival in the city, the committee of the theatre, composed of nine or ten young men of fashion, arranged a celebration in his honor. They solicited the manager to mount his drama of *Silva*, and five new scenes were ordered for the occasion. All the citizens agreed among themselves to keep the secret, and give him a surprise; *Unpretended*, which he took at Bellombre, refrained from announcing the play. The wife of the Receiver, General invited the Etienne to dinner, under the pretext that moving prevented their giving a party; they entertained the hero of the celebration so well, that he went to the theatre, seated himself with Hortense in the first tier of a proscenium-box, and saw the curtain rise without observing that the hall was crammed, and flooded with light. It was not before the tenth cue that he turned to his wife and said:

"But what the deuce are they playing?"

"*Silva*, my love."

"Did you know it?"

"Slightly."

"This is treachery! we cannot remain here without covering ourselves with ridicule."

"You were not present at the performance of your pieces in Paris, then?"

"Never conscientiously; and, besides, people were not acquainted with me as they are here. Let us go!"

"And affront all the good people who are applauding you so very heartily? Listen! Besides, the box is full, and our best friends are holding you a prisoner."

He was furious, but what could he do? Having pondered well, he resolved to profit by the occasion to hear his play and pass judgment upon himself.

Silva is a well-constructed drama, a little too oratorical perhaps, but developed with a firm hand and full of pathetic situations. It was not Etienne's first work, but it was his first success; the play, when new, was represented forty times, answering to a hundred at the present day. The troupe of this town, which was not one of

the worst, surpassed itself on this occasion, sustained and carried away, as it were, by the sympathy of the audience. The latter applauded even the least excellent passages; they wept, they used their handkerchiefs, they cried: "Long live Etienne!" The number of persons in the box occupied by the author never grew less for one moment; friends and flatterers besieged the door between the acts. "Oh! my love," said the good Hortense, "how I thank you for staying! This is the most beautiful day of my life; thank God, I shall not die without having delighted in your glory."

"Happily it is over," he replied; "we are rid of it."

He was mistaken. The curtain had just fallen amid bursts of applause, tears, and shouts; but not one spectator stirred from his seat. The stage manager having given three taps, the orchestra executed a triumphal march, and a bust of Etienne was exposed to view, surrounded by the actors in costume and other artists in black. A trap-door opened to the sight of the spectators, and an actress appeared, clad in white, her brow encircled with a golden laurel wreath. With a voice of emotion she recited a sort of dithyramb, ground out by the professor of the third form, which may thus be interpreted: "I, a city of forty-five thousand souls, am the capital of the department where M. de Gibeaux flourishes; I this day solemnly adopt the illustrious author of *Silva* and of such, such, and such a work, of which there is a paraphrased enumeration." And concluding:

"Honor to the works which our country adores! Honor to the kindness the poet ever shown! Honor to the future! Honor to hope! The future is mine, and here I bow down!"

How the parquette applauded! And how the handkerchiefs waved the whole length of the galleries! And the shower of bouquets upon the plaster bust, which the young artist, by a sudden or premeditated inspiration, crowned by the declaim of her own brow! The whole audience turned toward Etienne with as much admiration, gratitude, and love, as if he had saved the country within a few hours. "As for him, he rushed headlong through the crowd of the obsequious, with Hortense in tow. Having gained the exit, he leaped into his carriage and returned home, muttering: "The fools! The blockheads! The future is mine! I understand now why Charles IX. and all the others fired upon the people. Never did more stupid game provoke a shot. This play, it is child's! College declamation—puppets of the golden age! I have made some progress since then! If I only wished! If I applied myself to the task! A new kind of drama is to be created, I feel it, I possess it; but when? how? I am an astronomer at the bottom of a pit; good-night, ye stars!"

Hortense embraced him on the way, pretending not to have heard him; but a fortnight after the performance of *Silva* she feigned sickness, tried to pick quarrels about nothing, and finally said to her husband: "You are not a man of your word; it was agreed that we should go to Paris every winter, and now one would say that you take pleasure in burying me in the depths of the provinces. So I have made a *compromise*; we leave on the evening of the day after to-morrow, and we have rented a small, furnished house, in the Rue Bayard, for the winter season. Rebel, if you dare, you wicked man!"

The most ingenious man in the world has less ingenuity than his wife. Etienne modestly confessed the wrong he had done, and repented that he himself, shied from time to time for the unwholesome air of Paris.

I accidentally met them the day after their arrival. It was toward the end of November; on one of those half-sunny days which make all Paris run to the Bois-de-Boulogne. They were walking along the margin of the lake, while their two large *coupe* was following behind. Etienne did not throw himself upon my neck, and he forgot to speak to me familiarly, thank Heaven; but he welcomed me very cordially, presented me to his wife, appointed a day for me to call, and gave me his address. I had time enough to remark that he had grown neither fat nor gray.

It was soon known in the world of letters that he had returned to Paris. The newspapers, which put themselves upon being well-informed, announced that he had brought with him a novel, a comedy in verse, a drama, and a study of provincial life in two volumes. He had read his comedy in such and such a drawing-room, such and such a publisher had bought the novel, such and such periodicals were contending for the possession of the famous studies. All these accounts, said to be degraded from a good source, contradicted one another, purposely, it seemed; I wished to satisfy my mind concerning the matter, and asked the author himself upon my first visit. "Bah!" he replied, "let them talk; all people must live. You alone know that I have not written a word. It was a bargain concluded before my flight into the province, and I am fulfilling my engagements with a fidelity which costs me no effort. Good fortune has rendered me slothful with indulgence, like Figaro."

ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST, IN THE UNITED STATES CONSTITUTION.

NUMBER ELEVEN.

BY W. F. JAMESON.

For the purpose of affording the reader a clear idea of the manner in which the Constitutional-God Conventions are conducted, I will submit an address in full and arguments upon resolutions, together with a few other items that may seem necessary for a distinct conception of the principles and plans of the whole Clerical Movement.

The following address was delivered at Pittsburg:

"The President then introduced as the next speaker the Rev. J. H. McVaine, D. D., of Princeton, N. J., who spoke as follows:

"MR. PRESIDENT, AND FELLOW-CITIZENS:

"When I look upon this great audience of thoughtful faces, assembled for such a purpose as that which now occupies our attention, I am carried back in memory to the year 1853, when we held our first Convention on this subject, and organized in this city the National Association to secure acknowledgment of God and of the Christian religion in the Constitution of the United States. I cannot help comparing that Convention with this. For then we were but few in number, and our cause awakened but little interest here. Grave and intelligent citizens, and men high in social position and influence, came in and looked on our proceedings for a few minutes, and then went away. But to-day, this whole community, I may say, is moved with the breath of this Convention. I see here an evidence and expression of that rapid and hearty progress which our cause has made in the last seven years throughout the whole country. This progress is full of encouragement to the patient followers, who, without the hope of any earthly reward, and with many sacrifices, are now pressing upon the attention of our nation the duty and the necessity of acknowledging the God of nations, and Christian morality, in its fundamental and organic laws. So great is this encouragement that our honored President of this Convention has ventured to express the opinion in your hearing that the time is near when our great object will be realized. I am not able to express myself so strongly as he has done, but of our ultimate success I think we ought not to cherish a doubt. For we must believe that God is with us.

"I desire now, Mr. President, to correct one or two misapprehensions of the object which we have in view. For it seems as if it were the hardest thing in the world to prevent the gravest misrepresentations of this object from getting into the public press, and even into the most widely circulated and influential journals of our country. The leading papers of the city of New York not unfrequently present their readers with such misrepresentations. We cannot think they are intentional, but they are, notwithstanding, extremely painful to those who love this cause. I propose this evening to correct one or two of these, in such a manner as I hope may prevent them from being repeated.

"The first of these is that this is a sectarian movement, and designed to give certain sects of Christians some advantage over the others. This now is a mistake for which there is no reason whatever. There is nothing sectarian in this movement or its object. On the contrary, it is catholic in an eminent manner. For it recognizes what the development of sectarianism, in modern times, has almost driven out of the Christian consciousness, viz: that true Christianity is essentially catholic. In other words, we plant ourselves upon those great truths of our holy religion in which all who call themselves Christians agree, and the faith of which makes us feel that we are all brethren of one family, and not sects in a state of warfare with each other. If Christianity were not thus catholic, if there were not such great and fundamental truths in the Christian faith, in which all Christians agree, and with respect to which there is no controversy among us, we could not take a step in this movement; and it is upon these great truths that we plant ourselves, having nothing whatever to do with the comparatively insignificant points upon which the divisions and sects in the Christian church differ from each other.

"The other mistake or misrepresentation which I wish to correct, is that we aim, or at least, that this movement tends to the union of Church and State. Now I here proclaim in the name of all who are interested in it, that we have no such object; nay, more, that any and every form of such a union would be totally inconsistent with the object which we have in view. For it is evident that no union of Church and State is possible, upon any other condition than that some particular sect should be taken into union with the State; and a single step in that direction would effectually kill the whole movement. Our success depends upon the united action of all the sects, and of all who are even favorably inclined to Christianity. Consequently, that which we seek must be something which is not objectionable to any; and what could be more objectionable to all the others than such a State establishment of any one as must necessarily put all the others under the disabilities of dissenters from the established religion.

"The object we seek is simply the acknowledgment of God and of the Christian religion in the Constitution of the United States, without any attempt to define the doctrines of the Christian religion. But such an acknowledgment does not have the remotest relation to the union of Church and State. For it is made for themselves, and for the benefit of non-church Christians who have no connection with the church in any form. God and the Christian religion are often acknowledged by the institution of marriage, and by the family, but that does not imply any union between the church and marriage, or the family. In like manner the State, on its own responsibility, can acknowledge Almighty God as the source of all authority and power in civil government, and the Christian religion, in distinction from others, as the religion of this nation, so as to legitimate Christian morality in the administration of justice. In distinction from Mahometan, Mormon and Pagan morality, without the least appeal to anything of the nature of a union between Church and State; and this is properly the object at which we aim.

"In addition to these misapprehensions, which operate as hindrances to this movement, we meet with another which seems to have no little influence. This is that it calls in question the wisdom of our fathers, those great and venerable men who formed the American Constitution. Upon this point I would take the liberty of saying that the Constitution of the United States has been a study of mine for many years in teaching political science; and the more I have studied it the greater has my admiration of it become. To me it seems as if the history of the world could be no more gloriously framed and adopted, the perfection of human wisdom. But such admiration must not be allowed to blind us so that we cannot consider without prejudice whether it can in anything be amended. For nothing merely human is absolutely perfect. Whatever man has made must be regarded as subject to examination, and as capable of improvement. This state of mind is essential to the possibility of progress; and progress, I maintain, is a fundamental law of human life. If we plant ourselves upon the ground that what our forefathers have given us is absolutely perfect, we dwarf the human mind. This is precisely what is the matter with the Chinese mind, that it has received what was given it by its great men, more than two thousand years ago, as incapable of improvement. Let us not make ourselves Chinese in this respect. Our forefathers were fallible men as we are; and surely we have made progress in many directions since their day; for they burnt witches, but we do not. This objection, therefore, ought to have no weight with us. Let us look at the great work in the Constitution of the United States with open eyes, as they looked at the works of their forefathers with open eyes; for this only shall we prove ourselves their worthy descendants, and thus show to all eyes, doubtless, to make as great improvements upon what they have left us as they made on what their forefathers left them.

"Here, then, I would endeavor to exhibit what we regard as the great defect in that constitution for our national government which they have given us. In order to do this, I must ask your attention to a distinction, which is fully recognized by our great authorities in constitutional law, between the two senses of the word 'constitution.' There is, first, the physiological or vital constitution of a nation. In this use of the word, it designates that in the nation which is analogous to the constitution of a man, when we say that such a man has a fine, or a pure, or a healthy, or a strong constitution. Here you perceive there is no reference at all to anything on paper. This vital or physiological constitution it is which makes us a nation. Consequently, we were truly and properly a nation before our constitution was ever put upon paper; and previous to the adoption of our present constitution in its charter form, we had performed many acts of national and sovereign authority. The Declaration of American Independence was an act of national and sovereign authority. The Ordinance of '87, as it is called, was an act

of national and sovereign authority. But, above all, the adoption of our present charter constitution was an act of national and sovereign authority which, of course, could not have been authorized by that constitution itself. Secondly, we have our constitution on paper, in charter form, what we commonly call the Constitution of the United States. This had its origin in the attempt to put into legal form, as nearly as possible, the vital or physiological constitution of the nation which existed before. The adoption of this constitution did not make us a nation; the nation as divinely constituted existed before. The adoption of it was a national act; otherwise it would have had no binding force.

"Now, then, we are prepared for the question, What constitutes the excellence of such a charter constitution? Precisely this: that it shall faithfully embody and represent, in its integrity, the true vital constitution of the people which makes them a nation. If you have in your charter what is not in this vital constitution, that will soon become a dead letter—it cannot be enforced; and if you leave out of your charter constitution fundamental elements of the vital constitution of the nation, these elements will be always striving to get themselves acknowledged; and they will succeed in this struggle, or they will perish out of the life of the nation.

"Here now the final question comes before us. What is our vital constitution? Is it any particular element of our vital constitution as a nation? and if so, what element?

"In answer to this question, we maintain that this is a Christian nation; and that Christianity is the most fundamental element of our Constitution as a nation. What we mean by this is that we owe our existence as a nation to Christianity; that our forefathers who founded our national existence, and gave character to our national life, were Christians; and that all our free institutions are the outgrowth of Christianity. Our free thought, our free speech, our free press, and our free press, are all derived to us from and through Christian principles; that the principles which bind us together as an organized nation, are essentially Christian principles; that Christian morality is the supreme law of our life; that we speak a Christian language; and that Christian education is the ground and pillar of our national life and prosperity.

"These are the principal elements of the vital constitution of our nation, and they are all Christian, and derived to us from and through the Christian religion. To these also must we add our Sabbath laws, and laws against blasphemy, our Christian chaplains and worship in our State and national legislatures, army and navy—the Lord's Prayer, and the Bible not driven out of our public schools, the judicial oath, and the decisions given by many of our most eminent judges, and never reversed, that Christianity is the common law of the land.

"Now all these elements of our vital Constitution as a nation, except an allusion to the Christian Sabbath, are left out of our Charter or paper Constitution. The name of God is once mentioned, it is even left out of the official vote of the Christian religion is not once mentioned. Christian morality, as such, is not once alluded to, except in the case in which the Sabbath is named. I will not enter into the reasons for these omissions. They can be well explained without charging upon the framers of our Constitution any hostility against the Christian religion. But must we not shut our eyes not to see that here is a most grave, a most fundamental defect in our organic law? Is not the Christian element a fundamental element of our national life? Ought it not then to be represented in that instrument under which our social organism must find its government? Surely there can be but one answer to this question.

"This conclusion we shall find to be confirmed by a great variety of considerations, such as the following:

"In the first place, our duty to God requires that we should acknowledge him in the supreme law of the land; our failure to do this is an affront to the Divine Majesty, which cannot fail to bring upon us his just displeasure. And here it is in place to ask, What view ought Christians to take of civil government? Is the Bible any authority in its teachings, with respect to this great department of human life? It is to be feared that many Christian people have well-nigh ceased to regard it as an authority in this matter; they seem to regard all its declarations and instructions upon the nature and objects of civil government as of little if any more binding force than the actual observance of the sacrificial law. But by whose authority, I would ask, have the teachings of the Bible upon this point been superseded? Are not these teachings as binding upon the Christian mind as any others in the Scriptures? These questions surely can be answered only in one way.

"What, then, do the Scriptures teach us with respect to the nature of civil government and national obligations to God? They teach, and every one who reads them will acknowledge, that God is the Creator and Supreme Ruler and Lord of nations, no less than of individuals; that he holds nations, as such, no less than individuals, responsible to him; and that he rewards them for obedience, and punishes them for disobedience as nations. Not only the Bible, but the whole history of the world is proof of this. Is not, then, the nation, as such, bound to acknowledge its Creator, Supreme Ruler and Lord? By what principle is the individual bound to do this which does not equally bind the nation? Is it not a national affront to refuse to acknowledge him in this manner, and, whatever we refuse to do this, and even to mention his name, or allude to his authority, in our supreme law?

"In the second place, this acknowledgment of God and the Christian religion is absolutely necessary to preserve and give effect to the Christian elements of the vital Constitution of the nation. The struggle is now going on between this vital Constitution on the one hand, and its embodiment in our Charter on the other, each striving to conform the other to itself. The Christian elements of our national life are striving to get themselves recognized and legitimated; whilst the Charter, in the present state of our national character, is endeavoring to destroy the Christian elements in the life of the nation. For everything of a distinctly Christian character in our national life is now illegitimate in so far as the Charter is concerned. Those who are opposed to these Christian elements are arguing with great effect that they are not recognized in the Constitution, that they are in fact unconstitutional, and can no longer be tolerated. They tell us that we have no constitutional authority for the observance or protection of the Christian Sabbath, for a judicial oath in the name of God, for the appointment of days of national prayer and thanksgiving, for chaplains or Christian worship in legislatures, army and navy, for the Lord's Prayer in the Lord's Prayer in our public schools, nor for anything else in the government of a distinctly Christian character. And in this struggle there surely can be no doubt but that one of the enemies of Christianity will carry their point, and all these Christian elements of our national life will be abolished, or these elements will get themselves legitimated and authorized in the supreme law of the land.

"In fine, my fellow-citizens, I would ask your attention to the fact that there are two forms of liberty, such of which must be guarded with the utmost vigilance, and which must be allowed to frame upon the other. These are, first, the liberties of the individual; secondly, the liberties of the nation as such. For the nation has its rights and liberties as well as the individual. Each of these can be pushed to such an extreme as to destroy the other. Thus in a despotic government the rights and liberties of the individual perish; and where the individuals of a people claim all the powers of government as vested in and lawfully exercised by them as individuals, the rights, liberties and powers of the nation are destroyed, and anarchy is the result. Hence the rights and liberties of the individual and those of the nation are inseparably united, and must be guarded with equal vigilance, ever the other civil society either perishes or falls into rapid decay. Now it seems clear to us that this anarchic principle has made no little progress, where individuals deny to the nation the right to acknowledge its God, and this denial is felt to have any force. For it is indisputable that we, in the character or profession of the vast majority of our citizens, are a Christian people. We claim it, therefore, as an inalienable right, and hold ourselves under the most sacred of all obligations, to govern ourselves in a Christian manner. But we cannot do this while we leave God out of our government. We do honor him, and draw upon our heads his just displeasure, and all those calamities from which we are now suffering. The right of the nation to acknowledge its God is as sacred and inalienable as the right of the individual to do it. We say, therefore, to all objectors, you must not touch this right. We will not constrain your consciences. We will not touch your religious beliefs. [He does not deny that Christians would have the power to do so when the Constitution is religiously amended.—J.] We will protect you as ourselves in your inalienable civil right to worship God or not, as you judge best. [Cries of amen.] But we will defend this right of our nation to acknowledge its God, and we will defend it as we defend our own rights. This we have claimed, and so his brethren declare, that no one is excusable from such worship, that no one has any right not to worship God. On this very question Rev. Isaiah Parry said, as late as April 5, 1873, in *Christian Statesman*, 'Every man has the right (whether conceded by his fellow-men or not) to worship God according to the teachings of the Bible; no one can take the right to neglect this worship.'—J.] But when you take the ground that this nation shall not acknowledge God, because you as an individual do not believe in him, you are untrue to your own conscience. You cannot say that you are not a Christian, and yet refuse to acknowledge God, and yet defend this right of our nation to acknowledge its God, and we will defend it as we defend our own rights. [I place this last sentence approximately in italics. It sounds like a declaration of war.—J.] Necessity is laid upon us to do it.

"Suppose a similar difficulty to arise in the family; how would it be treated? You have a son who does not believe in

God. He is still a member of your household, and he comes to you and says, 'Father, you are about to family worship. You have no right to a family worship, and I do not believe in it. It places me in an unequal relation to the family, of which I am a member. You may possess as much as you please in private, but as a member of the family, I must insist that we have nothing of the kind in common. What answer would you make?' You would say, 'My son, you are unreasonable. You cannot be gratified. I will not require you to attend family worship; you are a man; you can judge for yourself. But if you take the ground that this family shall not worship God, acknowledge God, because you as an individual do not choose to do so—there is the door, my son.'

"The most Christian people such a state of reasoning is perhaps clever. Its sophistry is easily exposed. There is scarcely any analogy between our government and a family. In the latter, the son is not the recognized equal of the father. Family government is, more or less, a despotism, in which the head may dictate terms, and children must obey or there can be no order. Our Republican-Democratic government is entirely different. 'We, the people,' are recognized as equals. The founders of our government believed it to be a self-evident truth that 'all men are created equal.' Hence, in no such government can any man, or set of men, impose any particular religion or say to those who do not believe their dogmas. There is the door, my son, if you can't swear by our God and worship him according with our religion you can become an alien to our government. But such is the genius of Christianity.—J.]

"So we may say to all objectors against this most sacred right and duty of our nation to acknowledge its God and its Christian religion. We speak as lawbreakers; judge, fellow-citizens, whether this objection should be allowed to preclude all the preceding arguments.

"There are many points which can be made against this speech. They can safely be left to the judgment of the reader. In the same Pittsburg meeting Bishop Kerfoot was desirous to have it understood how the Republic was born:

"I need not go over the solemn scene with which our first Continental Congress opened, when in May, 1775, prayers were offered at full length at the request of the assembled body before they began their work—prayers to God—prayers through Jesus Christ. At that very moment of the nation's birth, while the nation was struggling into life, the very word 'God,' through Christ, for blessing and protection.

"Then, sir, in the progress of the war—in July, 1778, when the articles of confederation were ratified, which we might say was the first organic law, when the first legal enactment, looking to permanent national life, was made, the preamble with which Congress adopted it was: 'Whereas, it hath pleased the Great Governor of the world to incline the hearts of the Legislatures we respectively represent in Congress, to adopt and approve of the said Articles of Confederation, and to unite in a solemn declaration to mankind that the nation was born of God, and that we as a people, do hereby acknowledge the existence of God, the Father, Son, and Holy Spirit, who have given us this life, and who shall not be allowed to rob her of her birthright.'

"In discussion upon a resolution, the Rev. J. L. McVaine, of Ohio, remarked that it had been said that Government was no more a divine institution than the multiplication table. Jefferson declined to appoint a national fast, because he said it looked like an attempt to introduce Christianity into the side door when it had been put out at the front. It was his (Jefferson's) opinion that Government had nothing to do with Christianity, and many eminent men of his day concurred in this view.

"Bishop Kerfoot held it important to observe the distinction that the adoption of the American Constitution was not the beginning of this nation. The nation dates back of that instrument. This fact must be remembered, or we are liable to fall into the mistake. It is historically demonstrable that this nation began as a Christian nation. Christianity is no new plank, but one that has grown with the Government since its birth. Years after, when our charter was written, the omission was made, of which we complain, and which we now propose to supply.

"The Rev. Mr. Kilpatrick wanted to know what caused the entire separation of the religious idea from the Constitution? Was it not because Jefferson had been brought in contact with the spirit of persecution? Was it not known to him that ministers had been whipped in Massachusetts for preaching the Gospel of the Son of God? The speaker was opposed to any resolution which would recognize religion as an element in the Government of the nation. The Bible as the open word of God he would have recognized everywhere, but he would not go one step beyond that.

"Rev. D. McAllister, in his Address before the Convention, lamented:

"What is the character of the vital Constitution of this nation? What is the character of the constitution of its Government? Is the latter as it now stands the translation into legal language of the former? Does it authentically the nation's practical acquiescence in the actually evolved and long upheld distinctive features of our national life? Does it give authoritative sanction to institutions which largely form the vital Constitution of the nation, evolved as a fact, by its social forces? The vital Constitution of this nation is, and always has been, unquestionably Christian. This land was originally settled, not by colonies of Indians, or Aborigines, or by the hands of Christian people. Every American colony, as a matter of State duty, recognized the Christian religion. In every case it was Christian men who founded our civil institutions on the basis of Christianity. The Bible was everywhere the recognized standard of political morality. In the system of education projected by the colony of Massachusetts and imitated in other colonies, the Bible and the Christian religion were conspicuous.

"This same Christian religion was the theme of their existence in the Old World, and that which they brought with them was the principal source of their miseries in the New. The Framers of the United States Constitution heeded the lesson, and built the Government upon an entirely different—an infidel foundation; upon which our splendid Republic has been reared.

"We were not a nation in 1775. We were dependent colonies upon Christian Great Britain. But Bishop Kerfoot says the 'moment of the nation's birth' was in the month of May, 1775. The Bishop is mistaken. It was a false alarm. The Declaration of Independence was not made until a year later. But it was not even born then. It was still in its period of gestation. That Declaration by such infidels as Paine and Jefferson made a powerful pre-natal impression. The Bishop himself unwittingly admits that the nation was not born in 1775, by saying that, in 1778, when the articles of confederation were ratified, then was the first organic law, the first legal enactment. Was the nation born then? No. The Bishop's own words say No. 'Those articles of confederation were found to be inadequate; indeed, too unimportant to be mentioned in some books on "Events in the History of the United States." The Bishop's words are, that the articles were only "looking to permanent national life."

"When was the American Republic really and truly born? Some might answer, On the 17th of September, 1787, when the delegates completed their four months' labor in framing the Constitution, and recommended it to the several States for adoption. Others would reply that the people had not yet sanctioned the work of their servants; it was in the year 1788 when the Constitution was accepted and ratified by eleven States; and thus became the Constitution of the United States. Still others might say it was not a nation, a Union, while a single State remained out. In November, 1789, North Carolina came in. Rhode Island, last and least, adopted it in May, 1790, about a year after the inauguration of President Washington.

"So, our nation was not born Christian, but infidel; from which fact the Christians, as the Bishop said, "lose mightily in this contest." And now, to clinch the argument that this nation was not born Christian, I quote the words in the treaty with Tripoli, which received the signature of President Washington: "The Government of the United States is not in any sense founded on the Christian religion."

"UNRECOGNIZED SENSES."

DEAR BANNER—I saw in the Banner of June 21st an article from Emma Hardinge Britton on the "Unrecognized Senses," which I was very glad to see, for it will call the attention of the people to a subject of much interest and of great use to them; and coming, as it did, from one of our leading active workers, Mrs. Hardinge, it will command attention. It is a subject that I have made a study for the last seven years, and it would come under the head of psychometry—that of reading the "soul of things," as Denon has it—understanding the disposition, motives, aspirations of individuals by coming in contact with anything that has their magnetism or spiritual aura about it, such as a card, lock of hair, handwriting, handkerchief, glove, etc. Better still, when we come into the presence of the individual, if we know how to interpret our sensations that are produced by their spiritual aura

of magnetism upon us, we can tell just what their intentions and motives and general characters are: so, if we go about psychology tests, there is no need of deep plough: all will pass for just what they are, and nothing more. The what a blessing is in store for us all, and let us all study in this matter, and be able to make a practical use of our own "unrecognized senses."

Now, I claim all have this power to a greater or less degree, the same as we have musical or mechanical talent; only some are more developed in this spiritual sense than others, and become more acute in it, and that all practice it more or less in every day life unknowingly. Animals have this power in accordance with their animal natures. It enables the dog to find his master's track among a hundred others; also to tell of different animals whether harmless or dangerous.

Man has boundless possibilities in this direction. He has only to cultivate this "sense," and he will find it one of the grandest blessings of life—something that can be made practical in every day life.

Many have written to me in the last twelve years for "Psychic Reading," from the Atlantic coast to the Pacific, and hundreds have acknowledged their truthfulness; yet there are many to whom this subject will be entirely new. I am glad our good sister Mary has called their attention to it. At some other time I may give further explanations of the philosophy of "soul reading."

Yours for truth, A. B. STANLEY.

Spiritual Phenomena.

HAVE WE A MORAVIA IN LOUISVILLE?

DEAR BANNER—Nearly every one has read of the wonderful manifestations which have taken place at Moravia, and not every one has had an opportunity to go there and witness them. Quite recently some manifestations have been witnessed here, which, though somewhat different from those in Moravia, are of such a startling character as to arrest the attention of even the most casual observer.

Aside from any Spiritualists, the subject has received great attention from members of the Orthodox churches, and even ministers of the gospel have more than once gone on foot to investigate the phenomena which in the so-called spiritual sciences. Prominent among these modern wonders may be named "slate-writing," and although such sciences have often been supplanted by circumstances rendering it possible if not probable that the medium might have been the writer of the messages received, still the giving of names and pertinent answers to entire strangers furnished a problem very different of solution. It has long been the aim of the slate-medium of Louisville to give communications under such conditions as to make fraud impossible. It is thought this result has now been attained, and skeptics entitled here, positive evidence that physical action takes place under conditions which prove conclusively that the medium cannot practice imposition.

The arrangement for the test was as follows:

A small double school-slate, 7 1/2 inches, was procured and the slate of the right-hand end removed. An oval wire-cloth cake-cover of the proper size was accurately adjusted and securely attached to the vacant slate-sash, thus making when closed a dome-shaped cover some six inches high, with inches so close that a common pin would scarcely drop through. The slates when closed were sealed by a staple and padlock. The skeptic placed a bit of state pencil in the slate, which he then locked, retaining the key. (Parties may use their own padlock if they so prefer.) The medium uses a small card-table which has a shelf underneath and about ten inches below the top.

When this test-slate was first used, the following "conditions" were written upon it by the invisible: "You (medium) must sit on a low stool, with left hand on top of the slate, the other below; a white cloth on the shelf, and a dark covering over the table and half of the medium, reaching to the floor. The sifter (skeptical) must be two feet distant, on the opposite side of the table, so he will not interfere with the electric currents around the medium. Only one sifter, or at most two, to be in the room at one time. Do not remove the slate until the [three] sapers are given as a signal. The right hand of the medium must remain under cover until the sitting is through. If you comply with our conditions, we will give all you ask."

The first test of message proper given on this slate was to its maker, a confirmed Materialist of this city. It ran thus: "Allen, how can you doubt? You, three dear children are with me. SOPHIA BLANCHARD. The names were correctly given, and he lost three children. After this a gold watch, having a case quite difficult to open, was placed in the slate by the same person, the slate looked by him as before, and in less than three minutes the watch-case was found to be open.

These, though not the only instances, can be proven under oath by more than one good witness; and whether the medium knew the points given or not, how was the writing produced? By what means was the watch-case opened? The slate, table and room may be thoroughly examined before and after the sitting; the padlock and key may be furnished by the skeptic if he prefers, and still these wonderful and inexplicable manifestations occur.

What shall be done with these facts? Can any one explain them by any other theory than spiritual? These things are becoming too tangible to be much longer ignored, and the sooner they are thoroughly investigated and explained away or accepted, the better. The medium above referred to is the wife of one of our most respectable citizens, and persons who desire to test the matter for themselves, or committees organized for the purpose of honest investigation, can learn more by calling at No. 28 Tenth street, between Main and Market, this city.

Very respectfully, LOUISVILLE, Ky., August, 1873. ALLEN M. BLANCHARD.

MANIFESTATIONS—NEW PHYSICAL MEDIUMS.

Amongst the various physical phenomena that fill the Spiritualist's papers, dear Banner, our other papers not venturing upon such dangerous ground—we might mention the manifestations occurring near this city, in the house of Mrs. Jenkins. A little girl of fourteen is the medium, and seems full to repletion of the mediumistic aura, or whatever else it may be termed; and sitting in the cabinet but a moment, brings forth a youthful company of girls and boys who have gone before, of well-known parents, hereditary, and a conversation ensues in no ways different from our common intercourse, playing from all sorts of instruments, and doing all those things that are so well known in Spiritualist circles. With all my knowledge, and thought of Spiritualism through a series of years, and feeling almost a disgust at physical phenomena, and taking for granted that these appearing forms were shadowy, faded, solemn, rather an uninviting evidence of the future life, I was greatly impressed one afternoon, near its close, in a room slightly darkened, but with a cheerful wood-fire throwing its light into the room, to see, in succession, standing near the aperture in the cabinet, three veritable faces, tangible, corporeal, with head and neck fully and roundly developed, each ornamented in manner, color, and delicate, talking, singing, answering and asking questions—visitors indeed, from the other realm that any one not obdurate to all sense and reason might gladly commune with. The children were eminently beautiful—say, from childhood to twenty years of age; and, to the skeptical, so far as my testimony goes, I saw their differing features, that no collusion was possible, kissed them, and I know that in diminutive or other jugglery was impossible. I was told that with other parties, at other times, the little medium's mouth had been sealed with a sticking-plaster, so adhesive that, at the close of the séance, it took some time to remove it without pain. The family were present, and three other persons besides myself. This group of children, I understand, intend at some future time to show themselves in open day.

Spiritualism moves in its own best way; not by noise, commotion or sensation; and although here, as enough to excite attention, we find it is a noiseless work, looking to simple facilities for lecturing, teaching the young, operating through the great power of the press (which is grappling with a new subject by raw hands) and the demonstrating of spirit-presence in homes such as we have described.

Movements of Lecturers and Mediums.

Movements of Lecturers and Mediums. Mrs. Frances Kingman, New London, Conn., writes that, "through the corrugated gateway of the church, she walked into the beautiful field of Reason, only to work one short year ere ill-health hushed her voice; and though yet incapable of challenging hard-ship and exhaustion, she can no longer hold her peace. * * * She has prepared herself to speak to those who may desire to listen to her in a consistent and, she trusts, a correct manner. She has made the 'Rise and Progress of Religious Ideas' a speciality, and also 'The Sources of Prejudice and Progress,' and will be happy to answer calls, particularly from the South." Mrs. K. is said to be a very eloquent and effective speaker.

For this independence of spirit, manifested an hour when transient enthusiasm overflowed the solid ground of practicality and reason, we were made the recipients of unmeasured denunciation from those in our ranks who sympathized with the new movement. Time passed, and day by day the opinions then expressed by us have been fully verified in experience. The position then took in favor of active local societies, rather than slow and cumbersome State and National Associations, as points for rallying our forces—a view of the case which we had advocated years before and which is just as firmly approved of by a judgment now as then—is to-day endorsed as earnestly put forth by the call of the Massachusetts State Socialist Association, through officers, as per Banner of Light of Aug. 30. The American Association has effected nothing but, on the contrary, has been the indirect means of keeping from our ranks many true souls who

✦ We shall publish in our next issue a communication from the pen of John Brown Smith in reply to W. E. Coleman's lecture on "The Law of Immortality vs. Re-incarnation," which appeared in the Banner of July 26th. We shall have something to say editorially upon the same subject in due time.

✦

THE GREAT GATHERING at Salisbury Beach, Mass., will take place on the 18th inst. Gossiping may be expected. The Hotel accommodations are faultless. "John" knows how "feed the hungry"—and does it satisfactorily.

The origin of species is a subject that has already produced almost a library of books, and still they come. M. de Valroga, an eminent French priest, has recently written a work on the subject, to prove that the doctrines of Darwin contain nothing dangerous to the Christian faith.

THE VOX HIRANA, published monthly at Cambridgeport, Mass., by Geo. W. Woods & Co.—Charles Barnard editor—has reached us for September. It is an excellent work and evidences much care in the preparation of musical and literary matter.

"CHURCH'S MUSICAL VISITOR, for September—St. Church & Co., 6 West Fourth street, Cincinnati, O., publishers—is received. This truly excellent Western musical periodical presents in its opening fall number much matter of interest, and several musical compositions of a high standard, among which are "Far away where Angels dwell (instrumental) and the "Granger's Waltz," dedicated to the Patrons of Husbandry in the West... A fine cover offered in a beautiful and colorful illustration.

Vice-President: P. A. Lotgreen, L. La Grille, Secrétaire
L. K. Thomas, Treasurer.

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ENGLISH LECTURERS ON SPIRITUALISM

Rhodes, near Manchester.
 BAKER, J. J., 65, Southampton Row, London, W.C.
 BURNARD, Mrs., (Incorporated), 1, Rishdale street, Barking.
 COLEMAN, W. E. St. Peter's Road, Mile End, London, E.
 ELLINGTON, A. E., (Printer), 22, Matthews street, Wakefield Road, Liverpool.
 EVANS, J. H., 11, Hele's Hill, London, Middlesex.
 HARRIS, R. J., 5, South street, Finchley, London, E. C.
 HAY, Miss, 65, Albert street, Regent's Park, N. W.
 MOSELEY, J. J., (Printer), 65, Southampton Row, London W.C.
 MURPHY, PRESTON, 65, Southampton Row, London W.C.

BY LYSANDER S. RICHARDS.

WALLACE, W. (Mississippi), 165, 181st street, Kentville, N. S.

WATSON, AARON, 61, Elbert Hall, Salford, Manchester, England.

WILSON, A. D., 3, Thorn street, Pugh Lane, Halifax, Yorkshire.

For the names of the other members of their family, see this list—*Dead of World War and English*.

Passed to Spirit-Life:

From Everett, Mass., August 19th, Mrs. Emily Edwidge, wife of Lemuel Edwidge, aged 62 years.

Sister Edwidge has been a medium and has devoted much of her time and given her best efforts to the sick and needy of her community. Her death has been a great loss and compensation, but the heartfelt thanks of those for whom she has so faithfully labored. To her it has been a joyful release.

The labors of faithfulness and love have not given her the opportunity to see the things that are in her mind, in the soul and in the higher life beyond those treasures that cannot perish or be lost, where now she has already received the reward of her labors. Her death has been a great loss, while still she has been writing on "Memory" tablet loving ones here that to-day gladden a mother's life as if from her heart she were still here, her loving life giving and giving immortal love and tender affection.

A tender and loving companion and mother has left the earth and the loved ones on her "march."—The friends are now the stronger, and the love the deeper and the more tender, as the loved one has been released from the mortal coil. May they all find consolation in the daily communion with the loved and gone to the spirit world, and may they all be united in the love of the past, and in that hope and all its associations all may rise up and call her blessed.

From the entire family, friends and neighbors assembled

ver all a benediction of love and me
at they might feel and go from tha

From Danville, Va., August 10th, suddenlly of heart disease, Josiah Dodge, aged 60 years, to months. He took a deep interest in spiritualism, and I can truly say for him that death had no terror. I, his one confidant, am looking forward to the day when I will be able to use this material life to greet the angel band of husband and children, whom I feel are hovering around me.

ELIZA J. DODGE.

From Trumbull, Conn., August 20th, Charles Hisho, aged 58 years.

By his special request, the funeral services were conducted by the author.

ANNA M. MIDDLEBROOK, e.

Bridgeport, Conn., Aug. 20th, 1873.

[Notice sent us for insertion in this department will be charged at the rate of twenty cents per line for every two succeeding lines. Notices not exceeding twenty lines.

SPIRITUALIST MEETINGS

published gratuitously.]

PUBLIC MEETINGS, ETC.

The Tenth Annual Convention of the American Association of Spiritualists.

The Tenth Annual Convention of the American Association of Spiritualists will be held in Grover's Opera House, Chicago, beginning on Tuesday the 10th day of Sept., and continuing three days. Each society, association, flock of Spiritualists in any State, Territory, or foreign land, send delegates to this Convention according to the provisions of Article VI., section 3, of the Constitution, as follows:

Sec. 3. Representation.—Each active State or Territory organization of Spiritualists within the limits of the United States, shall be entitled to send a general delegate at large as such State or Territory has representatives Congress; the District of Columbia being entitled to one delegate; and each city, town, or village organization shall be entitled to representation from any State or Territory. Each working Local Society and each Progressive Catechetical Society shall be entitled to one or more delegates of fifty members.

By Order of the Board of Trustees,
 F. THOMAS C. WOODBUE, President.

Annual Convention.

The State Association of Spiritualists of the State of Minnesota will hold its 21st Annual Convention at Minneapolis on the 25th, 26th and 27th of September. Capt. R. Whislow, a fine test medium and lecturer, has been engaged to deliver the opening address.

present and have specimens of his v

hation. We most cordially invite all mediums and all persons who are interested in the good work, especially our long-talented. We are instructed to say that larger visitors will be made to take care of those coming from distant places.

Come one, come all, and let him that heareth say come for the angels will wait us there, remembering always that we carry conditions with us.

CHAS. P. COLLINS, Secretary.
Northfield, Aug. 23, 1873.

♦♦♦♦♦

Town Spiritualists.

The Spiritualists of this town will hold their Sixth Annual Convention at their hall, on Walnut street, Des Moines on Friday, Saturday and Sunday, Oct. 23, 24, and 25, commencing at 10 o'clock A. M. Guest speakers, and all who are good first mediums, will be cordially invited.

The friends of Des Moines always take care of their own. So come on, all friends of the cause—speakers, mediums and everybody who can help us make the session most worthy of our good cause.

MRS. J. SWANSON, Secretary.
Des Moines, Aug. 24th, 1873.

♦♦♦♦♦

Spiritual Grove Meeting.

The Spiritualists of Oregon will hold a Grove Meeting at Western Shore of Oregon, near Astoria, on the 24th of

to continue three days, commencing
N. Shortridge and other good spea

present. A general invitation is extended to all, and pecially to mediums throughout the country. Come and come all, and let us have a good time.

E. T. BROWN, *Ex. Chairman*
Committee of Arrangements
Woodburn, Oregon, July 29th, 1873.

Semi-Annual Convention.

The Spiritualists of Hancock County, Maine, will hold their Sixth Semi-Annual Convention in Ellsworth at the 20th and 21st of September, commencing Friday, at 2 o'clock P. M. The Spirituallists and friends of liberal thought, and who would like to attend, are cordially invited to do so. It is hoped that speakers and mediums who can, will gr

self presence and help. Arrangements as possible to make everything as

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Spiritualism in England.

THE CLAIMS OF MODERN SPIRITUALISM UPON PUBLIC ATTENTION.

An Oration delivered in the Cavendish Rooms, London, on Sunday Evening, May 18th, 1873, by George Sexton, M.A., LL.D., etc., etc.

One of the greatest of modern thinkers, Schiller, remarks: "As the image of the spirit is itself on the most before us, using that language, already existing in the present, it has been found in all ages, and especially in our day. Any one who glances at the various phases of society, considers the aspects presented, and the modes of thought engaged in, may easily see what the future is likely to be. We are dwelling on a particular point, and it is not difficult to discover the course we are taking. The signs of the times are numerous and very clear, and he who discerns them does not act in vain. Amongst the phenomena which stand out in bold relief today, indicating clearly the future, is the movement known by the name of 'Modern Spiritualism.' This is especially one of the signs of the times. It has made its appearance under peculiar circumstances, and at a period when there was perhaps a greater need of it than at any other time in the history of the world, and the influence it has already exercised on society is extraordinary. With a great number of persons it is considered the proper thing to do to assume a premonition of intellect, and to look for the development of 'spirituality' in the things which surround them. The phenomena, it is said, are scientific and insignificant, that it is not worth one's while to take the trouble to investigate them. The movement, it is declared, is only favored by a few of the most ignorant and uneducated, and is utterly beneath the notice of rational men. Such persons, in pursuing this conduct, arrogate to themselves a superiority over Spiritualists which their position and character in no way warrant, and which only indicates how exalted an opinion they have of their own intellectual powers; and how large a development of 'self-esteem' they are possessed of. They do not care to reason on the subject; they can only ridicule the phenomena, and laugh at that which they are totally incompetent to understand. A day or two ago I was with a party of friends, when the subject of Spiritualism formed the main topic of conversation, and one and all joined in laughing heartily at the 'absurdities' as they called them, of what are termed spiritual phenomena. I asked them if they knew of any set of principles that could be proved to be the cause of such phenomena, and they were disposed to reply that they were a very questionable mode of seeking truth, and whether the laughing at the 'absurdities' of spiritualism, as they were pleased to term them, did not assume an intellectual superiority on their part over all believers in Spiritualism, which facts in no way justified. Spiritualists are not all fools; they number in their ranks some of the brightest intellects of the age—men who have devoted their lives to scientific investigation and discovery, and who are therefore as competent to judge of the genuineness of the phenomena in question as those who have never taken the trouble to examine them, nor bestowed five minutes' thought upon the subject. But, in truth, the ridicule usually comes from those who know nothing whatever of the matter, except what they have learned from the sensational and garbled and fabulous statements of newspapers. It is so very easy to form an opinion without taking the trouble to ascertain whether it is well founded or not; no thought is required, and no labor is necessary; brains may be there or they may be absent, with no such difference. The persons illustrating admirably a well-known aphorism: 'There came a wise man and a fool; the wise man heard, investigated, decided, the fool decided.' We do not ask such persons to accept Spiritualism as true because great men have embraced it; but we ask them to investigate its phenomena and hold their tongues. It is quite clear that they cannot be in a position to judge as to whether it is true or not; and the fact that men of far higher intellectual calibre than themselves have come to recognize it as being everything that it professes to be, should at least lead them to treat it with some degree of respect. 'Not the feeblest grammarian,' says Emerson, 'not the moving idiot, but uses the mark of perception over the absurdities of all the rest. Difference from the is the measure of absurdity.' It is men of this class who, while they will not bestow ten minutes' serious thought upon the subject, are ever ready to make fun of that which they do not understand, to joke about things beyond their limited comprehension, and to ridicule everything that has occurred outside of their own narrow experience.

The statement that Spiritualism deserves to be treated with supreme contempt, and that the movement is so utterly insignificant as to be unworthy of notice, is moreover not at all in keeping with the conduct of those who make it. Why do they take the trouble to meddle with it at all? Why kill the dead lion? Why constantly attack that which is already defunct, or at least in a fair way of becoming so very soon?

Dr. Carpenter puts the whole thing down as a species of mental epidemic, subject to laws similar to those which govern epidemics of a physical character. There have been such things in the past, although it is very questionable whether Dr. Carpenter's explanation will account even for these; we have had the dancing mania, the preaching mania, the flagellants, and a host of other manias of a similar kind, in which the epidemic has spread from one to another by a sort of mental contagion. One person in an assembly is attacked with hysteria, another is affected from sympathy; then another, and another, until a large portion of the assembly becomes hysterical. Well, this is how these mental epidemics are said to spread, and this is how Spiritualism is extending itself today. It is a sort of mania. One person took it up, then another; by and by several became affected in the same way. The movement, I mean, madness goes on, and in a short time there seems to be a fair chance of having the great bulk of society composed of madmen. This is a very serious thing. Well, then, Spiritualism, being a mental epidemic, can only run a certain course—like other epidemics, and must in the end pass away to be remembered only as a matter of history. It is fashionable today with a certain class, but to-morrow it may have passed its culminating point, and be on the decline. It cannot affect society permanently, but will, after bringing under its influence a large number of weak-minded persons, gradually lose its power, wear itself out, and disappear. These are the sort of statements that a certain class of opponents make, but their conduct gives the lie to their words. If Spiritualism were this kind of thing and nothing more, think you that they would waste so much of their time in attacking it? Not they; they would leave it alone, to die out of its own accord. They tell you that the whole thing is beneath their notice, and yet they keep on noticing it continually. Almost all the newspapers in the country have recently been dealing with the subject, from the 'Times' downward. Leading articles have appeared by hundreds in the press; and the correspondence that has taken place on the question is of marvellous extent. And all this for the purpose of discussing and opposing a movement which is not worth a moment's thought, and which is insignificant as to deserve to be treated only with supreme contempt? Such conduct is exceedingly inconsistent, to say the least of it. The Spiritualists indulge in the same kind of talk, and yet Sunday after Sunday they keep on hammering away at this very contemptible Spiritualism, as though they believed it to be a most formidable opponent. I told one of their leading men the other day that Spiritualism had been a perfect godsend to them; what they would have found fault with about it I had not embraced Spiritualism, I affected a free indifference, considering how the subject had formed their stock-in-trade for the last few months. All this, however, shows

that they do not believe it to be the contemptible thing that they pretend. They know well enough that the movement is taking deep root in the English mind, and that its progress is most rapid. It is not my intention in this discourse to deal with the phenomena of Spiritualism, but with its claims on society. These are various.

I. IT DEMANDS INVESTIGATION AS A SCIENCE.

The facts and phenomena are of precisely the same character as those upon which other sciences are based, and we require them to be dealt with in the same way. Upon these facts we take our stand, and maintain that in the conclusion that we have arrived at we are following on the strict Baconian principle of induction. A score of other theories have been invented to account for spiritual phenomena, but the objection to them all is, that even if true they are totally incompetent to explain all that takes place. The spiritual hypothesis alone will cover the ground occupied by all the facts, and as that is the case we are following the strictest principles of scientific reasoning in adopting it. The Copernican system of astronomy is only known to be true upon this principle, and the same remark will apply to every recognized law of nature. I maintain, therefore, that we are acting in accordance with the true spirit of scientific investigation in coming to the conclusion that the theory of Spiritualism is true. And we have no more right to set it aside in consequence of difficulties, imaginary or real, than may happen to accompany it, than we have to relinquish any other well-recognized law of Nature, say chemistry or geology, because we may not be able to fully comprehend all that it involves. There are a large number of persons who profess to be able to explain all the phenomena of Spiritualism by some fanciful hypothesis of their own, but these are generally persons who are thoroughly ignorant of the facts. They have never seen what really takes place in the spirit-circle, and are therefore totally incompetent to set up a theory of any kind on the subject. To such we say, the facts are ours, not yours; and we are the only judges as to what theory will be found sufficient to explain them. You know nothing about the matter, and cannot therefore be allowed to have an opinion that shall be considered of any weight. You are in the position of the man who stated to Sir Charles Lyell that geology was false, and that he did not believe one word of it. 'Do you,' inquired Sir Charles, 'know anything about geology? have you ever read anything on the subject, or studied it practically?' 'Not at all,' said the objector; 'why should I study it, when I don't believe in it?' 'Well, then,' replied the geologist, 'you are in a position to discuss it, or to state an opinion on it. Go and study geology, and then come to me, and I'll listen to your objections. It will, however, be needless then, for you will be of the same opinion that I am.' We say the same to these objectors to Spiritualism.

We have, first of all, a large amount of indifference on the part of scientific men to complain of. They do not know whether Spiritualism be true, neither do they care. It is a subject in which they take no interest, and will not, therefore, devote any attention to its study. Indeed, to do so, they would consider all that it is, time. Professor Huxley declares that the phenomena, even if genuine, do not interest him, and that he has better things to do than to investigate them. Is this fair on the part of a scientific man? Suppose other men were to decline to investigate the facts mentioned by the Professor regarding his favorite branch of science, what would he say? He would most assuredly condemn such persons as blinded by prejudice, and unworthy the name of men of science. The real business of a scientific man should be to investigate all facts, and not whether their character, nor whether they particularly interest him or not, so as to arrive, if possible, at a sound conclusion with regard to them.

The actual opposition we have to contend with is more from *prejudice* than from real science. I call it *prejudice* because it invents a large number of long, crack-jaw words, frequently meaningless ones, for the pretended purpose of explaining facts, but with the real object of throwing dust in the eyes of other people. We have the terms, electricity, magnetism, mesmerism, unconscious cerebration, ideomotor motion, psychic force, and such like names bandied about, as though everything could be explained by the use of a word which very frequently itself requires defining, and in every case its applicability to the subject shown. What is unconscious cerebration? What is unconscious cerebration? Cerebration means thinking; that is the materialistic way of expressing it. One writer says that the brain (*cerebrum*, hence cerebration), 'secretes thought as the liver secretes bile.' Is this science, or nonsense? The liver is the organ that secretes it, and can be handled, weighed, and measured after it has been removed from the organ producing it. Is there any analogy between this and thought? Have you ever weighed an ounce of thought, or measured and cut a yard of it? If the brain secretes thought, it clearly does it upon a totally different principle from that on which the liver secretes bile. Well, cerebration means thinking, and thinking most certainly involves consciousness, for without consciousness there could be no thought. Unconscious cerebration, therefore, means unconscious thinking, that is, unconscious consciousness. And this is one of the theories that is to explain Spiritualism. The men who propound these whimsical notions call themselves skeptics; verily they are the most credulous people on the face of the earth.

Then take mesmerism. 'If you describe spiritual phenomena, the remark called forth is generally, "Oh, that's only mesmerism." Just so,' I reply, 'and what, pray, is mesmerism?' 'Oh, mesmerism, why that's that—mesmerism.' 'Exactly.' 'And what's that?' 'It's an artificial magnetism.' 'And what's that?' 'Here there is a difference again. Mesmerism covers a class of phenomena, which can only be explained by the agency of Spiritualism; and animal magnetism is a term that needs defining, because we know of no force in the human body at all analogous to the recognized magnetic force. If, therefore, you apply the term magnetism to any vital phenomena, you use the word in a new sense. Mark, I have no objection to this, but if it be done the word must be defined. In no case, however, are either of the terms of the slightest value as an explanation of spiritual phenomena. Then, again, we have psychic force. What, in the name of all that's rational, is psychic force? Psychic force means soul force, for *psyche* means soul. Now if by this be meant any material force at all analogous to electricity or magnetism, we simply demand proof of its existence first, and when that is supplied we shall require to be informed as to how it can accomplish the results that we know to take place. If, however, as its name implies, it be intended to describe a real spiritual power, then that is to admit Spiritualism. This psychic force is curiously dealt with. The believers in it have a most singular view of its power. I have a friend who clings to the psychic force theory, and he calls this said psychic force by a well-known Christian name. He inquires if Psychic Force is happy; asks him (the force) how he is getting on in the next world; whether he has improved since he left this; what sort of society he has; and a score of questions of a similar kind. Psychic force acts most rationally, and displays frequently more intelligence than those who put the questions to it. 'Psychic force has a personality about it, quite human, and a capacity of action that is superhuman. Now what does all this mean?' I tell you it seems to me that the believers in psychic force are really Spiritualists, but are desirous of avoiding the odium that attaches to the name. All this idle speculation about forces and meaningless names is hardly worthy of consideration. We offer opportunity for experiment and investigation; let that be accepted, or let those who refuse to examine cease to talk of that which they cannot possibly know anything. We learn, says Dr. Chalmers, 'the descending and the ascending words of seeing and feeling, and experiencing.' I prefer what has been seen by one pair of eyes to all reasoning and guessing.

The great objection urged here, however, against Spiritualism, is that it is opposed to the laws of Nature. What laws of Nature? The people who

talk thus would seem to wish to have it thought that they had explored the profoundest depths of the universe, and were conversant with every law that operates in that mighty domain. The man who professes to know the laws of Nature is exceedingly limited, and no one can tell how numerous of how powerful are those that are in action outside the precincts of the general knowledge of mankind. When a man talks about certain phenomena being opposed to the laws of Nature, he assumes that he knows the whole of such laws; and that there is no one with which he is not acquainted, that every one might perchance be at the bottom of the facts in question.

The objection offered to Spiritualism on this score is precisely the same as that which has been raised against every fresh discovery in science. In the history of the past, whenever a new theory has been propounded with regard to natural phenomena or a new discovery made, the objection urged has always been that it was at variance with the laws of Nature—which simply meant that it was opposed to previous experience, and to the preconceived opinion of the objector, as to what the laws of Nature were. When we hear a man declare that Spiritualism is opposed to the laws of Nature, we take it to mean that the phenomena are outside the domain of his experience; in other words, that he knows nothing whatever about the subject, and that his preconception of Nature's laws does not include these manifestations. The term, 'laws of Nature,' hangs most glibly on the lips of those who hardly know the meaning of the words. Such people speak of laws as though they were powers, forces, or even entities, whereas they are nothing more than observed orders of sequence. A law of Nature is not an entity, neither is it a power; it can do nothing whatever. It is simply the mode of action of a force that lies behind it—that is all, and hence must not be referred to as though it were capable of producing results, much less quoted as something on whose behalf even facts must be rejected. As a modern poet has said, addressing God:

'The laws of Nature are but thine;
A name—the name that men assign
To thy sole almighty power.'

Besides, the facts and phenomena of Spiritualism are in no sense opposed to the laws of Nature; they only show the operation of higher laws, and forces, than those which modern science is acquainted with. These do not, of course, but only subjugate the others. If I let this glass fall from my hand, [taking up a tumbler,] it goes to the floor and probably breaks. Why, does it so fall? By virtue of the law of gravity, you say. Very well. Now, as I hold it firmly in my grasp, it does not fall. Is that because the law of gravity is suspended? By no means. The law of gravity operates as powerfully whilst I keep the glass in this position as it would if I let it fall to the floor. But here is the difference between the two cases: in the first, the law of gravity is in action, the one in a material body, the other in its purely spiritual state; in other respects, they are exactly analogous. Spiritualism, therefore, in no sense sets aside and opposes laws of Nature; all that it does is to bring to light other and more powerful agencies than those usually recognized, and to make manifest higher laws than those laid down in the code of Materialism.

II.—IT DEMANDS ATTENTION ON THE GROUND OF ITS PHILOSOPHICAL PRETENSIONS.

If Spiritualism be true, it propounds a new and most important system of philosophy. This, of itself, should be sufficient to entitle it to examination. Philosophy may be said to have become almost defunct in modern days. Science has, in truth, usurped its place very unjustly, because the mission of each is different, and neither can logically perform the function of the other. Mr. F. H. Lewis, in his 'Biographical History of Philosophy,' endeavors to show that in modern times philosophy is impossible; that all that it has done in the past has been to lead us in positive science, and here we are to be left. This is quite in keeping with the materialism of the age. Philosophy, properly viewed, has little or nothing to do with positive science, and most assuredly cannot culminate in it. In the ages of the past, when metaphysics was made the main subject of study, man was said to be the measure of all things; but now man is viewed from the internal and not from the external standpoint. This order has been reversed in modern days. Now man is made a part of the great scheme of material Nature—one of the cogs, in point of fact, of her mighty wheel—with no more power to alter the arrangements surrounding him than a clock or a steam-engine. Mind is said to be a function of brain; and volition, instead of being an originator of force, is held to be simply one of its forms driven into action by external circumstances, in the same way as the wheel of a clock is set in motion by the force of the will is, of course, strenuously denied, and man is degraded down to the condition of a simple automaton, which has to be put in motion by some power exterior to itself. Speaking with a friend, the other day, who holds this view, I inquired, 'What is the difference between you and a clock?' 'Not much,' he said; 'when the clock runs down, it stops, and when I run down, I shall stop.' 'But,' said I, 'when the clock has run down, you will wind it up again.' 'Yes,' he said, 'that's exactly what I do with myself when I have exhausted my force. I obtain more from beef-steaks, nutmeg chops and bread.' 'Just so,' I replied; 'then see the difference between you and the clock. You wind up yourself; the clock can't—you must wind that up too.' And here is a difference of a most essential character: Mind is an originator as well as a director of force. In fact, all force must have its origin in mind, and but for mind, force would be non-existent. The inference from this is obvious. All Nature is governed by a Supreme Mind, whose will is expressed in physical law. When you view the calculations of a world, or the motions of the smallest star, that the microscope reveals to our sight, the same indications of the Infinite mind are manifested; 'A grain of sand would tell you of a God, were there no other proof.' Spiritualism declares that the material part of the man is not the man himself, but only the covering in which he appears in this state; and that, therefore, the real basis of all sound philosophy is spirit. The external man does not produce the internal, but on the contrary, the internal molds and governs the external. It is true, this doctrine was taught before the movement known as Modern Spiritualism commenced; but then it was by a Spiritualist of a very superior character—Emanuel Swedenborg—one of the greatest men that have ever blessed our earth with the fruit of their talent and genius, and was higher than both was present in his case—inspiration. This extraordinary man lived half of his time in such direct communion with the spirit-world that he may almost be said to have become acclimated to it, if by the expression may be allowed. He taught most plainly what Modern Spiritualism has since demonstrated to be true, that the real man is the spiritual man, not the material. The people said he was mad, as they do today say we are. Would that we had many such madmen as the great Swedish seer! One of the most practical men that ever lived, too, was he, despite the fact that he was gifted with such extraordinary insight into the spirit-world. He studied the natural sciences until he knew them better than their professors, whilst he daily walked, as our beautiful hymn has it, hand in hand with angels. His philosophy being proved true every day by spirit manifestations, and we would not that it will hereafter revolutionize all other forms of thought, and drive materialistic theories into oblivion. Spiritualism claims, on the ground of its philosophical pretensions alone, sober and serious investigation.

III.—IT CLAIMS CONSIDERATION AS HAVING SOLVED THE PROBLEM REGARDING THE FUTURE LIFE.

This is surely a matter of the very greatest importance. With a cold, blank, cheerless atheism on the one hand, and the stern and cruel dogmas of the churches on the other, it is assuredly something to obtain a clear insight into the spirit-world. Spiritualism came at a time when it was most of all needed to enlighten the minds of men on this most important subject. Here you had the rotten, worn-out churches preaching about their everlasting brimstone lake, into which all were to be plunged forever and ever who did not accept certain dogmas, of which one of their own advocates had said, 'Reason stands aghast, and Faith herself is half confounded;' and there a grim and ghastly Materialism, declaring that at death consciousness would be extinct, and that annihilation was the fate in store for all of us. Between these two horrible destinies, we scarcely knew which was the worse; both were almost beyond conception. The church attacked atheism because it attempted to destroy man's brightest hopes, and crush out every noble aspiration of his soul, and atheism attacked the church because she laid heavy burdens on men's shoulders, too grievous to be borne, ruled her subjects with an iron rod, exercised over all those belonging to her fold a despotic tyranny, and hurled her cruel and vindictive anathemas at all outside her pale, threatening them with the tortures of hell forever. An intestine war was raging between these contending parties, when Spiritualism stepped into the breach between them, crying, 'Stay your fighting; you are both right and both wrong. You, atheism, are right in endeavoring to bring to an end the age of unbelief, of cheerless, tyrannical, and you, the church, are right in using your utmost power to destroy the black, cheerless prospect of annihilation. Beyond that, you are both wrong.' In this matter, Spiritualism did good service to mankind. She opened up to men's eyes the way to the spirit-world, that had been so long closed by priestly dogmas on the one hand, and dark skepticism on the other. A brilliant flood of light followed in her train, and the nations became illumined by its beams.

It is assuredly something to know that life eternal is in store for each of us, and that we need no longer have any doubts on the subject; that the road to immortality lies open before us, and that there is no longer any danger of our mistaking the path which we should take. Spiritualism came to bring back to man these grand and glorious truths that had been so long lost sight of, and to restore those primitive doctrines taught so divinely eighteen hundred years ago. Annihilation is a terrible prospect; so terrible that some writers have even declared that they would rather suffer eternal torment than the loss of consciousness. Be that as it may, I say from experience that no man can look it calmly in the face without feeling a shudder of horror as he contemplates such a termination to his career—his love, his wisdom, his knowledge, the accumulated treasures of the mind, the result of years of toil, struggling, and sorrowing labor, all to be blotted out in an instant. The thought is one to drive to black despair, and cause melancholy to take up her permanent abode in the mind.

What is the church's teaching, the tyrant's chain? I stand on the shore, and I hear the wailing wail of Nature's strife. Be it the faithful charter of my life: I have no choice, but I must follow the tide. This truth and everlasting being of an hour. Doomed to the world's precarious scene to sweep, Swift as the tempest, I travel on the deep. To know delight but by parting strife. And to know, and wish, and weep a little while. And to know, and wish, and weep a little while. This troubled past and visionary brain: And, ye wild winds, memorials of my doom, And ye wild winds, memorials of my doom.

Men profess to regard this question with indifference to be careless whether there is a life after death, or not. Secularism says, 'Let's do our duty here, and leave the problem of the future world to be solved when we reach its shores.' This is all very fine, but can you so leave it? I think not. At times the dread questions will rise up unbidden in the mind, and will force themselves upon the attention, whether we will or not. Why is to be my destiny hereafter?—whether I am tending, and what is the end and object of existence?

These are problems which, if you cannot solve them, will haunt and trouble you at times as long as you remain on earth. Spiritualism, in furnishing a solution to the problem, has conferred a benefit upon mankind which it is difficult to over-estimate. 'Spiritualism,' writes William Davenport, 'says, Come hither, ye skeptics; hear, see, feel, and know that your departed friends still live; and that they live, receive the assurance that you shall live also. The riddle of the universe is read, the mystery of ages is revealed; the question that we have been asking, with fearful eyes for long millenniums is answered in the affirmative, and we are men for the ages to come. Tell the Indian that was not all a delusion that his medicine man taught him; the Indian lives where the paleface infers not with his domain, and the hell of the Christian is unknown. There is a paradise for the Mohammedan better suited to his soul's needs than the one promised by Mohammed to the faithful. What Socrates hoped for, Jesus taught, and Paul believed, we know. Death is swallowed up in life, joyful life.' Of course I do not mean to say that immortality was not known until Spiritualism came to teach it, but I do say that there are classes of minds that this kind of evidence alone can reach. The age is terribly matter-of-fact, and only such evidence as Spiritualism can furnish is calculated to do battle with the lowest form of materialistic philosophy. Atheism demanded the evidence of sense, and declared she would be satisfied with nothing; here she has found that she can desire. Speculative opinion she ignored, philosophy she would none of, theories suited her not at all. 'Give me,' said she, 'demonstration, that is what I want.' Well, then, here it is, the strongest and most conclusive that you can conceive of, and most overwhelming that the most extravagant demands can make. All this is now easily furnished by spirit-manifestations. Let the skeptic ask for what evidence he pleases, it can be forthcoming. Spiritualism, therefore, confronted atheism in a way that nothing else could do—attacked it on its own ground, and strangled her with her own weapons of warfare.

IV.—IT HAS A CLAIM ON SOCIETY IN REGARD TO THE SOCIAL DOCTRINES IT PROPOSES.

The influence of Spiritualism on society, were it more generally accepted, would be very great indeed. Its teachings in regard to many great social questions are of a most important character, and calculated to effect great changes for the better amongst mankind. It illuminates the great and glorious principle taught so divinely in Judea eighteen hundred years ago, but which has been almost lost sight of by churches: professedly Christian since that time—that all men are brethren, and should not stand toward each other as such. There is a bond arising out of the common humanity and immortality of man that binds all human kind in one close union, that should destroy discord and render war impossible. 'Man, wherever he is located on the earth, whatever may be the color of his skin, the texture of his tissues, or the capacity of his brain, is still a human being, a child of the same Infinite Father, and destined to the same immortal life in the great hereafter. Let him in all his dealings with his fellow-men remember this, and society is likely to be greatly a gainer in point of morals. The angels in the heavens were human beings once, are our brethren still, loving us, caring for us, watching over us, and are interested in all that we do to benefit our fellow-creatures. They come on errands of mercy from the bright Summer-land, and bring to us messages of peace, goodness, and truth. Love, the divinest principle in God's universe, is the leading characteristic of the highest forms of spirit-teaching. Sectarianism, that bane of the churches, should have no place in the spirit-circle. Being human, we are necessarily imperfect and liable to error, and from this fact, therefore, we should learn to look leniently on the errors of others. None of us can be infallible, and it is an interest in all that we do to benefit our fellow-creatures. 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