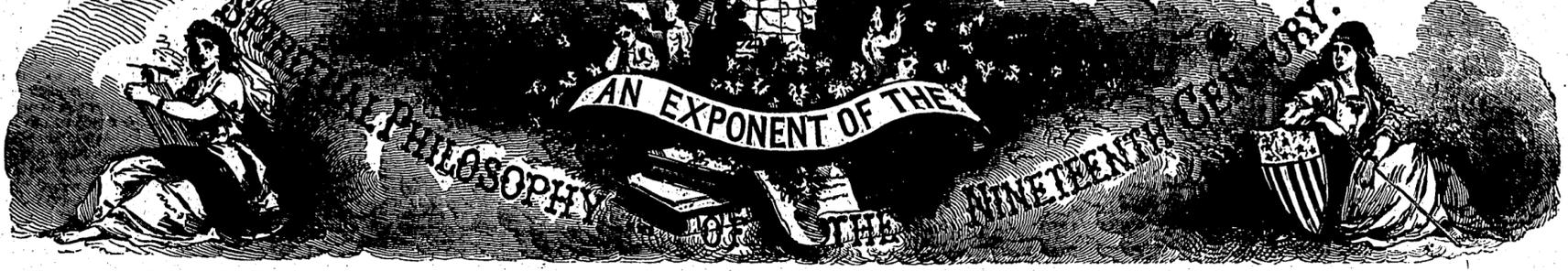


BANNER OF LIGHT.



VOL. XXIX.

(W.M. WHITE & CO.,
Publishers and Proprietors.)

BOSTON, SATURDAY, APRIL 1, 1871.

(\$3.00 PER ANNUM,
In Advance.)

NO. 3.

The Lecture Room.

SPIRITUALISM—CHRISTIANITY—IMMORTALITY.

A LECTURE BY REV. WARREN E. OUDWORTH,
In Music Hall, Boston, Sunday, Jan. 20, 1871.

Reported for the Banner of Light.

INVOCATION.

Oh, thou Divine Spirit, Father of us all, Mother of us all, Inspiration of us all, vouchsafe the consciousness of thy smile and thy favor on our thought and speech this afternoon. And let not our endeavor we make to apprehend and appreciate somewhat more than now we know of thee, of the invisible friends that are round about us, and of our own souls, than when we came here, be fruitless; but may our efforts be crowned with success may some thought be added to the stock already obtained; may the aspirations of our hearts bring an answer from thy gracious hand, and when we rise to leave the places which now we occupy, may it be carrying with us a deeper consciousness of our inheritance divine and everlasting, to which we are hastening, and upon which we shall all enter we know not when. God grant that when the time shall come, one and all of us may be prepared. Amen.

ADDRESS.

Because I have thought, my friends, that Spiritualists and Spiritualism have not had fair play among the denominations, I have never hesitated, on any occasion, when invited, to give them what I thought to be a just representation. I may be wrong, but it seems to me that we in the denominations, and you, so called, Spiritualists, free-thinkers and infidels, and who are denominated by worse epithets by some, do not get together enough. I am reminded very much, in this connection, of an incident which occurred in the experience of a seeker after truth who went out amid the dim shadows of a misty morning, and saw, upon the top of a mountain not far off, a monster. It looked like a monster, and bore every appearance of reality; but, as he went on, and the apparition came down the mountain, its distorted lineaments gradually vanished—it was a man. He advanced to meet it, and found it was his own brother. [Applause.] I see before me brothers, sisters; you see before you a brother; what of our names? What of our denominations? You are seekers after truth; so am I, and I hope all the denominations are—they say they are, at least. Let them remain so; remain you so. [Applause.] God adapts different means to different ends. He has made no two of his children precisely in the same manner; we are all cast in different molds, and after the casting, the mold is destroyed and broken up; and it is, therefore, utterly impossible that two men should think exactly alike on any one subject. They may say they do, but if so, it is because they do not think at all; for if they did they must differ in their thought. There is a book in which I believe, called the "Book of books," from which I have derived most of my faith in Spiritualism. Bible Spiritualism, New Testament Spiritualism, Gospel Spiritualism, Christian Spiritualism, I believe in, and never hesitate to say so anywhere. There are those who do not believe in that kind of Spiritualism, and never hesitate anywhere to say so. Their thoughts are as good to them as mine to me; mine are as good to me as theirs to them.

If the denominations could meet together and talk with each other, and look each other squarely in the eye, if they mingled with Spiritualists, and they with them, they could understand exactly the ground occupied and the beliefs entertained, and it would be infinitely better than standing at a distance, with the spirit of denunciation, looking through the distorting mists of ignorance or prejudice, and calling each other monsters. It seems to me that the Christian Church of to-day has become very de-spiritualized; it is the formula of creeds, not God and the fellowship of spirits made perfect. Therefore we see that unappreciated greed that exists in all, but is acknowledged by few—the brave few who dare to speak their thought; that reaching out which finds its gratification in but few, in what are termed the phenomena of Spiritualism.

In gospel Spiritualism I have been a believer for the last twenty years. While a student at the theological university at Cambridge, I was invited to be present at a sitting, and as a man who is willing to listen to any speech that has sense in it, I went; I took notes, I considered the matter in the light of reason; and when I entered the ministry I read the Bible in that way, and examined the gospel and took Christianity in that way. All things that have been brought under my notice, of this character, I have always been ready to see. I have read many books bearing on the subject; some of them with interest and profit, and others which were not worth the reading—just the merest trash, which should never have been printed. [Sensation.] It seems to me that if you read the Bible right through from beginning to end, it is a spiritual book. There are repeated declarations therein of angels and spirits communing with mortals, foretelling the future, and advising for the emergencies of the present. When Elijah was about to be taken from this world, which he was in a manner that no other man of his or later times has ever experienced, he said to his friend Elisha—who was his fellow-student, and who hoped to succeed him and to occupy his place among the people, and who had desired a double portion of his spirit:

"Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

And they went along together, and there was a sudden apparition in the air—the chariot and horses of fire, and instantly Elisha exclaimed: "The chariot of Israel, and the horsemen thereof!" So Elijah's mantle fell upon Elisha, and he

received what he desired because his inner sight was opened. That vision was open to Elijah at all times, but not till then to Elisha, which proved to Elisha that his would-be successor possessed this power of seeing spiritual sights, which is spoken of in the Old Testament over and over again. Subsequently we find that Elisha, in the fulfillment of his duty as a prophet, offended the King of Syria, who sent his forces, "horses, chariots and a great host," to surround him in Dothan, a town where he was stopping with one young man as his attendant. And the young man was much frightened and said: "Alas, my master! what shall we do?" and was astonished at the coolness of the prophet. But Elisha is represented as praying: "Open his eyes, that he may see," and his spiritual eyes being opened, he saw the mountain covered with horses and chariots of fire, and was able to see that no danger impended while under such protection. He knew his master would be defended. Over and over again, the same thing is repeated, where the spiritual vision or insight of the people (which is referred to so often) is opened, and they see what is transpiring in the spiritual world, by which, as I understand it, we are all the time surrounded.

Passing from the Old Testament, we find in the New a constant recurrence of the same phenomena. Just before the birth of John the Baptist, a priest, Zacharias, his father, was performing his office in the temple, when an angel appeared to him giving him a message and an announcement of the event, and as he did not believe, a sign was given him, that he should be dumb till the day in which the things spoken of should be performed. He was unable to speak on coming out before the people, and in obedience to the faith which was common among them, they said he had seen a spirit or a vision in the temple. This faith in spiritual sight-seeing was strong in those days, though its gift was lodged not in all, but in some. The child was born, and when they would have named him after Zacharias, his father, his mother said "No, but he shall be called John." And Zacharias called for a writing tablet and wrote, "His name is John," and immediately his speech returned to him, and he glorified God. So it was with Mary, the mother of Jesus Christ. An angel appeared unto her and said: "Blessed art thou among women," and then foretold the greatness and the goodness of him who was to be her son; who was to be the Son of God, the Son of the Father—for what was Christ but a medium for the manifestation of God's spirit among men? [Applause.] He himself acknowledged it. He said, on a certain occasion:

"The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works."

And thus we have in him the incarnated word of God—at least, I so believe it. And so on throughout his ministry may be traced this acknowledgment. At one time, wishing, for a reason which he does not explain, that some of his disciples should see himself and his predecessors in a stronger light, he took them up into a high mountain, and then occurred that wondrous sight of which we have handed down a minute account; we are told that "his face did shine as the sun," and "his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." And here we have what I consider to be one of the best tests which modern Spiritualism contains: Here appeared with him Moses and Elias—not ghostly phantoms, but living spiritual existences, and they talked with him. The conversation is not given, but we may suppose they spoke of his approaching decease, and comforted him by foretelling the good he would accomplish by giving up his life to show God's love for his children! After this apparition passed away the disciples, having their spiritual vision opened, would fain have conversed with him about it, but Jesus told them to say nothing about it, and nothing more is said. We then hasten on to his own death—his own resurrection—his own residence in the spiritual form on earth, wherein he made himself visible to his disciples, and told them to observe all things which he had commanded them; and wherein, we are told in the fifteenth chapter of Paul's first Epistle to the Corinthians, "he was seen of above five hundred brethren at once." There is to my mind no stronger test of spiritual existence and intercourse than is here contained.

Then look at the remarkable testimony of Paul, covering the same ground. Speaking in a very modest manner, he says:

"I knew a man in Christ above fourteen years ago; such a one caught up to the third heaven; and he had unspeakable words which it is not lawful for a man to utter."

By this he means himself in all probability; he does not say so in as many words, but leaves it modestly for inference. In Hebrews he says we are compassed about with a cloud of witnesses. And Jesus speaks of the angels of children who always behold the Father's face; by which I understand each human being has a guardian spirit, and that angel sustains such relations with God as to behold the face of the Father which is in heaven.

But, I think, the grandest description of Spiritualism is contained in that mysterious book, the Revelations. It is a mysterious book; I do not think that any honest student will say he knows what that book of Revelations means, whatever some may pretend it does. John, banished to the Isle of Patmos because of his faith in the Lord Jesus, says: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." And then we have a description of heaven and its angels. And those voices from heaven were said to have to-day. I have friends who say they can hear them. I have a friend in my mind, whose name I forbear to mention—a man whose testimony would be taken in any court of justice in this country, and nowhere would his candor or veracity be denied—and he tells me that he hears voices as he sits behind his chair, and they sometimes converse in such a manner that he can distinguish even their words. It is the truth to him. I do not believe it for myself

but for him. I believe that he believes he does hear such voices. There are those, also, who have the gift of what the Scotch call "second sight." They discern spirits around me, and describe their lineaments, their apparel, their apparent bearing, and all the various accompaniments of those who have lived on earth. Now, the testimony of these people would be taken in any court of justice in this country, and why should I doubt their word in this regard? I have no right to say that you have been deceived; I have no right to declare that you have seen visual obliquities. I do not believe this, because it does not address itself to me; but with regard to the persons testifying of its truth, we must receive their deposition in the one case as in the other. That is where I think modern Spiritualism has not had fair play, and I think many have been put out of the churches—honest men and women—because they dared to say what they heard and saw! [Applause.] I see there are some of my former church members here, and they know that has been the course of my life; I have ever held to the most liberal view, and claimed the broadest liberty in the utterance of my opinions; and when such things have been said about them, I have always said: "Well, Spiritualists, friends, have just as much right to their views as you have to yours, and are just as honest in them; and as long as I stand in this place as your pastor, they shall have the right to their opinions." [Applause.] This is what I call fair play; do not you? [Applause.] If they can make a Spiritualist of me, they are welcome; and if I can make Christians of them, I shall try to the best of my power.

Very many of my friends have asked why I was coming here to speak this afternoon, and some of them are very much scandalized, poor things. [Applause.] I do not feel much hurt yet, and do not think I shall injure you to any great extent; I hope this meeting will be for good to both of us. I might speak of my own experiences—spiritual ones—in church, which I can embody in two cases in which I have carried out my idea of fairness: One of my leading church members—who would be well known if I mentioned his name—suddenly went into what is called the trance state, and he looked as if he saw something, and his finger pointed to it. Some of the zealous members were in favor of going to his pew and carrying him off, as if he had got into a fit; but I said, "Wait a moment, after the church is cleared, and then I will bring him out of it." He kept in this condition—in the trance state—throughout the whole of the service. After the benediction was pronounced, some of the people on leaving the church looked at him, and asked past him as if he would bite. [Laughter.] Just as soon as most of the people had gone away I touched his hand, and he passed quickly back into the natural state. Nothing has been said of this, and he is still a member of the church. Another instance is that of a lady who came to hear the preaching in the new church built by my society. She must have brought with her some power of applauding, but not by such visible means as you have used this afternoon. Those near her were rendered uneasy—they heard raps all around—and a heavier rap was heard, which was so decided that some of the people went down into the lecture-room to see what mischievous boy was there concealed; but there was no boy there. After the services she said she was sorry if she had disturbed any one. But I was not disturbed; I had a thousand times rather hear the church filled with raps of spiritual sympathy, than to hear one good Christian snore! [Laughter and applause.] So I was not troubled on that occasion, and should not be troubled again.

For the past twenty years I have been a Christian Spiritualist, believing that the Scriptures of the Old Testament and the New are the incarnated Word, and that they are full of the revelations of Spiritualism. I believe that the more of the Spirit of Jesus, my Master, I can get into me, the nearer spiritualized I shall be. That is my faith, and as long as it is so, I am free to declare it. Now a word before I pass on to the Spiritualism of St. Paul. I would refer to some unfortunate circumstances which often come between you and others not of your belief. Men should not, for instance, decide that their views must be thus and thus, and put, without hope of appeal, their convictions alone against those who seek for knowledge. Conviction is too often the parent of a persecuting spirit. St. Paul himself has said:

"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison; and they were beaten exceedingly; and against them, I persecuted them even unto strange cities."

This was the outgrowth of Paul's or Saul's convictions. And in like manner John Calvin thought he ought to burn Michael Servetus with a fire of green wood, under his window, because John Calvin was a Trinitarian, and Servetus was a Unitarian. So also was the horrible butchery of St. Bartholomew the direct outgrowth of this spirit of conviction, where for three days men went about murdering their neighbors, friends and companions for the crime only of being Protestants. And in like manner our ancestors, and mine hanged Quakers on Boston Common, banished the Baptists from the colony, and put to death the so-called witches on "Gallows Hill" in Salem.

So, when men have acted upon their convictions alone, because they inevitably varied in those convictions they have not been governed by the same rules of action, and contest has been the result. There is another rule of life, as far above this as the heavens are above the earth—the spirit of charity and love—a spirit that does not look upon you as unclean, and itself clean—itsself holy, and you defiled; but a spirit that sees a divine origin in all, and the surety of a divine ending, and will give all its power to advance souls along the road, no matter what their names! If we could see more of this spirit among the free thinkers or bound thinkers of to-day, we

should have less calling names, and more joining hands in the doing of good works.

Now for the Spiritualism of St. Paul. He says, in the fifteenth chapter of the First Epistle to the Corinthians: "There is a natural body, and there is a spiritual body"—not that there is a spirit in the body, but that there is a spiritual body. The same Greek word is used to signify the two. It is first *soma psuchikon*, then *soma pneumatikon*. The one as much as the other is signified. Now, that is not the teaching of the modern Christian churches. They say they believe in body and spirit; but if you ask a modern Christian, "What is a spirit?" he says, "I do not know—it is a ghost." But what is a ghost? "It is a spirit." Or perhaps he will tell you it is an apparition—an ephemeral mistiness; and by that time it disappears entirely from view. [Laughter.] They do not teach a *soma pneumatikon*—a body spiritual. I have always declared, and shall always declare, that there is such a spiritual body existing in obedience to spiritual laws about which we know something and would know more. We know that the body comes from the soil, and returns to dust, and the spirit returns to God who gave it. Where is God? Everywhere! Where, then, is the spirit? Everywhere, because it returns to God who gave it. [Applause.] Put a man in a suit of divers' clothes, or in a suit of ancient armor, and he is still there, though his outward appearance does not seem to indicate it. Doubtless some of you have seen a diver dressed in a rubber suit with a metal helmet. They throw him overboard, and he sinks to the bottom of the sea; but the man is there, and when he goes over the wreck of the vessel he is exploring, what does he send up as he finds it? Blocks?—ropes?—chains and anchors? No; he sends up money, and we know a man is there. [Laughter.] Though there is not the slightest semblance of a man down there, yet we know there is one there by what he sends up. And so, enclosed within the natural body is the spiritual body, and you receive continual evidence of its existence through what? Through your senses. You are only a machine—the most cute machine that ever was put upon this earth—but still a machine. You do not see me—I do not see you. Your ears hear my voice, and through that means you are brought nearer to me. Some of these ideas I give utterance to you take, and some you refuse; and it is through this wondrous medium of the voice operating upon the ear that your brain is reached; and your spiritual body is impressed, and by which my spiritual body is able to demonstrate itself. Now, if I can prove to you that you can lose one, two, three, four or five of the senses by which you are endowed, and yet that this spiritual body can make its existence known, you can see that there is a spiritual body independent, after all, of these senses, and that is the argument I want to put into the mouth of Spiritualists. You may tell certain persons that you have seen your dead wife's name, in red letters, raised upon a medium's arm; but they will answer that it is the result of some trickery or deception. But if you can prove to them that there is a spiritual body in the flesh, wearing it as naturally as the body wears its clothes, then you can have the argument. I recently saw two mutes conversing with their fingers, heads, shoulders—supplying their lost faculty with the deaf and dumb alphabet; and when they had finished, they bade each other good morning in a way far more graceful than our sudden ejaculation. Here the spiritual body triumphed over a partial loss of its power of outward expression. I once visited Laura Bridgman, who, as is well known, has lost four senses, and could only feel. I expected to see only a sad and melancholy woman; but when we entered, her face wore an expectant look. We could see that she was waiting for some person to come, just as if any one had been told of an expected visitor; and when we came to converse with her by means of her skillful attendant, she inquired our names, our ages, and other information, and seemed to realize our presence and enjoy it. This showed us that she was not less intelligent or conscious with one sense than we with our five. Here we had all of ours, but through that one she was making her spiritual body just as apparent as we through our five. So we perceive that, with only one sense as an avenue for outside demonstration, the spiritual body can make itself known as possessed of life and vitality.

Now if I can prove the existence of the spiritual body, and its action, without the conscious concurrence of any of the senses, I shall get my argument. Let us see if it is not so. A physician had given to him a very difficult matter to write a thesis upon. He found himself at last in difficulty, from which he despaired of escaping, and, shutting up his manuscript, he put it into his desk, and then went to bed. During the night his wife, disturbed by his arising from bed, saw him sitting at his desk, writing in the dark. By-and-by he put the papers back into the desk and retired again. Next day he said, on awakening, "I wish I could remember my dream; I thought I had got over my difficulty, but it's all gone now." And his wife laughingly replied, "If you will go to your desk you will perhaps find that your dream is recorded." He went, and found, to his surprise, that he had indeed written out the vexed matter, while himself, to all outward appearance, in a state of perfect obliviousness. In "Giddon's Life, its Nature, Varieties, and Phenomena," you will see many such cases of the action of the spiritual body, when there is no observable concurrence of any of the senses. Have I not proved it? [Applause.]

Instincts are of two kinds—natural instincts and spiritual. Now if natural instincts answer the ends for which they are put into the body, by analogy we ought to take it for granted that the spiritual instincts can do the same. Just as I should believe a professor of music who might wake the melody of this mighty instrument [pointing to the organ behind him], when he said that a pupil of his could play also. I should expect har-

mony and not discord from him. So, by a like analogy, if natural instincts answer the end for which they were supplied, so, also, will the spiritual, inevitably.

Let us see if the natural instincts will. Oxen eat grass and herbs. There are of these some five hundred kinds, half of which are poisonous. But who ever heard of a poisoned ox? Instinct tells him the danger, and he avoids it. Domestic animals are frequently sick; we do not know what's the matter with them. If we were to get a physician to feel of a cat's pulse, he would not know what to do for her. But the cat goes out and eats certain herbs of her own selection and she is well. No pharmacopoeia—no large bill for medical attendance—but puss is well because she knows what herb to eat in order to make her so. So with the dog. You have many times seen your favorite dog go out into the field, snapping off here and there the herbs he needs, and eating them, and health is the natural result. The elephant—the largest of the animals—some of which weigh six or seven tons—is highly endowed with these natural instincts, and demonstrates it on all occasions. He will not venture to cross a bridge till he has first tried it with his foot, and when he finds it does not shake, over he goes. And it is said that when they come to a bridge which they have already crossed once they never try it again, for they remember the previous occasion and know it will bear them now. It was a problem among ancient geometers to invent some receptacle in which to store liquor, which would combine the greatest strength and the largest bulk with the greatest economy of space. And, after much labor, they decided that form to be the hexagon. And yet the humblest house bee who buzzed around the ears of the first man, Adam, in the garden, or perchance hovered around Eve, taking her for a fallow flower, built his cells in that hexagonal form. So the instinct of the beaver triumphs in building his dam. It is difficult to construct a dam that will bear indefinite pressure, and for want of strength to bear it—or the knowledge of how to build so as to impart that strength—many costly structures have been washed away. But not so with the beaver's dam. The pressure of water, ice, logs, or whatever it may be, does not dislodge it; these dangerous articles loop over the dam, leaving it intact. Again, a few summers ago, I saw an instance of the adaptation of means to ends which seemed surprising. It was the case of a nest of swallows. The swallows had built upon the capital of a pillar, near which was a window, and in that window a cat which was very fond of young swallows. The young grew, and one day came the cat prepared for a spring; but she was met by the warning note of a swallow on guard, and then came a regular military manoeuvre. First one bird brushed across the cat's nose, then another, in opposite directions; at each the cat would withdraw a little, till finally she was obliged to retire to the room. Just as soon as she came back the game began again, till the cat became discouraged, and the swallows were left undisturbed to grow to maturity and fly away. That came under my own observation. These natural instincts were put there and adapted to the ends of their being.

Any of you who will disturb an ant hill—especially in tropical countries—will perceive again this fitness of means to ends. If you put your foot upon it, a single sentinel will come out, and then comes a line of ants deployed as skirmishers in regular order, so as to see the form and proportions of the enemy; and after that comes the whole ant colony in battle array; who betide the person into whose clothing their nippers are set, for they will allow themselves to be torn limb from limb before they will lose their hold. They are the best fighters in the world.

Now do the spiritual instincts answer the ends for which they were planted within us by our Creator in the same degree? Among the many cases which can be cited in favor of this argument, is that of Dürccornet, the great French painter. He was born without arms or legs, having only the stumps of toes upon the stumps where his feet should have been. The neighbors came and pitied the parents as usual on such occasions, saying: "Poor lad, why did it not die?"—and other soothing ejaculations. But the boy lived, though looked upon as useless for life. By-and-by the spiritual body, clothed upon with this unfavorably-conditioned physical one, began to assert its existence. It said to Dürccornet, "Why do not you play ball? Why do not you make mud pies?" And he obeyed as far as he was able, as the other boys did. And then he took scissors and commenced cutting out objects—cats, dogs, and finally the portraits of his father and mother, which were considered wonderful; and then these same neighbors came running in to get him out of their portraits. And then came the brush. By patient labor he became at last one of the best painters of France; and if his works were placed beside those of some of the best artists who had two hands—if the visitor did not know which his were, so as to be influenced in his choice by the fact that they were painted by the cripple—he would still select Dürccornet's for purchase from their finer tone and well wrought excellence. Here the spiritual instincts of that apparently useless body made the spiritual body capable of doing so much with a poor instrument. There is another case—that of Arthur McMurray Kavanagh, in Ireland. He was born in a similarly deformed condition. He began to write with the pen in his mouth, and so skillful did he become that he rivaled some of the best penmen. He was a fearless rider, and always had in his stables a fine array of horses. He rode in a sort of basket saddle, with his arms reaching out before. The spiritual instincts that were within him when he was born, worked on till he became a member of Parliament, and one of the most influential statesmen of his time.

I noticed, while in the army, a peculiar sympathy between the dissected limb and the body of

and took notice of them, so it is certain it could not be a dream, or fancy, or fable, but a real fact; and she is capable, able, and willing, through God's strength, to convince any rational person, that will call and see her, that it is the truth.

Mrs. Thankful Alexander is a woman of good report. She lives in a neat, comfortable-looking house, and is about sixty-two years of age.

Mrs. Alexander told us that, when her husband was living, he and she were both Deists, believing in a Supreme Being, but did not believe in Jesus Christ, nor that the Scriptures were true. But, after his death, she had great concern about their faith and the future state. She now believes in Christ, and has great comfort in reading the Holy Scriptures of truth.

NATHANIEL ALEXANDER,
WILLIAM CHASE,
AMOS BOORN.

Nov. 1812.

A Conversation with the Dead, or a Message sent by Jesus Christ from the world of spirits, to Thankful Alexander, widow of John Alexander, late of Winchester, N. H., deceased, who departed this life Dec. 10, 1806.

I, THANKFUL ALEXANDER, on the third day of August, 1807, went into a room by myself and lay down on the bed about one o'clock in the afternoon, and soon fell asleep, and it seemed to me that somebody shook me by the shoulder. I lay still, thinking it was my daughter, but soon after I received a second shake, when I instantly got up and sat on the bed, when I found to my great surprise, I saw before me the likeness of my departed husband, which surprised me very much. I then moved myself to the back side of the bed, with my back against the wall of the house, and viewed him with solemn admiration. His eyes were fixed on me, he was in perfect shape, and to appearance dressed in the same clothes he last wore before he died. He had his hat on, and his arms hung down by his sides; he was very white, his eyes very luminous and penetrating.

After getting over my surprise a little, which lasted about fifteen minutes, I spoke to him and asked him if he was the spirit of John Alexander, that was once my husband? He replied, he was, and had come to tell me what to my inexpressible surprise, which would be for my comfort while I lived in this world; and to answer me to any question I should ask him. Then I asked him, if he was in a state of happiness? he said he was happier than it was possible for anybody to be in this world.

He said that I wanted to know what the soul of man was, and he could tell me as near as my senses could judge. I then asked him what the soul of man was? He answered, it is the sensations of the body, and does exist in human shape, and is a spiritual substance. Two of the sensations, taste and smell, are lost; but seeing, hearing, and feeling, are much brighter than ever they are in this world.

He said the last knowledge he had before he left this world, was seeing his two sons, and the first knowledge after he left this world was his being in an unbounded space of light. Passing swiftly on in that space of light, he came near to a spacious throne, where he beheld Christ, sitting amidst the Angels, and the twelve Apostles, and saw an angel come from Christ, who said to him, before he was sent to this world, he was before one whom he knew in this world. And he that he knew in this world said to him, How dost thou do, John? And he was told by one that was near by, that the one he knew was to be his judge. Then the judge asked if there were any accusations? The other answered no. He saw an angel come from Christ, who said to his judge, Mary, up thy judgment, and set that soul aside until the great and last judgment, when Christ himself will judge the world. Then he was set at liberty by the judge.

I asked him if ever he saw others judged in this way? He said he had a great many; but he could not judge each other, for the judges were those who had been in the world, and were to judge those whom they judge. Parents do not judge their children, but children judge their parents.

I asked him if ever he saw them judged that were very wicked in this world? He said he had seen a great many in this world judged to return to earth to be punished. For Christ said, "With what measure you mete, it shall be measured to you again"; and those that were sent back to the earth to be punished were afflicted with losses, troubles, and distresses—which makes the difference in people's fortunes in this world, or the distribution of happiness.

I asked him at what time the soul entered the body? He said at the moment the body drew the first breath of life. For God formed Adam of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; and this earth was the place of punishment of the wicked; for they cannot be punished in a spiritual world.

I asked him if Christ looked like other spirits? He said he looked like a man in the flesh. I asked him if he saw any people that he used to know in this world? He said he had a great many, and that he saw his father and mother, and my mother, who came there lately. I had not heard of her death before he left this world.

I then asked him if they had any names there? He said they were called by their Christian names, and he was called John.

I asked him if he saw any such being as God separate from Christ? He said no; but said that Christ was in the Father, and the Father in him, and most reign until he had reconciled all things to himself.

I asked him if he saw any such place as hell as it is represented? He said he had not, for this earth was the hell where the wicked received their punishment. I asked him if he had seen any such beings as devils? He said he had not.

I then asked him of the eternal world as to a great distance from this? He said no, it is not far. I asked him how he got power to return back here? He said an angel told him to return, and Christ gave the angel orders to tell him to return.

"See what? I do not see anything."

"See, up there!"—pointing toward the ceiling. Presently she cried out again, "Oh, see, mamma! Etta!—up sky—angels!"

"Etta? What do you mean? What Etta?"

"Aunt Emily's Etta."

"How does she look?"

"Quite smart" (a phrase she had learned).

"How do the angels look?"

"Pretty—white!"

"What is Etta doing?"

"Flowers—here!"—pointing to the bed on which they lay. Presently she started, and said, "Etta gone, mamma—Etta gone!"—and she soon fell asleep.

A year passed by. Eva meantime spoke of Etta now and then, but never in a manner to indicate that she saw her. A few weeks ago, however, as she was playing in her bedroom, she commenced to carry on a conversation, apparently, with some one, and for some time seemed to proceed with her childish occupations as if she had "company."

At length she called to her mother, who was in the adjoining room, to come in and see Etta; saying that Etta had come to see her, and had brought another girl with her; that they were playing together, and having a "good time."

"Where are they?" asked her mother: "I do not see anybody but you."

"Why, right here, mamma! Do not you see them?"

The mother could see no one; but the child insisted that Etta was really there by her side, playing with her, and that there was another person with her, whose name she did not know.

She said Etta brought some little red balls with her to play with, but she (Eva) could not get hold of them. (Query: Were they electrical sparks?) She said they told her they would come again, and the stranger would then tell her name.

At length Eva rose up and walked toward the kitchen door, talking with her "company," and apparently holding some one by the hand. When she had reached a few steps beyond the threshold, she cried out to her mother, "Therel Etta's gone!"

She has since often spoken of the affair, and invariably treats it as a genuine, real visit of actual persons; and she speaks expectantly of their

coming again. It is evidently a reality to her, which she treats in a matter-of-fact way, as if there were nothing about it calculated to excite special wonder; and she frequently asks why they do not come again, and "wishes they would."

Perhaps the most striking feature of the whole affair—the most conclusively demonstrative of the really spiritual character of the same—is the following: she stated, on the occasion of her last vision, that Etta was clothed in a brown dress; and it so happened, that a few weeks previous to her death, Etta attended the funeral of a playmate, on which occasion she wore a brown plaid dress, which her mother had just finished making. A few days later, she herself fell sick, soon died, and her body was carried to the grave clothed with the same brown dress—the second time it had covered her body. Of the existence of such a dress in connection with Etta, Eva had no knowledge whatever; she was not present on either occasion, and no mention of the dress has ever been made in her hearing. Comments are unnecessary.

J. MADISON ALLEN.
Quincy, Mass., March 6, 1871.

Angelic discourses of Cherubs and Seraphs, whose seats enthroned the King of kings, the Mighty God, where the Apostles are seated on each hand, decked in shining robes of immortal splendor and beauty, where sorrow ends and troubles cease.

THANKFUL ALEXANDER.

Many strange events happened in these days, one of which I will endeavor to relate to the public.

I, Amos Boorn, of Richmond, in the State of New Hampshire, went to the town of Winchester to see the widow Thankful Alexander, in order to see her to examine and correct the declaration of her seeing her husband. After we had got to her house, and she had put her name to it, she related to me the solemn warnings they had for some months before his death, some of which I will endeavor to relate. She said he was unwell for some months before his death, and lost the use of his hands and arms, but was well enough to keep about house. About the middle of the summer they were alarmed with a strange vocal noise like groaning, and her husband asked her what it was; but she did not like to own that she heard it. The groans continuing to be heard at different times and in different parts of the house, she would send some one to look where and what it was; but she could not find the cat nor hear it in another place or part of the house, and then would go there, but could find nothing. The groans were still heard at times, and in different places, and groaning harder. Sometimes it would be heard two or three times in a day, and sometimes not often in a week; sometimes it would be heard in the chamber, but she could not account for the cause of it. One day it was heard in the chamber very hard, and my husband said to me, "Will you own you hear it now?"—for I had tried to make light of it before him; but I had to answer now that I did, but it might be it was the cat up in a basket of turkey feathers, where she used to sleep. We went and searched the chamber over, but could not find the cat nor anything else that could make such a noise; then one went to the barn, and found the cat and brought her in; but it was not long before the noise was heard under the house, and another search was made for it, but they found nothing. The groaning still increased. One day, after they had been in the chamber, and she could not look again; and when I got there, he called me, and said it was gone from there; and the next place they heard it was under the floor where they were, and it groaned like something or somebody that was strangling to death directly under where my husband was sitting. At that time the groaning was so loud that it was heard in the outer room, and there being nobody at home but my daughter Susan and myself, we both ran to drive them out, and left him sitting in his chair. When we returned, we found him to be much altered, and almost speechless; after he recovered himself a little, he said he would not hear that groaning any more. I asked him if he had anything to tell me? He said he did, but he would not tell it? He said he told it, if there was anything relating to him or his family, he wished it would signify it more plainly. I asked him what it answered? He said it told him he should not live the year out. I asked him if he heard this in a vocal kind of voice? He said he did, but it was like a human voice. He said he saw a light in the chamber, and this was about the first of August. But my husband got better after this, had the use of one of his hands, and did some work; but said he should not live the year out. Some time after this, my daughter Susan went up stairs in the evening with a candle, to make a bed, and when she was in the chamber, she saw a light, and into the room in such a bright light that she could hardly speak. Her father said: "What is the matter, Susa? what afflicted you so? have you seen or heard anything that makes you tremble at such a rate?" But she would not tell him what she had seen, although he tried to persuade her so to do many times afterwards. But she told me that she saw a light in the chamber, and set the candle in the window, and when she had done making the bed, she took the candle and turned round to go down, when she saw a man close by her, standing on the hearth, dressed in white, excepting his feet, and they were naked; he looked like her father, only he was very pale, and his eyes were about the size of a pin's head, and he turned while she looked at him, but when she turned to go down stairs she grew so frightened that it seemed to her she could not live to reach the room below. My husband remained better till late in the fall, and would sometimes say he did not know but he should live the year out, but he did not believe it. She said she was to die to help his boys who she said; it was a chilly day, and he took a sudden cold, which fell into his legs; he was in great distress, and said they felt as if they were in boiling water; and we were anxious to have him sent for the doctor, but he said it would do no good. So we put on poultices all over his legs; but when she was to set the skin on the legs, as if they had been scalded; yet he was so well in his body as to set up in his chair to have them dressed. But there came a black spot on his right leg, which mortified so that when we took off the poultice, the whole calf of his leg fell off while he sat in his chair, and he departed this life on the 10th of December, in the year of our Lord 1806.

Copied by AMOS BOORN.
Richmond, Nov. 1812.

A LITTLE CHILD GIVES EVIDENCE OF SPIRIT PRESENCE.

DEAR BANNER—My youngest sister (residing in East Bridgewater, Mass.) has a daughter three years old, named Eva. My oldest sister "lost," a little over a year ago, a daughter five years old, named Etta.

A few weeks after Etta was "buried," Eva suddenly exclaimed, one night, some time after retiring, when all was still, "What's 'at? what's 'at? See, mamma!"

"See what? I do not see anything."

"See, up there!"—pointing toward the ceiling. Presently she cried out again, "Oh, see, mamma! Etta!—up sky—angels!"

"Etta? What do you mean? What Etta?"

"Aunt Emily's Etta."

"How does she look?"

"Quite smart" (a phrase she had learned).

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At length she called to her mother, who was in the adjoining room, to come in and see Etta; saying that Etta had come to see her, and had brought another girl with her; that they were playing together, and having a "good time."

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coming again. It is evidently a reality to her, which she treats in a matter-of-fact way, as if there were nothing about it calculated to excite special wonder; and she frequently asks why they do not come again, and "wishes they would."

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J. MADISON ALLEN.
Quincy, Mass., March 6, 1871.

Free Thought.

INSANITY AND ITS TREATMENT.

BY EDWARD MEAD, M. D.

Mrs. Edw. Mead, of New Orleans, calls attention to the desirability of employing what he terms psychological treatment in cases of insanity, not to supersede, but in conjunction with, the usual therapeutic means employed in hospitals. He invites editorial comment; but no response since the date of his communication having appeared, it is well that your attention should again be called to his suggestions.

Nearly twenty years ago, while in charge of a retreat for the insane, I risked the danger of unpopularly which usually accompanies original scientific investigation in new directions, by experimenting in a limited way with the agency in question. The circumstances, however, were unfavorable. But few facts had been developed; the efficacy of the so-called psychological means was not recognized as such; and consequently the results were less satisfactory than are now readily attainable. That the subject is one of importance, will be conceded by every person of intelligence and candor who is willing, without bias, to give it thoughtful consideration. Your correspondent infers that it is practicable to secure the introduction of the proposed additional means of treatment into the practice of some hospital already established. It is not probable, however, that his desire in this respect would be gratified so long as these institutions are under orthodox control, as they almost invariably are. Having been a member of the Association of Superintendents of American Institutions for the Insane for about twenty-five years; having made the subject of insanity a specialty for thirty years, during eighteen of which I acted in the capacity of superintendent of an institution established for the care and cure of the insane; having taught it in eleven courses of lectures, as professor and lecturer in two regular medical colleges, discussed it before medical and other scientific societies, and endeavored to elucidate it in the *American Psychological Journal*, which I conducted in 1853, thus giving to it, in the aggregate, more attention than any other physician in the Western country; having, indeed, sacrificed more, in time, toil, and money, than all of them, in behalf of the insane; and having suffered more persecution for opinion's sake than any or all of them, I have had, at all events, data enough upon which to base an opinion. That this experience should thus result in a lack of confidence in the disposition to treat fairly a reasonable proposition, is an unwelcome fact. It is, nevertheless, a fact; consequently the other suggestion of your correspondent is, in my judgment, the only practicable one, viz.: to establish a new institution for the care and cure of the insane, one that is thoroughly in the hands of those who are to be treated, and who are to be treated independently, carrying to a successful issue their honest, deliberate conviction. If this is to be done in order to accomplish the greatest good, it is the question. Generally, he who suggests a project has already wrought out the details in his own mind. For this reason, it is desirable that Mr. Mead should give your readers the benefit of his elaborated thought. In the meantime, earnest philanthropists who are ready to cooperate with him in carrying out his plan to practical realization can digest in their minds the necessary ways and means.

That there is need of increased facilities everywhere for the care and cure of the insane, is unquestionable. It is constantly reiterated in the annual reports of trustees and superintendents of asylums and hospitals, not only in the new States, where population is constantly increasing, but in the older ones, where it might be inferred that ample provision had been made adequate to their needs; hence that an additional hospital, well organized, with all the modern appliances which experience has demonstrated to be beneficial, would succeed, in a business point of view, I have no doubt. It could be organized as a joint stock enterprise, with shares allotted at a rate which would bring it within the reach of persons of limited capital. Its interests could be guarded by the employment of the best business talent in its board of trustees. And while it could thus be made self-sustaining its usefulness could be vastly extended by the incorporation of an additional and eleemosynary feature in the form of an endowment for the benefit of patients who are unable to pay. The wealthy philanthropists alluded to by Mr. Mead, would thereby be afforded scope for the exercise of a philanthropic spirit, which would bring its reward in assuaging sorrow, healing the broken heart and restoring to usefulness in society many a blighted mind.

Careful estimates have found the cost of building, in accordance with the best plans of construction, to be about one thousand dollars per patient. This is inclusive of the central administrative department and other appurtenances. Within the last thirty years vast improvements have been made in the plans of interior structure, so that little, if anything, remains to be done beyond what has already been adopted in the most modern style of building in use.

Some of the institutions are too large. It is the judgment of the clearest thinkers, derived from experience, that the highest degree of usefulness can be best attained where not more than two hundred patients of the various classes are aggregated under one management. It is not extravagant to contemplate that provision be made for the accommodation of one hundred patients in the proposed institution. With such a capacity, therefore, according to the above estimate, a sum not less than one hundred thousand dollars would be necessary; the precise cost depending of course, somewhat upon locality. Cost of land, building material, and wages vary with relative distance from a commercial mart. Wherever a location may be selected for the purpose, the institution should be organized upon a scale in some degree commensurate with its importance and needs; for in all its appointments it should be equal to the best in the land. In point of desirableness of site and architectural beauty of the edifice, which are by no means the least important among the elements of success, there is opportunity to make it superior to all others, inasmuch as its founders would avail themselves of competitive offers of land, building material and money from well-disposed, prosperous friends in different States. To combine all the advantages of the most eligible sites is difficult; for, in the first place, it is desirable that a spot should be selected abounding in forest trees in variety, and of mature growth—whose natural beauty had never been marred nor its surface mutilated by the destructive encroachments of the barbarous civilization; for such insensibility to the preservation of natural beauty does the wholesale destruction of trees indicate, that this apparently incongruous epithet is not undeserved.

Such a place of land thus furnished with native trees and shrubbery, would admit the laying out of walks and drives, the removal of dead and decaying trees, and the preservation of groups and isolated trees, as may be found to comport with the most approved plan of landscape gardening. Freshness and matured beauty would thus be preserved at the outset, which it would require a century to acquire.

Convenient access by railroad to some prosperous and populous city is also desirable for procuring daily supplies, and for the facilities which are afforded for securing intellectual privileges and such means of recreation as are adapted to the mental condition of a large class of patients. These two advantages combined can seldom be had without great comparative expense.

A salubrious and nearly equal climate, favoring the highest sanitary conditions, is indispensable. Besides these requisites, there are also others secondary in intrinsic value,

but highly desirable. I have elsewhere treated of the various moral and physical appliances to be embodied in hospital arrangements, and cannot dwell upon them here.

With reference to the subscription of stock necessary for such an undertaking, it can scarcely be doubted that among the friends of the movement who have already spoken confidently, and the still more numerous body of sympathizing humanitarians—who will at once appreciate its utility and necessity—there will be found ample pecuniary means for carrying it into successful operation. It will not be necessary to rely solely upon those whose prosperity enables them to invest the largest sums in it. There are large-hearted men and women whose means are limited, who will be actuated by a generous emulation in this noble work of humanity. In order to give to all an opportunity to discharge the honorable duty of well-doing, the price of shares should be adjusted so as to place it in the power of the largest number to make an investment from their surplus means.

The initial steps can be taken in Boston as judiciously and effectively as elsewhere. A primary meeting could be called at an early day, to devise measures for carrying the enterprise into effect, and the outlines of a plan of operation, which may be determined upon, made known through the *Banner*. The amplification of details, if thought advisable, could be set forth by an agent of ability, experience, and practical knowledge, acting under a responsible board of trustees, in whom authority to receive and act upon proposals should be vested.

An appeal to the Spiritualists is only embraced at the outset. Let it be known that the plan comprehends all therapeutic means hitherto known, and let it be further demonstrated that an additional agency, potent and indisputable, is provided in the wards of the new hospital, and the demand for its privileges and benefits would, from its very inception, exceed the possibility of supply.

ANOTHER VIEW.

BY J. K. BAILEY.

My comments upon the doings of the "Convention at Richmond," published in No. 7, Vol. IX, of the *Religio-Philosophical Journal*, only touched the (to me) more important features of the doings of that body. I now propose to extend the vision to other incidents and action therein.

But first, let me rectify a laughable blunder of the types in said article. Speaking of the first and fourth "National Conventions," I am made to call those uproarious convocations "Venerable." I think this term hardly applicable in any sense of its signification. I wrote (or tried to) in place of that word, *memorable*. This would seem more appropriate, though many may doubt that those conventions were worthy of memory. One or two other errors can be left with the good sense of the reader.

A resolution adopted by the late Convention, which has called out much criticism, and teaches a previously unthought-of question, reads as follows:

"Resolved, That we recommend Societies, to the extent of their ability, to employ speakers for a longer period than one month, as is the usual practice, believing that a settlement (tarry) for a longer time among the people, is better for speakers and people."

I do not see that this resolution commits any to the policy of "settled speakers." Of course any resolutions or action of these conventions is binding upon no other association; nor, indeed, upon the members of the body adopting such, only in so far and as long as the individual judgment sees the wisdom and accepts the conclusions thereof. Nor does the resolution undertake to determine what shall be the action of any; it only recommends that which was then believed to be the most effective course, where practicable. Nor does the resolution even touch the question of settled speakers in the sense of the systems of other religious denominations. It simply recommends longer engagements.

For myself, I see no objection to either as long as or short a term of engagements as each society may deem best suited to their special needs and possibilities. In some societies and localities, undoubtedly, long engagements, or, perhaps, one "settled ministry" would conduce to the greater amount of good; and in some, undoubtedly, some speakers are better adapted to long others to short engagements. Quite likely some societies, as also some speakers, would be the better for the kind of settlement, as an exclusive writer in the *Religio-Philosophical Journal* recently indicated. Itinerancy will long be a necessity. Any demand will be sure to (sooner or later) find its supply. No fears need be indulged upon this question.

The various "reports" published, purporting to present the action of the Convention, do not give a full and fair understanding of various actors in non action thereof. After the election of the President, Secretary and Treasurer several persons, residents of Chicago, were put in nomination for Trustees. One Trustee and the President, already elected, being residents of that city, Bro. Wheeler raised the point that only two "officers" could be residents of any one State. The point—Col. Fox in the chair—was overruled. I appealed from the decision of the Chair; was not permitted to make a statement of the grounds of the appeal, the Chairman declaring I had no right to do so; not permitted to read the article upon which the question was raised, and which is as follows:

ARTICLE IV.—The Officers of the Association shall be a President and many Vice Presidents as there are organized States, Districts, Territorial or Provincial Associations, the Presidents of such being ex-officio Vice Presidents of this Association, and authorized to act as such, after signing these articles and paying as above; one Secretary, one Treasurer and a Board of Trustees, not more than two of whom shall be from any one State, who shall serve three years.

Few understanding the real issue in the appeal—most persons being loth to vote against the decision of the President or acting President—many did not vote. Some who were not delegates did vote to sustain the Chair—the appeal failed. Not so, however, the object of the appeal. Every purpose for which the appeal was made prevailed. No more members of "the Board" were elected of residents of Chicago; and the article in issue (Art. IV) was amended so as to preclude the possibility of a construction to suit the convenience or desire of crafty schemers.

Quite a "test-temper" among some delegates and attendees of the Convention was raised out of professed physical Manifestations—writing upon the arm. With the exception of the genuineness thereof shall not deal for the simple reason that I have not the requisite judgment necessary to intelligent determination. In my humble judgment, both the first presentation of said manifestation and the *Hull-ling* process of "testing" the "kernel," were equally out of place. A convention for business transactions and philosophical inculcation should not be interrupted nor interlarded with the physical phenomena. The attendance of genuine media upon conventions may be desirable, but their public or private seances should be entirely disconnected from the conventions; at least, such are my convictions. And these convictions rest upon the results of long experience and careful observation—not upon any promptings of unbridledness toward this class of phenomena or its media, either individually or collectively. Let us hope that such seances will not again occur.

INFORMATION WANTED.

Will some good and learned theological brother be so kind as to tell us whether, through the microscope, or telescope, or his theological faith—there are many "anxious-set" inquirers springing up in various parts of the land now-days—and which antecedently belongs to, his God or matter? Will he say God, and, by thus denying the eternity of matter, claim that his God created it out of nothing, and was, during its ante-eternity, a Deity "in vacuo," a God of nothing, a God truly, without body, parts, or passions; and, in trying to escape the conclusions of what he deems inconprehensible, will he throw himself and his "dog" into a train of impossible inconsistencies and absurdities, many times harder to manage than the things he is trying to flee from? But, says the brother divine, eternity of matter throws out creative God-power, and gives Deity nothing to do but what you infidels claim the forces of matter can accomplish. Very well; now, good friend and faithful believer in God and the devil, heaven and hell, eternal life for yourself, and eternal damnation for some one else, please sit down a few moments and "let us reason together." Is the idea of the eternity of matter—which really does curtail the power of the theologian's God—though difficult to comprehend, any more so than many other things that present themselves to man for study, and which imperatively demand his profoundest thought? or does it force him to shut his eyes and let blind faith do his thinking for him? In the ante and post eternity of matter—though hard to comprehend—any more so than its univarsity, or the univarsity of space, so called? But," says the brother divine, wiping all such considerations out with one "fell swoop," "all things are possible with God," thus making his God first make nothing, and then universe of a thing just as possible as to make do nothing, to exist and not exist, both or all at the same time.

Petersburg, Ill., 1871.

Banner Correspondence.

Indiana.

TERRI HAUTE.—Our correspondent, "Pet," writes as follows: *Religious Conspiracy and Evangelical Alliance.* This Mr. Thomson of whom I spoke in my last report, is quite an eminent lawyer here, and has only lately been guilty of showing so much Christian light. Since his lecture on "Infallibility," he has delivered another on "the origin of the Bible," before the young folks of the "congregational Church." The Evangelical Alliance can never claim their coveted point of anchorage, a *golly* clause into the Constitution without the aid of political men, and so they are pressing them into service, knowing well how to use the acceptor of persuasion, and thus unto pulpit and rostrum against those who are inclined to worship their own God according to the dictates of their own conscience.

Mrs. M. J. Wilcoxson wrote a very good article, in which she kindly asked Mr. Thomson where he stands in regard to the Evangelical Alliance? The editor of one of our daily papers (Republican) refused to publish it, but it might pave the way for a controversy, for which they had no room, but published that he considered the article true in spirit and in principle. The other paper (Democrat) would not publish it because of its allusions to the Catholic Church—his readers and subscribers being principally Catholics. This shows that the time is close at hand when a free press will only be so in name. Yes, it is a farce even now, to a great extent.

Having once introduced God into the Constitution, and securely locked up our conscientious liberty, the "devil," while free, will then have easy work to do with his agents of discord and persecution. Was not the medium, for the first of Smithfield would again be kindled, and our best and noblest souls would be crucified day after day. To prove to you that this is no fancy sketch, I will mention one or two facts. A friend of mine, a Unitarian, being invited to call on the Unitarian Brethren, went to hear Mrs. Wilcoxson's lecture, in order, as he expressed himself, "to check her all to pieces." A friend of mine, who when this man attacked the Unitarians, asked him after the close of the lecture, the discourse? His answer was: "A beautiful flow of language, but it is all from the devil, and such a woman ought to be burned at the stake." Another fact. 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This paper is issued every Saturday Morning, one week in advance of date.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1871.

Office in the "Parlor Building," No. 15 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH, LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

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

An Orthodox Government.

The champions, partisans, and drill-masters of old Orthodoxy by no means relax their efforts to inculcate our fair republican Constitution with the virus of their dogmatism, and distribute their circulars, present their appeals, press their petitions, and assemble their conventions of the faithful, with even greater industry and earnestness than before, hopeful of final triumph in a design that will at once open wide the floodgates of angry passions, and break up the beautiful order in which our free institutions exist in a chaos of dispute, contention and hatred. As we are now going along, there is no sort of trouble; for the simple reason that every body is perfectly free to cherish such form of religious faith, or even none at all, as to him or her seems best. The proposition is, however, to put an end to this state of perfect peace, because of the uneasy desire certain men have—bigots as they are at heart—to compel men to subscribe to such a creed as shall be laid down for them, by setting it up as the supreme law. It is all to be done in the name of religion, and these zealots argue, with their accustomed assurance, that whatever is brought forward under the folds of that banner cannot be wrong. We deny that, however. The world has suffered vastly more from religious wars than from any other. Propagandism and proselytism have done worse work for suffering mankind than all the so-called fidelity that ever went unchecked and unopposed.

Besides, this republican government of ours is in no sense a religious government, and was never intended to be. Its founders were clashed with the pale of Orthodoxy a great way—the Jeffersons, Franklins, Adamsons, Paines, and the rest. To publicly recognize the divine Creator of the universe, and to make it compulsory on others to recognize him, are not the same things. This government was established to found freedom with order, not to prescribe forms of religious belief, or to prescribe individuals for refusing to accept the same. It was established for temporal purposes altogether, and not for spiritual. The founders of it had, by a close union of their resolutions and strength, succeeded, after a seven years' exhaustive war, in throwing off the oppressive rule of Great Britain, and their next step was to make some worthy and timely provision for the liberty they had won at such a cost. All that they presumed to touch was the rights of man, and these they placed under the slightest possible restraint, because they regarded them as the fountain instead of the creature of statute. But Orthodoxy is ready to admit this, and demands that it is time so fatal an omission should be supplied, and supplied by them, too. Suppose the Infidels, so called, should chance in time to get the advantage of the Orthodox, numerically, and should proceed to declare, on the other hand, that the Constitution should contain an express denial of God. What then? Or suppose the Catholics become the majority in the country, and insist on making the Constitution the engine of proselytism for their faith. What then? Cannot Orthodoxy see, at the earliest glance, that the measure they propose may lead to the tearing up of the instrument which they consider so lasting?

The fact is, it is this very abstention from all shades of religious meddling with our Constitution that makes it so strong in the respect and affections of all creeds. Each finds in it that perfect freedom for itself which it wants. Were it to begin the work of proselytizing by seizing the Great Charter with which to accomplish its purpose, the resulting evil would very shortly work the cure, for there would no longer be a Constitution to shelter the reprehensible design. Just so long as our supreme law is so nobly comprehensive, so grandly tolerant, and so strictly devoted to the shelter of the largest possible freedom consistent with the common peace, just so long it promises to stand for a shining beacon to nations and a promise to the oppressed of the world. But as soon as it becomes cramped and compressed in the iron bonds of ecclesiastical dogmatism and bigotry, its form and its spirit will pass from men's grateful sight altogether.

Unhappy France.

The revolutions, riots and emetics succeed one another so rapidly in France, that one almost has to hold his breath to ask what it all means. The population of Paris are to-day in a state of insurrection against a government not yet established, slaughtering their own Generals, denouncing the National Assembly, and leading off in another of those wild dances of blood which inevitably end in the strong hand and plenty of popular misery. Why cannot so intelligent a people learn to govern and restrain themselves, instead of acting like lunatics when they get their freedom, and compelling force to come in and put them in a strait-jacket again? There has issued his appeal to the mob, enjoining them to protect and not destroy what all sane minds would preserve. But the mob has no ears nor eyes. It is blind and mad. It revels in the bloody memories of days that are past, caring nothing for the present and taking no thought of the future. Where is this business to end? Must the foreigner return to the capital even before he has finally quit the country, and plant his iron heel on the prostrate neck of a nation not yet prepared to take the rule into its own hands? France is no doubt receiving her discipline for a wise and great purpose in the future.

Lawrence, Mass.

S. W. Smith informs us, under date of March 20th, that N. B. Greenleaf, of Lowell, spoke there Sunday, March 19th, giving two fine lectures to good and appreciative audiences. He further says: "On Sunday, March 26th, a new hall is to be dedicated to Spiritualism, erected here by one of our Spiritualists. The ceremonies are to be conducted by Mrs. S. A. Willis, of this place, and Dr. H. B. Storer, of Boston, together with other eminent speakers. A good time is expected."

Grade Spiritualism.

Since Spiritualism has come to be accepted as a fixed fact in the estimation of nine tenths of the community, and cannot be overthrown by the combined efforts of the other tenth, both in this country and in Europe, it affords us no little amusement to observe the manner in which our new friends are leaving the Old to embrace the New Religion. Almost any and every pretext is laid hold upon to excuse the act of transition, which they have not yet the courage and independence to make by a single open step. One, for example, will come before the public and acknowledge himself an *Infidel* Spiritualist; another claims for himself that he is a *Christian* Spiritualist; and so on through the list. It really matters little, and least of all to us, under what colors they choose to sail, so they do but advance and advocate the substantial truths of Spiritualism itself. The form of it is of but secondary importance. The *Christian* Spiritualist professes to believe that Jesus came to earth as "the Saviour of the world," and still so few in the world have in eighteen hundred years been "saved," as that word is generally accepted by Christians. The *Infidel* Spiritualist believes Jesus was simply a very good man, and as such, taught truths that could not prove other than elevating to humanity. Those, therefore, who hold to this, would of course be "infidel" to "Christian" Spiritualism.

The line in respect to this matter is drawn much more tightly in England than in the United States, and possibly for the reason that religion there is a political establishment, the Church and the State being combined together. As one of numerous illustrations of this fact, we have before us at this moment the first number of a paper called "The *Christian Spiritualist*," edited and published by the Rev. F. R. Young, of Rose Cottage, Swindon, Wilts., England. His peculiar views are defined in his "First Words," in which he proceeds to announce his principles of faith, and to shape the course his journal will pursue. It may all be summed up in this brief phrase—"This periodical is pledged to uphold the plenary authority of Christ." In other words, while Mr. Young admits the fact of phenomenal Spiritualism—being himself, until very recently, a medium for the cure of diseases by the laying on of hands—he still feels obliged to hold on to his theological notions as an Unitarian divine; and for the reason that *position* in society, under almost any circumstances, is to be preferred to no position at all, as he evidently seems to think, notwithstanding his pointed observation that the Unitarians are in no sense or degree responsible for the appearance, contents or continuance of his periodical.

We have now in our mind several Spiritualists in America who are pretty much in the same category with Mr. Young. And why? Simply because, while subscribing in their hearts and intellects to the blessed truths of the New Revelation, they cannot yet bring their minds to give up the "loaves and fishes," the pleasant and profitable perquisites, the flatteries and hopes and dissipating amenities of the *Delliah* which men call Society. It is, after all, just what Christ himself said on the subject of serving God and Mammon. They prefer the present goods of the world to following the teachings of our elder brother Jesus, who commanded his disciples, not to take good care to pick out warm and comfortable spots on the sunny side of society, and there bask and enjoy spiritual distinction, but to go out bravely into the world, and to preach the gospel to every creature. Christ's order involved sacrifice. It did not pretend to save men from trouble and sorrow, but distinctly assured them that they would have enough of it in the simple discharge of duty. How compares the practice of these new converts to Spiritualism with that? Let us test these "Christian" Spiritualists by the standard and measure of their own chosen Master.

Michigan, to the Rescue!

The Banner State of Spiritualism in the West is now appealed to by all progressive minds, to come forward and respond to the prompt and vigorous action of Illinois, in rejecting the bill that is expected by the doctors to pass the Legislature, prohibiting all persons from practicing the healing art within the State, except only those who can show a diploma from some medical school. The bill will unquestionably become a law, if the liberal-minded people of Michigan do not immediately unite in a determined purpose to defeat it. A remonstrance precisely similar to the one laid on the desks of the legislators of Illinois will be circulated everywhere for their signatures; and if they come out in that shape in the full strength of their opposition, there need be no fear that it will fail to be effective. We therefore urge all to whom it may be presented to add their names at once, and see that it is laid before the member of each branch of the Legislature from their respective district, town and city, that this proposition may be openly met by an intelligent people on the threshold, and not saddled on the citizens of a whole State without their knowledge of what is going on.

We recited the points of this gross imposition at the time it was before the Legislature of Illinois. It is styled "An Act to protect the people from Empiricism and Imposition in the practice of Medicine and Surgery"; whereas, in truth, it is an act for the protection of the "regular" practitioners from the effects of any new light that may ever dawn on the minds of men around them. What a Legislature has to do with permitting or preventing the act of healing human maladies, it would be difficult to understand on the face of it; the medical faculty only try to get possession of it to make their own position strong, precisely as Orthodoxy tries to do by the constitution. If the "regular" practitioners are so much better qualified to heal and help mankind than everybody else who feels disposed to offer, let them simply show it by their works, and not try to shelter themselves behind penal statutes, and drive away all competitors. This design of theirs proves their weakness and want of confidence, by wanting to engross the field themselves. If they feel so sure of their superior skill, their success will always bring the people to them for relief. Instead of that, they only multiply diseases in every variety of forms, and confess their ignorance at last by wanting to shut all others out of medical practice.

The Crucible.

A new Spiritualist paper with the above title has made its advent into our sanctum from Baltimore. It flies at its masthead the names of Moses Hull, W. F. Jamieson, and D. W. Hull, as editors, viz., editor, North-western Department, and corresponding editor. The *Crucible* is quarto in size, printed on good type, and looks nicely—as prim as Moses himself. It will be sent to subscribers at \$2.00 per year.

We like the editor's "Greeting," for it is replete with liberality. Success to the *Crucible*. Hope it will help purify old theology of all its dross—if that be possible.

Spirit Message.

The following message, recently given at our Public Circle through the mediumship of Mrs. J. H. Conant, is published in advance for obvious reasons:

DR. SIDNEY DOANE

I scarcely know how to begin, so novel is the character of the question—if such it may be termed—which calls me here. In order to be understood, I shall be obliged to premise a little, by stating that the gentleman who has requested me to come here, was, in years past, a patient of mine in New York City; his name, Albert H. Standish. When I knew him he was sound in the Orthodox faith; but he tells me, by spiritual telegraph, that he has become a Spiritualist, a firm believer in the doctrines endorsed by Spiritualists; and, furthermore, that he has had a vision to this effect: that sometime in the Spring of 1871 he will be attacked with small-pox, and that unless he pursues a different course from that which is generally pursued in such cases, he will die. He says: "Now, as I do not wish to die then, for reasons which I might give if it were necessary, I have deemed it not unwise to call upon my old friend and physician, Dr. Sidney Doane, whom I knew was proficient in cases of small-pox years ago, and who has, I expect, learned much more respecting the great scourge, since he left this life. Now will he come to the *Banner of Light* office and give me some instructions as to what I shall do in case my vision proves a verity?"

Well, then, my friend and brother, since you have the means to do as you please, I shall advise accordingly. Small-pox generally gives certain premonitory symptoms—sends forth certain couriers in advance of its coming, that cannot be mistaken, especially if one is looking for such a guest. Now, then, in case these symptoms are felt by you, which, in your case, will be severe pain at the base of the brain, coldness of the hands and feet, undue heat at the stomach, attended with nausea—these will be the first premonitions of the coming of your guest—then you will have ample time to procure for yourself a house as far in the outskirts of the city as possible; secure for yourself two attendants who have had the disease; take the largest and airiest apartment in the house for the room in which you are to be sick; and, if it is not properly ventilated, make a hole anywhere through the side of the house, if there is no chimney in the room. If there is, open an avenue into the place, and let it remain always open. Then keep one of your windows dropped at the top, not so a draft will come upon yourself; keep the room at a temperature of sixty-five degrees, not much below and not much above. And this should be done by a wood fire, nothing else. Then take plenty of warm drinks, and drink particularly free of Indian meal porridge made of water, and very thin, and use but little salt, if any, in your food.

If the disease should be obstinate in coming to the surface, the attendants should roll you in a sheet wrung out of warm water—not cold—and pack you well in blankets till you are thoroughly steamed, giving you the meantime, to drink, a tea of hemlock and saffron. Care always should be taken that the room is dark, so dark that you can scarcely see a hand before you. This precaution will preserve the skin, and render the disease less likely to take an inverted turn after it has been out a few hours, as is sometimes the case from the admission of too much light into the apartment.

Pursue this course, taking no solid food for fourteen days, and unless it is decreed that you shall leave the body, you will weather the disease and come out better than you entered upon it. I should be glad to hear from my friend after he has passed through his scourge, if he passes through it, which I doubt very much.

Q.—(From the audience.) In case the disease strikes in, would not re-packing bring it out, if resorted to immediately?

A.—Sometimes it would, but not always.

Q.—I know of a German physician in New York of successful practice, who holds that small-pox and its kindred diseases are only healthy developments of Nature, and he is willing to go under bonds to suffer death, if not able to prove this in his practice. It is his theory that it is the method of treatment which causes death. The whole science of medicine is engaged in treating results as causes. Is this so?

A.—I hold to the same opinion, and for that reason you will notice that I have not advised calling in any physician.

Q.—I think your system to be correct; I have had some experience in that disease.

A.—All these diseases are but efforts of Nature to throw off a something that has been collected in the physical that is inimical to life.

Q.—Is it not the practice of medicine to throw back on the causes?

A.—It is so; and if the practitioner would only study more from the great physical Nature, and less from written books, he would have less death by disease.

Q.—How would this packing answer for rheumatism?

A.—Under some circumstances it is admirable; under others, it acts quite differently. Rheumatism and small-pox belong to two different classes of disease.

Q.—If this be the nature of small-pox, do you recommend vaccination?

A.—Never! never! never! It is one of the most damnable of all practices that have ever been introduced; it is a direct clog in the way of Nature's effort to do you good, and they who have suffered from the practice are legion. Your insane asylums are overflowing with its victims, and consumption, that is so prevalent in the New England States, may—ninety-nine one-hundredths of it—be traced back to vaccination; indeed, a majority of the ill that afflict humanity may be traced back to that most terrible practice; and Dr. Jenner to-day in the spirit-land mourns over its advent upon earth. Small-pox, to the ignorant, is a curse, but to those who understand Nature and her laws and workings, it is a blessing; therefore why should we ask to impregnate the system with the virus which will work only evil results through life, by keeping out the physician which Nature sends in with probe and scalpel to drive out disease?

Death of Thomas Gill.

This gentleman died at his residence in the Highland District on Saturday March 18, the direct cause being a severe rheumatic attack, which seized his heart. He has been for several years an invalid. He was a native of Cornwall, England, where he was born in 1804. He came to Montreal in 1818, and shortly afterwards to Boston. He engaged in the printing business, and finally became a reporter, in which profession he acquired distinction. In 1832 he was appointed Register of Probate for Suffolk County, and was once in the Custom House.—*Herald*.

We knew Mr. Gill well. A more honorable man we have never been acquainted with. His wit and humor were of the very first order. Much of the prestige of the Boston Post years ago, in this particular, was chiefly attributable to the polished humor of Mr. Gill. He was reporter on the Post for about eighteen years.

English Items.

Emma Hardinge is at work in London. Her lectures attract much attention. The *Exchange* and *Mart* speaks of her and one of her lectures as follows:

"There is just now great thronging to hear Mrs. Hardinge, who is gifted with extraordinary oratorical powers. I have not heard her, but a friend who went with strong prejudices against her, returned full of admiration. He had, he said, heard most of the great orators of our time, but never any possessed of such genuine eloquence as Mrs. Hardinge. He cited to me some passages which were certainly very fine, and he describes her utterances and action as perfect. One of his citations from her address was so beautiful that I committed it to memory, and the reader will be no less struck with it. Speaking of prayer, she said: 'You will all realize the truth that aspiration is ever answered by inspiration—that the outstretched arms of the human spirit are ever filled by the form of the angel. This is the meaning of prayer—this is the reality of answer to prayer. We open the door of our heart, and the angel walks in.' Her entire discourse was in the same strain."

The *Medium and Daybreak*, of March 3d, says: On Monday evening Mrs. Hardinge visited Kilburn, and the result was all that could be expected. The Wednesday evening meetings continue to flourish, and the same course might be repeated in many other parts of London.

The séances at Mr. Alsop's, and at Mrs. Berry's attract much attention for the remarkable tests given at each. Mr. Williams and Mr. Herne are considered invaluable mediums.

M. Jacob, the healer, continues his labors in London, meeting with success. His office is at 32 Brynston street, Portman square. He will return to Paris when quiet is restored.

A HAUNTED HOUSE.—A house in Canal Bank, Aberdeen, has obtained the reputation lately of being haunted, in consequence of the appearance, or supposed appearance, of a lady in a silk dress, who, to the disturbed senses of those of the inmates who have seen her, appeared to have the uncomfortable faculty of vanishing through closed doors and other usually impervious substances. The report has caused considerable sensation in the locality, and for several nights past a crowd of 1200 or 1300 persons have assembled, anxious to get into the haunted house. On Wednesday and Thursday four constables have been required to keep the crowd in order.—*Scotsman*, Jan. 21, 1871.

More About the "Fountain" and its Author.

The last number of the *Present Age*, in allusion to the alleged recantation of A. J. Davis—which misnomer grew out of the fact of his critical remarks upon certain phases of the Spiritual Phenomena, published in his last work, "The Fountain: with *Jets of New Meanings*" (which, by the way, everybody should read)—makes this remark: "As we anticipated, Mr. Davis has remained silent, except to authorize a denial of the charge of recantation in the following brief item which we find in the 'Orange Chronicle,' to wit: 'Having given currency to the story that Andrew Jackson Davis had renounced his belief in spirit intercourse and 'gone back on' mediumship and Spiritualism in general, it is only simple justice to say that he has authorized us to contradict the story. He has only come out strongly against the abuse, misapprehension and errors of doctrine adopted by many Spiritualists.'"

Now we beg leave to say that the statement of the *Age* is incorrect, as we received from Mr. Davis and published in the *Banner*—long before the *Chronicle* printed the "denial"—the following: "I have never said or written a word that would justify the term 'recantation,' and so I shall not take upon myself the labor of defending my position, but leave to the sense and the justice of those who wish the Truth to be told, to contradict the story of the *Monthly*."

We have no doubt—and never had—but that (as Mrs. Davis says) "THE FOUNTAIN had the best interests of Spiritualism at heart"; but if the "agitation of the waters" will bring Spiritualists into a higher and a holier condition, then discussion will do no harm to any one, but, on the contrary, accomplish great good.

Music Hall Spiritualist Meetings.

On Sunday afternoon, March 19th, Rev. Warren H. Goddard, (Unitarian,) of East Boston, addressed a large audience at this hall, on "The Best Thing about Spiritualism." The speaker's manner was candid and earnest, and his style of delivery rapid and effective. The subject-matter of his remarks, in addition to the ideas advanced in his former lecture on Spiritualism, was a consideration of the necessity of a loving spirit—or charity—in life, and a declaration that this inculcated tendency was the best thing about Spiritualism. We shall give a synoptical report of his lecture in a future issue.

The choir sang "Birdie" Wilson's spirit song, "Homeward Bound," and another selection from the "Spiritual Harp," with fine effect, and the general feeling among the audience was akin to the splendor of the day outside.

J. M. Peebles.

As we announced in our last issue, will lecture in Music Hall, Sunday afternoons, March 26th and April 3d. He will give an account of his recent experiences in Europe and Asia, the progress of Spiritualism, &c., &c.

Fair Play in the Social Evil.

Our western cities are greatly agitated with the question of regulating "the social evil" with licenses, medical examinations and police inspection, after the European fashion. St. Louis is experimenting with the system, Cincinnati is likely to adopt it, and even Rochester is discussing it. One of "the victims of the social evil" in the latter city writes her approval of the regulation policy to one of the papers, but suggests that both parties to it should be regulated; that no man be allowed to visit a "social evil" establishment without a police pass, and that this shall be based on a physician's certificate as to his freedom from disease, etc.; such passes and certificates to be recorded in a book for public inspection. Why not, indeed? Are not both parties to the evil equally entitled to regulation and protection?

Written for the Banner of Light. A VOICE FROM BEYOND.

BY RICHARD HARRIS.

By Death's cold waters, dark and deep, we stood,
Where funeral wailers drooped their branches low,
No boat was there to take us o'er the flood,
Nor guide to point the way that we should go.
Where Superstition's temple rose amid the gloom,
Where priests their sombre robes forever wore,
In solemn tones they taught that from the tomb
The dead returned no more. o o o
By Truth, Love, Hope and sacred memories led,
With eager eyes we gazed into the night,
And angel voices gently whispering said:
"We build a bridge of Light."

WE commend to the especial attention of Bros. Knapp and Fulton of the Tremont Temple, Boston, the beautiful invocation upon our sixth page. As they profess to be the followers par excellence of our elder brother Jesus the Christ, we think it might quicken their spirits somewhat, and engender more charity in their souls, should they carefully peruse the invocation referred to, which was uttered through the lips of a Spiritualist.

"Jesus? Myth, Man or God?"

This work, written by J. M. Peebles while in the Old World, has had—so we are credibly informed—the largest sale of any one Spiritualist book in England. The author attempts in the first chapter to prove the existence of Jesus outside of any testimony derived from the New Testament or the church fathers. The book is radical and conservative, handling the sword, by turns, against both Infidel and Christian Spiritualists. The *National Reformer*, a secularist journal, published in London, in criticizing the book, says:

We see, therefore, that there is a common ground on which Secularists and Spiritualists may shake hands, and I can strongly recommend this little work on Jesus, just published by Mr. Burns, to the readers of the *National Reformer*. The chapters on the evidence of the existence of Jesus, on the origin and mission of Jesus, on the moral teachings of Jesus compared with the teachings elsewhere, and on the awful consequences resulting necessarily from the logical teachings and doctrines of Christianity, are all highly interesting and well expressed. I will only give one extract from the opening of the work: "What will people say? Jesus went forth, a 'sower' of principles, 'with-out where to lay his head.' He left no writings, no creeds, no codes, no formal rules of life, nor fossil forms of worship. All this business belonged to the Pharisees and hypocrites of his time. He talked of no 'Trinity,' no 'total depravity,' nor 'vicarious atonement.' These creed matters belong to Roman Catholics and aping Protestants. He authorized no form of faith, instituted no baptismal ceremonies, ordained no cowardly priests, nor established any external Church." &c. In fact, Jesus Christ is candidly pronounced to be the Son of God, as we are all children of God, and not a Mediator, but a "medium."

The copies we had on hand, when first advertised, were immediately sold. Those afterwards ordered were delayed in shipping, and further delayed in New York. We can now fill all orders. The work contains 118 pages.

Free Discussion.

Bro. Tilton, of the new *Golden Age*, confesses to a positive dislike of the more than half-sneering tone in which certain "otherwise liberal" newspapers have been referring to the Orthodox course of sermons that has been transpiring in this city, "in defence of evangelical Christianity." And he thereupon declares "contempt to be no part of generous discussion." He claims for "all religious convictions, whether Orthodox or heterodox," a respectful treatment by those of opposing views; and he adds a word of true Christian charity at precisely the right time, in effect that now the free religionists of every name have the very chance they want to return good for evil, and thus demonstrate the superior elevation and purity of their faith and profession, if such they really be. "Let free thinkers"—says Mr. Tilton—"learn to listen as well as to speak." These are our own sentiments. But with the "coals of fire" which we are asked to heap on the heads of the uncharitable, abusive, unforbearing and malignant Orthodox preachers and teachers, that delight in insulting sincere believers in the blessed truths of Spiritualism, we think a pertinent sermon in few words ought to go. We, for ourselves, forgive them all the abuse they have flung at us, and all the shameless falsehoods they have told of us; but as for exposing the duplicity, pretentiousness and wretchedness of their creed, that we consider our duty, and it belongs to the work of preaching purer and better things.

God and Jesus Christ in the Constitution.

It seems that the allusion in the *Banner* some time since to the Call of the National Association, which has been formed for the purpose of securing an amendment to the Constitution of the United States, recognizing God and Jesus Christ by law, has created quite a flutter among certain politicians in Connecticut, as the following card plainly shows:

PUNJAM, March 18th, 1871.

Messrs. Editors.—In the *Banner of Light* of Feb. 11th, an article was copied from the *St. Louis Democrat*, said article being a call for a Convention of Evangelical Ministers, to be held in Philadelphia, Jan. 18th, 1871. The object of the Convention was to consider the propriety of inserting an amendment in the Constitution of the United States, recognizing God, and Jesus Christ as the Ruler among the Nations.

The above call was signed, among others, by ex-Governor Marshall Jewell, of Connecticut. We, the undersigned, having had a personal interview with the ex-Governor, are authorized to say that he did not sign that call because he was in favor of the principle involved, but was and is in favor of free discussion on all subjects. He distinctly and firmly said that he was opposed to any union of Church and State whatever.

LUCIAN CARPENTER,
WM. H. CHAMBERLAIN,
GILBERT CHANDLER,
WILLIAM P. BUGBEE.

Our Labors.

The Message Department of the *Banner of Light* is becoming more and more appreciated by the community generally. The great truths enunciated weekly in these columns are exercising a lasting influence upon the minds of all classes in all parts of the world. The press is beginning to wonder what it all means, and is not backward in spreading the gospel of truth, as given through the lips of our medium.

The *New Church Independent and Monthly Review* publishes in full from this paper what was said by the spirit, in answer to a question in regard to the important subject of vaccination. The writer, in introducing the article, says: "The substance of it I cannot but think true and important, and worthy of the deep and serious attention of mankind. To be sure, it professes to be a spiritual communication. I call no attention at or to that. It may be, and if it is, it is all the more worthy of heed. But the facts are what I wish to have considered," etc.

Human Nature (for March), a monthly journal of Zoistic science, published in London, contains a very excellent article, entitled "Progressive Views on Vaccination," and appends the article upon this subject from our paper.

Anniversary of the Advent of Modern Spiritualism.

As stated in our last issue, the celebration of the twenty-third anniversary of the advent of our philosophy and phenomena will take place at Elliot Hall, corner of Elliot and Tremont streets, Boston, on Friday evening, March 31st. The services, commencing at 7 p.m., will consist of an entertainment by the children—embracing among other attractive features appropriate tableaux—ending at 9 p.m. precisely, after which the floor will be cleared for dancing, which will continue till 2 A. M. Those desiring tickets for dancing must remember that the hall is small, and only a limited number can be admitted for that amusement. The prices arranged by the Committee are as follows: Tickets admitting lady and gentleman to the entertainment and dance, \$1.00. Single tickets for ditto, gentlemen 75 cents, ladies 50 cents. Single tickets for the entertainment only—ending at 9 p.m.—25 cents. Tickets can be obtained of M. T. Dole, Dr. Dunklee, or any member of the Committee. It is expected that the occasion will be worthy of the circumstance it commemorates.

Message Department.

Each Message in this Department of the BANNER OF LIGHT was claimed by the Spirit whose name it bears through the instrumentality of...

The Banner of Light Free Circles. These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs) on Monday, Tuesday and Thursday Afternoon...

Donations in Aid of our Public Free Circles. Since our last report the following amounts have been received, or which the friends have our warmest thanks:

Invocation. Thou Light of the Soul, nameless and undefined, who art at once the Revelation and the Revelator, we pray thee to take away our darkness and give us more light...

John Callahan. [How do you do?] God knows—I do not—I have I do. [Do not know?] Faith, I do not. I have the typhoid fever when I was here, and I do not know whether I have it now or not...

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them.

Some of my family are making some efforts to learn something about this spiritual power, and they have asked that some one of the family will return, instructing them; so I have come.

Henri Reinhart. I have a brother in New York City. His name, Gustavus Reinhart; my name, Henri Reinhart. I was injured during the burning and fall of a house that I had apartments in...

Invocation. Oh thou, whose loving kindness beams in through the darkness of our unbelief and lights up all the secret chambers of the soul, assuring it that it is allied to thee—that it is one with thee...

Do we electrically and magnetically affect each other, voluntarily, for good or evil, sufficiently to counteract the involuntary soul identity that will result in punishment contrary to the laws of creation or change?

Our free moral agency is limited. We are only such by keeping ourselves in harmony with the laws by which we are surrounded.

Do we electrically and magnetically affect each other, voluntarily, for good or evil, sufficiently to counteract the involuntary soul identity that will result in punishment contrary to the laws of creation or change?

Q.—Is not the Lord, or Christ, which is in each individual prefigured by Jesus, the son of man? A.—Certainly it is. Dec. 15.

Abbie M. Tolman. I said, "If Spiritualism is true, I will come back." I find it true; and although I am weak, and conscious of my weakness, I have returned as early as possible to assure my sisters who are believers in this beautiful faith that, in the main, they are not mistaken.

John Callahan. [How do you do?] God knows—I do not—I have I do. [Do not know?] Faith, I do not. I have the typhoid fever when I was here, and I do not know whether I have it now or not...

Elizabeth Gray. It is nine years ago to-day since I died of consumption, on Billerica street, Boston; my name, Elizabeth Gray. I was forty-seven years in the earthly life. I left one child, Susie. She was thirteen years old when I left her.

Polly Stoddard. Some of my family are making some efforts to learn something about this spiritual power, and they have asked that some one of the family will return, instructing them; so I have come.

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come to them while here, and they will be done to-day and forever. Amen. Dec. 19.

Questions and Answers. QUES.—Why do not Martin Luther, John Wesley, and some of those Christian reformers control these senses? A.S.—It is a well-known, published fact that they have controlled many times. Why they do not come in these days I cannot tell.

James Everitt. My name was James Everitt. I am from Manchester, England. I have a son in America with whom I am anxious to communicate. That is all. Dec. 19.

James Burke. I am James Burke. I am from Halifax, N. S. I have a son James here in your city, and I wish to reach him. I have something of importance to communicate to him, and if he has no fear of communicating with me I can easily put him in possession of things which will be pleasing and startling to him.

Elizabeth Gray. It is nine years ago to-day since I died of consumption, on Billerica street, Boston; my name, Elizabeth Gray. I was forty-seven years in the earthly life. I left one child, Susie. She was thirteen years old when I left her.

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you ever found any such place as you used to preach about?" "No—no, Reuben; I was in the dark when I was on the earth. There are no such places." So if he said find it, I am sure I need not expect to, and I do not think they need to. Good day, sir. Dec. 19.

James Everitt. My name was James Everitt. I am from Manchester, England. I have a son in America with whom I am anxious to communicate. That is all. Dec. 19.

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CHICAGO, ILL.—The Spiritualists hold meetings every Sunday morning and evening in Thompson's Music Hall. G. W. Bates, P. O. box 568, Secretary.

MANCHESTER, ENGLAND.—The Spiritualists hold meetings every Sunday afternoon at 1 1/2 o'clock, at Temperance Hall, Lincoln's Building.

NEW YORK CITY.—The Spiritualists hold meetings every Sunday afternoon at 7 1/2 o'clock, at 10 1/2 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

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Banner of Light.

Warren Chase, Corresponding Editor. Office at his Liberal, Spiritual and Reform Bookstore, 601 North Fifth Street, St. Louis, Mo.

A DAY AMONG THE RUINS.

March 9th we spent several hours among the ruins caused by the most destructive and violent tornado (bordering closely upon a hurricane) that we ever witnessed. It passed lightly over St. Louis, doing little damage, and mostly in the south part of the city; but in crossing the river in a northeast direction struck East St. Louis and the east bank of the river with terrific violence, heaving and wrecking several steamboats on that side, unroofing the large elevator, and sweeping through a portion of the city, over the freight and passenger depots of the Eastern roads, and tearing most of them down, scattering in every direction the fragments, mixed with broken cars, roofs of buildings, piles of lumber, the large old trees, chimneys, timbers, dwelling houses, freight boxes and bales, and last, but not least, animals and human beings. One large repair shop in its fall caught fire, and burned one or more men to death in the ruins, who could not be got out. Several persons were killed in the cars that were lifted off the track on which they were standing, and smashed in the common run. Freight cars, passenger cars, sleeping cars and Pullman palace cars were mixed and involved in the destruction, and one engine, still to weigh over thirty tons, was lighted clear from the track and dropped bottom up some distance from it, without disturbing a rail, a tie, or the earth near them. Marvellous as it seems, only six dead bodies are yet found in the ruins, but others are probably in the river, and among the wounded some, of course, must die, and many be crippled for life. The most fatal and destructive spot in the path of the gnat was the east abutments of the bridge, where about one hundred men were at work, with an immense amount of machinery, frame-work and boats, and about forty more eighty feet below the surface of the water, in the immense caisson under the masonry. The boats, frame-work, derrick, etc., were crushed like a spider's web, and the men who were in its midst were mostly saved by what they call Providence or a miracle, and as the pumps were stopped that forced air below and water up, we supposed on learning the fact that all below must perish; but we were happily mistaken, as they proved to be in the safest place, with air sufficient for four hours or more; but stopping the pumps and letting out the air allowed the doors to open, and they all came up safe, to witness the terrible destruction above them, and help to extricate their companions who were above water. The loss of property is immense, beside the delay of work on the bridge.

SPIRITUAL PHENOMENA INCREASING.

At no period since the opening of the new dispensation of spirit-intercourse have the phenomena been so prolific or extended as thoroughly into the ranks of the skeptical and prejudiced, as at the present time. Witness the almost unparalleled excitement at Memphis, Tenn., as awakened by transactions in and about the Brinkley Female College and one of its pious students. The statements, as published in the Avalanche, are assured on good authority, are in the main part true, but with some mistakes that seem to come from the spirit. We are assured by direct testimony that the jar referred to has really been obtained, as stated, but that there is evidently some mistake about the story of titles and death of former owners, as related by the spirit, but there certainly could not be so much excitement created exclusively by parties who are not Spiritualists, in its favor, without some spiritual foundation. Of a similar character are certain occurrences about St. Louis, that stir up a small excitement occasionally, and get into some of the daily papers, while others, not lucky enough to get the first account, turn them off with a sneer or slur. One is running, at the time of this writing, to the effect that a certain person, once employed on a steamboat, who died on it by an accident, is seen almost every night by some living person or persons, walking the deck as he formerly did. It may be true or not true, and, if true, only adds one more to the multitude of facts already established, and, if not true, takes nothing from them. We are of opinion that many times these phenomena and excitements are gotten up by spirits to call attention to the subject more than to accomplish some act, or reveal a treasure, &c., and we are inclined to the opinion that this is the case with the Memphis affair. We are always glad when they come about almost wholly without any participation of mediums or others that are known as Spiritualists, as they most frequently do of late. The old church is to be awakened from her giddy indolence in spiritual matters, and, if possible, get away from her reliance on the slender threads of faith, hope, fear and belief, instead of the solid facts which Spiritualism furnishes.

STOPPING THE WHEELS BY LAW.

Some of the regularly ordained physicians of our neighboring State, Illinois, have urged the Legislature to stop private citizens from curing the sick and lame, while the very best authorities in the medical profession acknowledge that more are killed than cured by them and their stereotyped system of treating disease. It is singular, when the best and ablest physicians acknowledge that more would get well if no professional person attended them, that these selfish souls should rely on the ignorance of both the Legislature and the people, and try to stop those who assist Nature without the drugs, and by clairvoyance and magnetism, which of course could kill no one if it did not cure. The truth is, the profession is getting alarmed at the extent and success of magnetic healers and clairvoyant mediums, who do succeed better, in most cases, than they do; but we trust the assembled wisdom of the State will not be deceived by the claim of these interested parties.

Some States, however, have tried by statute to arrest the tendency of the people to do their own doctoring as well as prescribing; but the people having gained and secured the right to go to church or stay at home, to preach or sleep on the "Lord's Day," they are now venturing to dispense with the doctor and his medicine, and where they employ nobody, or the magnetizers and clairvoyants, are no doubt in the aggregate largely the gainers. But we believe the medical books in the hands of so many families who are incompetent to select medicines from the prescriptions, and not acquainted with the diseases they treat, are a worse evil than the regular physicians, if indeed they are evils, as some of them admit.

Few persons, even if well read in medical books, are qualified to select and administer medicines; but especially is it dangerous for families to look up prescriptions in medical books for

every little trouble of children or adults, and we think the best medical books in the hands of families are an injury. But no legislation is asked against this dangerous system of treating disease, but only against a system that hurts none except the physician with his diploma for his skill.

PROTECTING THE POOR.

There is a wonderful outburst of sympathy just now displayed in our neighboring city of Chicago, and led off by the Tribune, in an attempt to arrest and punish some dozen or so poor women who gain a slender subsistence by clairvoyant powers and an ability to describe approaching storms of various kinds, so that persons can avoid them. They have had several arrested, but failed to make out a case; but the Tribune hopes they will yet succeed in some way in rooting out what it calls an evil or nuisance—we think mainly because it can make no money out of it—and does not need its foresight and clear-sight, being rich and popular enough without. While all this stir and ill feeling is aroused against a few poor women, there are hundreds of rich men in the city who patronize the persecuting papers, and are engaged in selling or manufacturing liquors and ruling thousands of persons and hundreds of families, and in various other cheating speculations that do from ten to one hundred times the business, and in the same ratio cheat their customers or ruin them. But these paying evils must be tolerated, and the mad dog cry be raised after a few poor women who only take now and then a dollar from those who give it as freely as others do to the church, and, for aught we can see, to as much advantage. There is a better way to correct the morals than by persecuting any parties, even if these were more immoral than the press or the churches, which we deny. Let in the light and knowledge, is the best way, and if a paper cannot correct an error that way, it is too weak to deserve the aid of the courts.

BIBLE vs. BIBLE.

We have seldom seen a more complete reply and refutation of Bible against Bible, and Christian author and authority against the same, than that of "D. L. P." in The Universalist, in reply to "E. L." in a former number, in which the latter attempted to prove that women should not preach—or at least should not be educated and ordained to preach the Christian gospel. We thought "E. L." had Scripture and authority enough, and filed our protest against his authority as out of date and worthless in this age and country, but "D. L. P." has met and whipped him with his own weapons, to which we have no objection. In these Bible controversies we are reminded of an old story of a rusty flint-lock musket which was very much like the Bible. It was said of it by some wag that whenever it was discharged, "whether aimed at duck or plover, it always kicked its owner over." Whatever a writer wishes to prove, he had better not attempt to prove it by passages from the Bible, for he may rest assured if it is worth notice some one will find plenty of passages to prove an opposite sentiment. We have seen this so long in the cases of slavery and temperance, that the woman question seems only a repetition of the old farce of proving both sides by the Bible.

ANOTHER SPIRIT GONE.

Early on the morning of March 6th our beloved sister, Mrs. Elizabeth Wheeler, of St. Louis, left her body with those who loved her to bury, and went to live with the angels. She had lived on earth fifty-three years, and by her genial and loving nature and highly-developed intellect, had endeared herself to a large circle of friends, and almost grown to the very heart of her only child, a married daughter. We sat by her couch a few hours before her departure, and she conversed with us freely of life, death and the spirit-life as in days of health, and fully realized the beauties and glories of the resurrection that so soon awaited her. We could also recognize her joyous realization of the fact as we stood beside the coffin and discoursed of the transition which she had realized, and we await with bright anticipations. Mrs. Wheeler was born in England, and endowed by nature with beauty and intellect beyond the average of her sex, and hence escaped the meshes of the churches, but not the philosophy of Spiritualism. She left her form with delight, and expressed it in the lingering smile she left upon it, and the farewell tokens to the loved ones around her.

TAKEN IN.

Rev. J. C. Forbin, writing to the Methodist Recorder from Southern Illinois, says: "I have just returned home after having quite a successful time in my work. I took eight persons into the church, and among these persons, one Universalist; he had pleaded for that belief for some sixteen years."

There are thousands of people in Southern Illinois (Egypt) that need to be "taken into the church" as well as into the schoolhouse and bath-tub, for they have not yet been reached even by Catholicism. Whiskey, tobacco and politics have reached them. Many of them are easily converted to a noisy, exciting and rowdy religion, or to one full of pictures and miraculous stories; hence the Catholic and Methodist are the churches to missionary this region of our country.

MORE LITERATURE.

Our young friend, C. L. James (who, we understand, is a son of G. P. R. James), whose little work, "Law of Marriage," we noticed some time ago, and sent to order on receipt of twenty-five cents, has just got out a second edition of the work, which is having quite a lively sale. He has also just had published in this city (St. Louis) a small book of poems of one hundred pages, with some fine specimens, among which we admire most one on the McFarland and Richardson tragedy, and one entitled "The Retreat of the Ten Thousand." The poems are all somewhat liberal and reformatory, but not much imbued with our spiritual philosophy, which is really the "soul of things" in these "latter days." There are flashes of genius and marks of talent in this young man, which, coupled with a persevering industry, will ultimately give him a place and a niche in the temple of fame. We can send copies of his poems by mail, on receipt of fifty cents.

"THE VOICES," by Warren Sumner Barlow. We have long delayed the expression of our high estimation of this most excellent book—not from a want of appreciation, for we have admired it more than any modern review of the absurd stories of the Old Testament; but because it has had a large notice and a thorough criticism, and "stood fire" better than any similar work of the last quarter of a century, and is growing more and more popular, as we anticipated when the first edition was distributed by us from the New York Branch Office of the Banner of Light. The third edition, loudly called for and just issued, will surely have a more rapid sale than the first, and we trust our old liberal-minded friends will not fail to avail themselves of the earliest opportunity to secure this rich mental feast.

THEORY AND SUCCESS OF Dr. Wm. Persons in treating disease without medicine. We can still mail copies of this book on receipt of ten cents at our store, 601 North Fifth Street, St. Louis. We learn that the Doctor is still successful as ever at Chicago, although he is not giving all his attention to it, as he has done in times past.

WESTERN LOCALS, Etc., PREPARED EXPRESSLY FOR THE BANNER OF LIGHT.

According to the spiritual idea, human beings amount to something. Instead of kneeling and crawling and floundering around in the dust, as the clergy have taught mankind to do, people now begin to stand erect. Having eyes to see, wisdom suggests the use of eyes. Having ears to hear, an enlightened judgment says, Listen, listen, to the honest convictions of any soul. And so, with heaven-illumined countenances, thousands are enjoying religious liberty to-day. To many, the millennial morn has dawned. God's eternal sunlight is theirs. They are full-orbed. They are on the higher plane. Troubles do not torment them. No shadows fall across the threshold of the inner sanctuary of the spirit. Standing, as it were, upon the plane of causation, these souls, seeing the motives that govern action in life, are tender and loving and charitable to the erring. Swayed by angelic influences, the most erratic minds can be rounded out into perfect symmetry. Discords, under a master-hand, can be toned into the most enchanting melodies.

The great glory of the new line of religious thinking is, that it renders men and women more humane. We are called to the earth and to our fellow-beings. Matter is not impure under the new doctrine, and human beings are not incarnate deities. Why, then, should we leave the world, and cleave to something intangible and mysterious elsewhere? No! the earth is beautiful. This planet is fit for gods to dwell upon. True religion deals with the known, not the unknown. Demonstration takes the place of revelation in the New Theology.

Spiritualism inducts an individual into a philosophical life. The emotions no longer reign supreme. They are checked and governed and directed by the intellect.

To be good—that is the sum of the New Religion. Character is a subordinate consideration in Christianity; the dogma is fundamental. The modern idea is different. It says, character is fundamental; the dogma is a minor consideration.

The modern preacher talks like this: The virtuous man is all right. He who unites virtue with charity is on the road to spiritual excellence. He who inspires his fellow-beings with great hopes, lofty ideals, and pure and devoted loves, will be rewarded in the skies. Those who are kind to the unfortunate, those that love the weak and faltering, shall receive a golden crown from exalted celestials dwelling in the higher spheres.

Love the weak? says one. Yes, love them. Why love the light-hearted, merry souls alone? Listen! Let these words, so chaste and potent, united in mystic rhythm which is ready to blossom out into seraphic song—let these words speak on this point:

"I cannot love the happy—those who seem never to have known sorrow, from whose hearts Gushes continually the exulting joy of thoughtless pleasure; unless it be the joy, The glad and innocent mirth of children, Bounding in their courses each pure heart, Fresh from the hand of Deity. But man, Who has seen life, beheld its miseries, Whose thoughts have reached the compass of ripe years, Should have within his heart a coolness spring Of gentle and out-welling sympathies; And they should course throughout his spirit's being, As mountain rivulets traverse the earth, Refreshing in their courses each drooping flower, Renewing beauty in each withered plant, And helping everywhere to germinate The seeds of virtue."

"THE AMERICAN SPIRITUALIST."

Visiting Cleveland the other day, we called at the office of this sterling paper, which is gaining in popularity with progressive Spiritualists all the time. This journal was started some three years ago as the Ohio Spiritualist. Its life has been a tempestuous one, but consecrated souls are interested in it; and after long struggling and much tribulation they have succeeded in evolving order out of chaos. Bro. George A. Bacon, well known to the readers of the Banner, is a "lively stone" in this paper. E. S. Wheeler was among the earliest contributors. Blessed with original thought, and an original way of expressing it, and an original way of applying it, his writings have commended themselves to the many readers of the American Spiritualist. His book reviews deserve especial mention also. At one time they were a distinctive feature of the paper. Hudson Tuttle took the position of editor-in-chief some two years ago, and, undoubtedly, the influence of his name, and the known ability of his writings, have added largely to the subscription list of the paper. Brother Tuttle always says something when he writes. He avoids words of "ponderous length and awful sound," believing, as every sensible soul should, that writing of that kind is not necessarily inspirational writing. Singular as it may seem, many have yet to learn this fact. Mr. Tuttle's editorials are always on live issues. Last January our good brother, J. M. Peebles, took charge of the American Spiritualist, cooperating with Mr. Tuttle. Their names stand at the head of the paper. That Mr. Peebles has polish and dash and apostolic zeal, the Spiritualists of this country—and across the water, too—well know: His editorial in the American Spiritualist, dated Feb. 28th, entitled "Forms of Public Worship," filled us with gratefulness to him—it was so good, so truthful, so pointed, so timely. We notice in the same issue that Mr. Peebles contemplates publishing in cheap form, with annotations and a history of the author's life, by himself, the works of the eminent Godfrey Higgins. Students everywhere will bless Mr. P. for this, the last of his many benefactions to them. Mr. Tuttle is a farmer. Mr. Peebles travels most of the time. Some one must be in Cleveland to see to the interests of the paper, and to superintend the mechanical department. A. A. Wheelock is the man that does this. He ranks on the paper as "managing editor." Bravely and self-sacrificingly he has worked. There was a time not long ago when, had he faltered, the paper would have sunk into oblivion. Mrs. Sarah E. Wheelock has been a valuable assistance to her husband in his labors on the paper. Such women are jewels.

The price of the American Spiritualist has been \$1.00 per year. The paper appears only twice a month. This year the price has been raised to \$1.50, making it the same ratio as the Banner of Light, which appears every week for \$3.00 per year. The American Spiritualist (which appears twice a month), should be, in conjunction with the Banner of Light, (published weekly), upon the table of every Spiritualist and free-thinker in the country.

THE CLEVELAND MEETINGS.

Under the ministrations of J. M. Peebles, the Cleveland Society of Spiritualists have prospered exceedingly well during the last six months. Large audiences have assembled in Lyceum Hall. A heavy debt burdened the society; this debt has been growing beautifully less for some time—an item for those opposed to locating speakers. Prior to his engagement with the Cleveland friends, Mr. Peebles had engagements at Troy, N. Y., and elsewhere. He is now (March) away fulfilling those engagements. The Cleveland friends were loth to part with him, even for a short time. In June he returns. At present E. V. Wilson is lecturing before the society. March 8th,

A DEBATE Opened between Mr. Wilson and the Rev. Mr. Braden. Unfortunately we were unable to attend.

NORWALK, OHIO. Mrs. Lucia C. Cowles has been lecturing here for the past three months with good success. At present Dr. Griggs, of Chicago, is addressing the society. He speaks well. Spiritualism is a growing power in Norwalk; the clergy begin to find it out. St. Charles Hall is full Sunday nights. The new ideas concerning immortality touch, feed and interest the people.

The clergy are generally excited. This is especially true among the Methodist denomination. At a funeral, a few weeks ago, the Rev. Mr. Hildreth, pastor of the Methodist Church, talked in this way: "I challenge—standing beside this dead woman—any person to produce any proof of immortality outside of the Bible." Mrs. Cowles was present. So were many Spiritualists. Mr. Hildreth is accounted a man of marked ability. But people continue to leave the Methodist Church, and go to St. Charles Hall.

Mrs. Cowles has written Mr. Hildreth a letter, in which she accepts the challenge thrown out by him. Now will Mr. Hildreth debate? Sister Cowles, keen and analytical, knowing that clergymen are wont to back down if possible, feared that Mr. Hildreth would refuse to debate, because she was a woman, and so, in her letter, she informs him that if he has his prejudice against holding a public debate with a lady, still he will not be at liberty to let the challenge pass by unnoticed. Mrs. Cowles promises to furnish a male opponent for Mr. Hildreth. How this matter will end we cannot, at the time of writing, judge.

The officers of the Norwalk Society are as follows: Ira Lake, President; Mrs. Ella Brotherton, Vice President; Orlando Bassett, Secretary; Orin P. Woodward, Treasurer. Mrs. Della King has been elected President of the social gatherings which meet once a week.

The Norwalk Spiritualists are a progressive people. Bros. Lake, Vredenburg and others, are earnest in their work of love among the people.

MILAN, OHIO.

There are many free-thinkers and Spiritualists in this really beautiful town. The Lyceum of which Hudson Tuttle is Conductor, meets in this place. The school has been running over three years, we believe; the interest is on the increase all of the time. Occasionally lecturers address the Society. Hudson Tuttle talks to the children—old as well as young—upon scientific and religious themes every Sunday.

A GREAT SENSATION.

About four months ago, pictures appeared upon the windows of several houses in Sandusky, Ohio. They would not wash off. How they got there, no one could tell. There was great excitement about it. The same thing has taken place in Milan, and there is a great amount of talk concerning the matter. We have seen several of these faces. They come unbidden upon the windows of the houses of saint and sinner. Several Orthodox people are thus afflicted—that is, they consider it an affliction.

Questioning several Christians in relation to the matter, the answer came from the lofty highlands of Christian reason and science, "The Devil!" The Spiritualists are non-committal, as yet, on the subject. Calm and self-poised, they await results. The pictures do exist. Many visit the town to see them. CEPHAS B. LYNN.

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- 1. In Uttering Diseases held to be invaluable, acting as a tonic, and gradually removing abnormal conditions, while at the same time it imparts tone and vigor to the reproductive organs; hence it is much used in Leucorrhoea, Amenorrhoea, and to remove the tendency to repeated and successive miscarriages. Very beneficial in Dyspepsia, Loss of Appetite, Colic, and in Atony of the Genital Organs.
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