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## Original Essays.

### SPIRITISM PHILOSOPHICALLY CONSIDERED.

BY HENRY LACROIX, MONTREAL, CANADA.

Investigation until now has revealed a good deal concerning the nature and purposes of Spiritism, but we opine that inquiry constantly busied will reveal more and more.

The angry voice of authority has not, happily, the power, as heretofore, to oblige us to conceal our inspirations, or to dress them in the disguise of fairy tales. Every thought can now be boldly expressed without incurring the risk of strangulation, or of the no less enervating process of the stake. There are people who do not believe in progress; surely such a state of things speaks volumes as to its existence. Authority, when vested in the hands of a few, has a tendency to become tyrannical; but when the millions become its possessors, it loses its vicious or gross propensities and becomes a virtue most inestimable.

Much is to be gained, we imagine, by encouraging the speculative powers of the mind. There is lying in the casket or cranium of each man much wisdom that motion, or discussion, tends to bring forth to enrich the stores of knowledge. In a country like ours, where free scope is the birth-right of every one, none need stray far behind one another in the steep-chase after unknown truths. We are of opinion that Spiritism, in its manifold manifestations, up to this day, has been of a nature to teach men in many respects but the alphabet of their mental and other capacities. There is a wide range of thought above all that has been advanced and experienced on the subject, which we would call inquiring minds to lie hold of with earnestness. Were we to recall and point out to our readers the many hints which have at different times been received from the controlling spirits of the Banner concerning the high sense of spirit-manifestations, we would have some trouble to put them into tangible or consecutive form. It is sufficient to say that we rely more on our general memory in the premises, and on our analytical powers, to derive from those teachings, and from others, the essence of thought which may be found in this article.

Intelligence, that universal law-giver and director of all ideas, is continually leading men forward, from one step to another, from one sense to another. The high sense of the great mental revolution of the day, we imagine, is yet to be known, and the way to arrive at that knowledge is through the action of conflicting thoughts or theories.

Truth is everywhere, and there is no getting out of it. Every motion is sure to lead forward to progression. If new ideas have the effect of drawing forth, in opposition, ideas of a combative and, more or less, vindictive kind, none, wisely inspired, will see anything detrimental in that. No cause whatever has ever been lessened in value, nor has truly suffered, in its onward course, by even internal conflicts. None need be afraid to venture into the unseen to arrive at the knowledge of the unknown. Every labor is sure to repay with interest the adventurer, or his successors, who undertake to increase the sum of human knowledge.

Truth, or accepted ideas, as commonly inferred, always bear at first the speculative form. Those who are not gifted with speculative powers, cannot conceive that truth can be found outside of the small horizon in which they live. There are others, less absolute in their views, who imagine that truth has yet many revelations to make to mankind; but they wait it to come through the blasting trumpet of Authority, and, as very little active truth does come through that channel, these people are often occupied in denouncing what they cannot comprehend, in scouting almost every new idea not baptized by official hands. Those who are in the habit of bowing to authority, and to look to it for succor, are necessarily weakly constituted.

Philosophers are the discoverers of the unknown; and they are so gifted, in virtue of their thirst of knowledge, boldness of conception and undauntedness of character. The New World contains, at this day, many of this class. The new discoveries in the spiritistic phase bear witness to their existence and to their capabilities. Genius is getting to be rated lower than heretofore on account of its great universality.

The ancient sages, at the time principally of the maturity of the first era, were impressed with the philosophical idea that Nature was the embodiment of universal or eternal intelligence. (Let every reader weigh well those words.) The second era which followed necessarily commenced in infancy, and a somewhat new code became the accepted law. This mental and social revolution is to be seen exemplified, at every moment, among individual men, in passing from one of their three epochs of existence to another. A new age brings new ideas, which at first are more or less enveloped in swaddling-clothes. Taking it, therefore, in this light, it becomes easy to comprehend why the philosophical ideas of the ancient sages have been for so long a time cast in the background of public notice. Many superficial reasoners have imagined that humanity had taken a backward step since the glorious age of ancient philosophers. With a greater light we are able to think otherwise, and see that development is constant, even in lethargic states, or what may seem so.

The second age of enlightened human spirits was at first characterized by purity; which condition falls, also, to the lot of all individuals new born; their adolescence has necessarily been of a sensuous kind, as in individual cases. History proves it. During those two epochs or phases of this second era, we perceive that the philosophical ideas of ancient sages were somewhat cast in the shade of oblivion. Faithful to the laws ap-

pertaining to their new states of existence, those human spirits became what they have been, ignoring, for a time, the realities and future possibility of the philosophical status and its usefulness.

We have seen for some time past, or some years, that a revival of the ancient philosophy is taking place; therefore, we take it for granted that a good portion of the human family are entering into the matured phase of their second age. The dawn of this great epoch is necessarily bringing again to light those discarded ideas which would have been irrelevant in former ages, and which now become, as a matter of course, suitable to the new times and their conditions. Intelligence has always the sway over all things, at all times; but we perceive that it modifies its manifestations, by and through seemingly three consecutive conditions. Through man, woman and child, intelligence is manifested differently; but that variety of manifestation in no way constitutes and reveals the existence of three causes, or of the trine division of the cause. By a superficial study man seems possessed of a threefold nature; but a careful insight into the human organism, reveals that it is possessed of and actuated by only one single faculty: intelligence! which faculty animates as well all other parts of nature. The repeated attempts on the part of man to arrive at a thorough knowledge of the cause, and of his own nature, show and simply prove that intelligence is perfectly revealed only through a matured medium, and that the third stage, or flowering process, in all reigns of Nature, only brings forth that status.

Theology teaches that man is like unto God, or made to his image. We take this proposition, or revealed saying, as a true basis, inferring therefrom, as a logical conclusion, that the knowledge of one reveals the knowledge of the other. God and man, or intelligence and medium, are co-partners closely bound together by the most intimate relationship, impelled by the same immediate and ulterior purposes and governed by identical interests. Man is God made manifest; but we hold that man is not the only representative of God, but that all other organisms, throughout unbounded nature, hold the same position.

These theories form the basis of the mental structure of this world, and are held in a negative way, if not in a positive one, by those who are opposed to us. We of the Spiritualistic school come forward with new definitions, but not with anything that has not before been engrained on the universal tree of knowledge. We have entered into the phase of existence, where none are bound down with the fetters of Old Theology and the more or less wild notions of ignorance; but where every one is free to build and unbuild, over and over again, without a permission from this one and that one. We are all individually free to wander away from one another on all points, and to ascend the highest hills of observation in search of the higher forms of truth. By doing so, we are not afraid or in danger of going astray, of getting into the ways of perdition! Why? Because our faith, hope and love know no boundaries; because our intellect is set free and has the whole unfathomable infinitude, it would seem, as a domain to live in, to draw from.

Liberty is the most favorable condition for the acquisition of knowledge, and to serve the ends of happiness in the most positive sense; and if those who are thus situated do not all see by and in the same light, it is more to the credit of the system than otherwise, as individual freedom is not then a merely nominal term and condition, but a real matter of fact. We agree to disagree, and assert that no ill can come from it, but immense, incalculable good.

We had been taught to believe in a personal God, a Blue-Beard myth, ever ready to devour those who happened to be feebly organized, in a moral sense, or those who dared question the dictates, infallible or otherwise, of Authority; but we are now out of that hell.

There is no disguising the fact that the theological God, as an idea, is losing much of its power and influence over the intelligent masses, and that the spirit of inquiry is fast substituting in its stead, UNIVERSAL PRINCIPLES, or Laws. Those who uphold the spiritistic doctrine cannot be said to have been the originators of this theory. Wise men of all times have entertained it. The essence of truth has always existed along with its rudimentary conditions, or manifestations. There has always been light, even in the darkest night.

UNIVERSAL INTELLIGENCE, in these times, through many human organisms, is asserting itself in a more positive manner than heretofore, in consequence of a great development of those mediums. This Impersonal God, or Head Principle, is at all times assuming different phases of existence, demonstrating thereby that action is its constant condition. By the philosophy of the ancients, we have been taught that existence was possessed of and swayed by three attributes, corresponding with the borrowed and travestied theological notion of the trine division of the Godhead. The new Philosophy is slowly but surely leading the way to the rational view of Universalism, but in an unsectarian sense.

The new converts, as a rule, do not yet entertain well defined opinions concerning their faith. They rejoice more over their freedom, and think more over that subject, than they realize the philosophical sense of the great revolution which has taken place within themselves. The time is coming, however, when the new converts will boldly assert, as of old, that all men are Gods; or, that all particles of Nature are Godly. The positive or high comprehension of the Word of all Worlds, will unravel former and present mysteries, and show that Universalism is the Supreme and only Being, Unity existing, and that all organized forms of matter or substance, in whatever phase of existence, physical, spiritual or ethereal, which speak, think, write, &c., are dependent wholly upon that intelligence for every one of their

motions, either physical, moral or intellectual. Man's free will will soon be found out, to have a different meaning from that generally entertained at present. Universal Intelligence speaks through such countless mediums of all sorts, all differing in degree of states or unfoldment, it necessarily follows that so many versions of its status are exhibited, manifested. We opine that man's will is God's own will; man's intellect is God's own intellect. That God is the Eternal, Universal Intelligence, permeating Nature as its Soul. All former intuitions, systematized or not, when rightly interpreted, point out to this definition as the rational explanation of the philosophy of existence.

The tri-nitarian philosophy of the ancients, which viewed three principles in the government of nature, after having undergone a theological survey for so many ages, is bound to receive further developments from the present and future ages.

It is easy to understand that infancy, in the general sense, as well as in the individual sense, should be inspired as in the latter case, with many disjointed theories, which subsequently become condensed, at the time of maturity, into a well defined compact and simple system. The refraction from the brain, or expressed thoughts, however different in appearance they may be when issuing from each individual, tend truly toward one single direction. Mankind, after having in its first infancy seen so many gods in every object striking and appealing to their senses, limited subsequently the number unto the sum of three. (This alludes to the enlightened class.) We are yet under the rule of three. There will be antagonism and warfare, in words and otherwise, a greater or lesser want of general happiness, until we reach the culminative point of the UNITY. We cannot surmise the advent of that time this side of several ages.

As the life of each individual is divided into three epochs, so likewise the life of humanity. Although the maturity of the second era is at hand, working wonders in all ways, still we do not consider that memorable epoch as constituting the culminative maturity alluded to above. The bright mental capacities of the adolescent are not equivalent to the wisdom of his manhood. When the Intellectual Era shall be the Harmonical Philosophy, lately come into existence, will surely by that time have undergone many alterations to suit it to those new times.

How will it be proved and established, that one principle alone is animating Nature in all its parts, instead of three principles? How shall men become unit-ed unto that understanding? By the process of division and contention, we say. The more they divide, the closer they will be to a general and wise understanding.

The moral law, which holds still the sway over the civilized portion of this world, although it is giving out at this moment many of its bright and wise pages for the government and enlightenment of humanity, will have eventually to be succeeded and replaced by a Code more simple, comprehensive and effective. The era of INTELLIGENCE, or the "GOLDEN AGE" of humanity, will have its Law or Code, and the light it will shed on the world, will indeed be a joyous and glorious light. Harmony will then be found to exist, and to have always existed. When Intelligence shall have modeled its highest medium on this earth—MAN—to a complete state of development, then that medium will write and speak volumes of wisdom not yet conceived of; and all particles of matter and substance, which form this globe, will be found to have a voice, and to have cooperated at all times, with their microscopic partner—man—to the formation and development of this world.

Much has been said and written in olden and modern times in favor of the free will and free action of man, establishing thereby a theory quite conflicting with the logical deductions of true philosophy or sound reasoning. Like all other ideas, this one is bound to undergo a closer and wiser examination.

The idea that man is gifted with and exercises free will and free action, is consistent with theological comprehension. It is well adapted to that system of reasoning which goes only over superficial grounds, but it does not and cannot suit a higher mode of investigation. Theology, in its multifarious kinds, has taught the independence of man, as a practical lesson; but it would not be a difficult matter to prove that it has, at the same time, in its laid-aside theories, entertained quite a different doctrine. We advert to theology in this case, simply for the purpose of proving that truth is to be found—although in a latent state—in all former official and popular bodies of doctrine. It is well said, "There is nothing new under the sun." Theology has recognized the positive portion of the above question, by saying that "Not a hair falls from the head of man, without the will of the Overruling Power." Those words mean what they say, but the theological or current interpretation of them spoils their sense, their truest sense.

Man, a willing power! Why, such an idea cannot bear the test of logic. Were man considered as a particle of God, as an actual portion of his entity, as a denominative part of His Selfhood, the independence of man would then be a logical conclusion. But this view of the case—although lingering in the background of all official theories, and in the interior of every individual, as a presiding principle—cannot and will not be acknowledged before the world, by those who see that principle, but cannot yet understand its value. Our philosophers of the day speak of man's free mind. How much of theological reminiscence is there in that expression? We are not afraid to discountenance such a view, and to reject it as illogical and unreasonable. The Mind (and not the mind) which animates Nature—although speaking through so many voices, through so many individualized, congested or isolated atoms of all reigns or states of material or spiritual regions—cannot be otherwise than infinite, self-existing. Words, at all times, reveal but what we would call the dark portion of truth; expression is equivalent to expiration.

## INTUITION AND EMPIRICISM.

It has been said that all men belong either to the intuitive or empirical schools of philosophy. These have ever been opposed since the dawn of philosophical discussion, and the contest is not yet decided; nor, it is believed, is it likely to be for some time to come, if ever. Mill's philosophy has not shaken that of Hamilton. Locke in his day was thought to have settled the question in favor of the empiricist, by demonstrating that all our knowledge was derived from experience, or analogies from it. Subsequently Kant was generally believed to have given criteria of knowledge not arisen out of, though he allowed begun with, experience; these being necessity and universality. At length the partisans of each school have proved themselves unconquerable by the opposing. Those who uphold the doctrine of innate ideas or transcendentalism, include generally the minds of loftiest contemplation, profoundest thought, and intensest feeling, but within the most visionary in practical judgment. They base their belief mainly on the certainty of the truth of immutable laws; mind being capable of cognizing only particular facts. Man, for instance, knows that every effect has a cause, and the knowledge of change—derived from experience—cannot give the certain knowledge of that law which we are said to have. The artist knows that there is a beauty possible, an ideal, far surpassing all that he has ever witnessed; that very fact proving empiricism inadequate to account for all our knowledge. On the other hand, the pure empiricist, more sober in mentality and safer in practice, but whose mind is bounded by the certainty of practical demonstrability, asserts that we can only know that which is amenable to proof; and only objects of experience furnish material for demonstration. Our knowledge of law is founded upon the cognition of facts, experience itself letting us into the knowledge of the necessary and universal. The appreciation of beauty, &c., depends upon educational development; as witness the varieties of opinions concerning art, whereas intuitive certainty would necessarily exclude diversity of opinion.

There is also a moral aspect to this dispute, as well as an intellectual; both theories being applied to action, as well as knowledge. The moral aspect of transcendentalism we may call moral intuition; that of empiricism is named utilitarianism. The first, places the line of conduct under the control of an inward monitor named conscience, supposed if unwary to be infallible. The latter, places the rules of conduct on the principle of the greater diffusion of happiness, based upon and rectified by experimental knowledge, the only kind in which is believed.

Now we hope to prove that the apparently irreconcilable difference is merely one of appearance, and not of reality; that the one party bases its faith on the essentiality of existence, and the other on the relativity of human knowledge. They are not opposed, but analysis proves their ultimate blending or identity; the veil of simplicity, one would think, merely hiding the solution. The transcendental ideas of something beyond and above nature, such as God, the derivation of human souls from Him, and freedom (of the will) we cast aside for the present—without thereby denying or ignoring—because they are objects of faith, not knowledge. They do not pertain to the phenomenal, and only of the phenomenal is our knowledge. When therefore we assert that man is bound by the laws which govern nature, without noticing tenets of faith, it is for the purpose of standing upon indisputable ground; their holders allowing the assertion to be true in one sense, their opponents in that of all.

In the first place, all agree that while we know nothing of "things in themselves," we are certain of their existence, else there would be nothing. Whether these nonmena be looked upon as substantial or insubstantial, matters nothing to our argument. In the second place, man himself is an individualized atom of these nonmena, manifesting himself phenomenally, like everything else in nature. He is subject to all those laws or force which govern nature, because he is a part of nature.

All manifestations of life are sentient phenomena, as all else are insentient. It may be that, apart from the perturbations of circumstances and the laws of progress, a certain amount of intellect can only be grown in a community, like vegetation in its native regions, with periods of fertility and difference of kind, according to the human soil, circumstances and climate. Be that as it may, science and statistics force us irresistibly to the conclusion that the mental-moral constitution of nature, is as much under the control of law as the physical. When statisticians prove that murders, suicides, with all the subtle minutiae of accident to strike the balance of their committal; that the long train of evils, when even cases of forgetfulness, such as the directing of letters, are in regular periods strikingly proportionate in similarity of numbers, we naturally believe that the mass of mind, however broken into individualities over the world, is as much under the control of law as matter. Mental development is not therefore a process of disengagement from nature; but being a natural phenomenon, it can be easily understood why all knowledge is alone of the phenomenal. Man then being, like all life, a part of the objects of his knowledge, experience is a part of nature developed to life, acting and acted upon by the externally correlative; for life is a part of nature become relatively conscious. Intelligence or mental power is a mode of its development; instinct or intuition the spontaneous course of this mode. Being substantially the same as the objects of his knowledge, man is essentially that knowledge personified, or become conscious. Thus it cannot be otherwise than innate, all insight; for external objects of sensation assimilate themselves in effect with the mind.

All our knowledge, therefore, is innate, man being a part of the absolute which contains all knowledge in it, and of it. And all our knowledge arises out of experience, even when developing internally, because it is alone of the phenomenal; phenomena are characterized by change, and change produces sensation.

It follows from the above that utilitarianism and moral principle are one; the former being the external side, or manifestation of the latter, its relative standard of activity. The individual is of course as liable to error in conforming to it, acting upon the external, as he is in regard to his deductions from experience, he being acted upon by the external. Conscience holds to conduct the same relation that intuition or inspiration holds to thought; both being spontaneous flashes of the internally absolute, although the external may furnish the spark which originates the flash.

A subtle difficulty may have presented itself to the mind of the reader. The actions of all in the aggregate being controlled by a qualitative and quantitative law or laws, and utilitarianism furnishing the only external standard of morality, it would appear that philanthropy would be useless; or rather that nobleness of character would consist in its opposite—self-debasement; and kindness to man in self-inflicted misery, because as a certain amount of crime is necessitated in the world, a good man could only save others from being criminals by being one himself. But when we reflect that there is a process of advancement in nature, as geology proves by tracing back the conditions of the earth, and the course of history proves with man in the aggregate, we will find that evil-doing would only clog the wheels of progress. Conduct produces similar conduct in others, and is transmitted in generation. As there is a larger amount of knowledge in the world than ever before, so is the world better conducted, and we may therefore believe that that mode of force which issues in crime, may in the future, at a more advanced stage of knowledge and power, be to some extent directed to the use and well-being of the race.

W. D.

## PRECOCIOUS CHILDREN.

BY JANE M. JACKSON.

Various are the opinions concerning the management of children. Very opposite are the measures adopted by parents and guardians. Some suppose that restraint and severity is the best mode. They punish every deviation from their established rules; exact implicit and blind obedience; control every action; watch each word and look; allowing not the least infringement upon parental laws. Such children early become adepts in concealment, in cunning avoidance of reprimands. If caught in acts of disobedience, they boldly deny their occurrence, and instead of feeling parental respect and love, will be anxious to quit a home so distasteful to their views.

Strict discipline is to be regretted. It destroys natural courage and frankness of character, traits so engaging in a child who has been judiciously reared. Others, by avoiding this treatment, permit a too great freedom of action, and abandon restraint altogether. Fearing to check the flow of spirits, they are indulged until their familiarity disgusts and annoys every well-bred person near them, and pretty, interesting children are rendered pert and insufferable, from the fact that their parents spoil them by injudicious treatment and weak indulgence. Those parents who pursue the middle course, and are actuated by sensible and prudent motives, show more real love for their offspring than the first mentioned.

Demands, resulting from ignorance or caprice, should be refused kindly but promptly. If the subject is suited to their comprehension, the cause should be explained, but never be complied with by the child's teasing, which soon becomes a trial, and the tender mother yields, for peace's sake, being unable to rule an exhibition of temper. It is then she loses her authority, and confirms her children in obstinacy and unreasonableness. That is a great error.

Love and respect of children can only be retained by a uniform correctness of deportment, always unattended with passion or violence. An example of patience and gentle firmness will do more to influence a child than a thousand precepts.

A wholesome restraint is favorable to development of affection, which will be joined with respect. Severe chastisement always excites revengeful feelings, and punishment will not eradicate the seeds of a wrong system of education.

Let any one glance around the circle of their acquaintances and note the absence of the innocence and sweet bloom of childhood among the children. In the majority of families girls of twelve occupy the positions of young ladies of twenty. Those who love docile and obedient children feel sick at heart to behold the sight. They are praised freely in your presence, exhibiting all their accomplishments, calling your attention to their dress and their beauty—all of which increases their vanity, and imparts to their actions a slipshod and boldness that sits so strangely upon the sweet brow of girlhood, and the charm is lost in eager thirst for admiration to obtain it. Art, selfishness and coquetry are practiced, until beautiful youth is exchanged for premature womanhood.

Boys early learn to throw off restraints; and the anxiety to become men leads to the cigar, immoderate manhood, independence and early decay. Children die young who are urged on too rapidly in their education. Prematurely developed intellect is admired, and stimulated by injudicious praise from parents and teachers. The appetite is pampered by unwholesome condiments that heat and disorder the digestion, and taint the blood. The nervous system is excited by this mental precocity—no sooner blown into an intellectual bud than blasted, either by hypochondrials or the various forms of nervous diseases, and death







"I see it all! I have not a much better idea than Aunt Patience, only I love chimney sweeps and chickens and cats and dogs, but I don't let some of those great roots grow."

"Oh, dear, dear!" said Patience, "if I had only minded your advice, and not left the best parlor where love and kindness reign. Oh, why will help me to be good? Who will help me to become dear Patie? Sally Ann can't. I shall grow crazy if I think of her and that kitchen all in a muss! And Will can't, for he don't love me. I am sure that is one of the great roots that he put off."

And Patience held up her hands, as if imploring some one to come to her.

"There is always a helping hand near," said Solomon. "The Father of Love cares tenderly for all his creatures, even for the sparrows, and we are much dearer to him than many sparrows. And then there are blessed angels ever near, that know all our wants; and then we can all help each other. What think you, Will? Shall we all help each other, or shall we keep up this sort of life that sets aside those that are not quite agreeable to us? There is Sally Ann, poor, foolish, weak child that she is! Yet God has a place for her, and she is one of the roots of the tree of his love."

"Solomon, please come here," said Patience; and she put her hand in his. "Nobody helps me as much as you do; you are not afraid to tell me when I am wrong. I wish you'd stay and help me always."

"Well, Miss Pettigrew," said Solomon gravely, "there is only one way I can promise to do that: I must marry you. I have been thinking of it, and the truth is that I think I can find dear Patie after a while and bring her back to her beautiful life of love."

Will listened to this courtship with his eyes wide open and his heart beating with excitement. What would his aunt do? Solomon's wife would be a very different person from his aunt. Any one so near to Solomon he must love some. But Patience said not a word. She left her hand lying there in Solomon's, and her eyes closed as if she was asking something within herself. At last she said:

"I am not good enough. No, it will not do. Patience can never be dear Patie to any one again. But what shall I do when you are gone, Solomon? Oh, if I could, if I could be good enough! Shall I try? Tell me, you know best if I can?"

"I say yes," said Solomon, "my heart says yes; but I will ask Will. Come, my boy, shall I stay here with your aunt, while we all try to help each other?"

"If she will agree to let you have the dining-room and kitchen for yours, I think I would, Uncle Solomon."

Solomon and Patience both laughed.

"Well said," said Solomon; "for if I can order that humbler part of Miss Pettigrew's life, I am convinced she will soon inhabit those beautiful rooms of her soul that love always reigns in."

"But did not mean those rooms," said Will, "but the real dining-room and kitchen, where we have our maps and lessons, and birds and chickens, when we like them."

"Ah, Will, I see what you think of me," said Patience; "but, you see, if I do marry Solomon, I shall promise to obey him."

"But women don't, if they do promise," said Will.

"Well, I agree to let Solomon do pretty much as he pleases," said Patience, "if he only pleases to love me and think of me as dear Patie."

Will felt as if it was the best time for him to leave, and so with his swallow nestled in his hand he went out to have a talk with Sally Ann. But he said not a word about Solomon and his aunt, feeling as if he had been admitted to a very sacred council, which should not be mentioned to any one. But, as he went to bed that night, he waited by his door until Solomon came up, who, as he passed, said:

"We shall be married to-morrow, Will."

And that was all their courtship.

#### A Wait for Cora Wilburn.

I greet you, dear Banner, from the world-apart, Paradisean State of Missouri, from the promising town of Springfield, that is rife with incidents and recollections of the war for Freedom. In all my journeyings over God's beautiful and bountiful earth, I have not met with a more attractive country than this; such a sweep of fertile prairie and of rolling hills of mysterious depths of forests, of streams crystal clear, and sweet to the taste as the waters of Truth in the Eternal Land! Such purity in the air, such spicy fragrance on the breeze! room here for the oppressed of many lands; and the Banner of Emancipation and of Education unfurled to the free air of heaven! It seems to me as if the very soil pulsed with thankful gladness, in tributary gifts of summer life, celebrating *Free Missouri's* jubilee!

Here is the Orphan's Home, whose rise and prosperity is owing to the benevolent heart and indefatigable labors of Mrs. Mary Phelps, who collected together the poor and perishing little orphan children, whose refugee parents, forced to flee from their homes, had left in dying to the chances of war, and the cruel mercuries of the world. Here they are fed, clothed and educated. In another part of the building is the flourishing colored school, under the charge of the Misses Howard and Townsend, from Iowa. These noble young girls, of the Society of Friends, undertook the Herculean task of educating the colored people, at a time when prejudices were rampant against the elevation of the Freedmen, as it had been against the abolition of the curse of Slavery. It was that, rendered their task so difficult; not a want of capacity in their scholars, who are brightly intelligent, and learn with remarkable facility. God will bless such labors of love. It is to me a pleasant return to the "Mosaic Life" of my youth, this living among a race so long oppressed, at last redeemed from bondage by the enlightenment of the age, through the agency of the blood of self-sacrifice.

Our spiritual Religion and Philosophy lives and grows in the hearts and homes of a few families here, who, comprehending its scope toward all divine ends, accept its elevated teachings in all their purity and blessedness. A Bible and "Free Love" Spiritualism cannot thrive here. Our respected teacher and eloquent young lecturer, Charles A. Hayden, in one of his discourses, delivered in Chicago, advised the believers in spiritualism to form a society of their own, and not assume a name they had no claim upon, by falsely asserting their companionship with "lost" people. It is true that the outside world was informed that all true Spiritualists were pure morals, and disavowed all impure teachings and practices, whether grossly repulsive or superficially veiled.

May the ministering angels guide us, in wisdom and love, for self-redemption and universal redemption from all forms of wrong.

CORA WILBURN.

## The Lecture Room.

### THEORY AND PRACTICE.

A Lecture delivered in Woodworth's Hall, New York, before the West Society of Spiritualists, by Dr. J. R. Newton, Sun. May 11th, 1866.

(Reported for the Banner of Light.)

Mr. Partridge introduced Dr. J. R. Newton in the following words:

MR. PARTRIDGE'S REMARKS.—"Ladies and Gentlemen—I observe that there are a number of faces present this morning not usually with us, and it gives me great pleasure to welcome you to this Hall. Let me say that this Society seeks to carry out practical religion; usefulness; good in every direction; and we consider that the healing of persons diseased is a great deal better than many sermons. We have invited a gentleman this morning to elucidate healing by touch and will-power. We have invited him to practically illustrate the mode on invalids who may be present. I have the pleasure of introducing Dr. J. R. Newton, residence No. 6 St. Marks Place."

Dr. Newton then came forward and said:

DR. NEWTON'S REMARKS.—"My friends, I am happy to address you this morning on a subject which is important not only to each and every one of us, but to all mankind. It is in regard to healing the sick by touch, will-power, or the laying on of hands, as it was called by the ancients. There is a latent power of magnetic life in all. Some have it to a greater and some to a less extent. The imparting of it depends somewhat on the individual organization. I will endeavor to elucidate this so clearly as will be perceptible, and, I think, practicable to those that wish. I shall have to speak of myself, of science and of religion, in order to show you that it is a moral and religious, as well as a scientific mode of cure."

In the first place, the fundamental principles are the same that Christ taught. Love your neighbor. Do unto others as you would have them do unto you. And, as he says, if you love your neighbor, the works I do shall ye also do. Preachers that teach and practice what they teach are few, or else they would heal the sick, as did Jesus and the apostles. It seems to me to be the highest calling and duty of the clergy to lay hands on the sick and heal them, and their want of practical faith is the reason they do not do it."

It was not alone in Christ's time, but for three or four hundred years after, the same mode of cure was generally practiced. What was good and a law eighteen hundred years ago, is good and a law to-day; Jesus came not to destroy the law, but to fulfill. Now if persons desire me to heal them, and come freely of their own will, I am certain to heal them, if they have a curable disease; but if they are brought, or do not desire to come, I will not touch them, and I will have sometimes done a person should come voluntarily. "Ask, and ye shall receive; seek, and ye shall find." Having a strong will power, I feel that the power of God is with me. Each one is an emanation from the Divine Father; and knowing this, and that the spirit of God abideth within us, I endeavor to live such a life as to have confidence in myself, and I have the evidence that when I speak to an assembly I carry that magnetic force and principle with the words I speak, so that each one shall feel the force of my individual soul that I practice what I teach."

I would be ashamed, if I was a speaker or preacher, to address an audience and have some of them go to sleep because of the want of magnetic force. What and whence is the power of the orator and statesman in all ages? It is mediocrity of magnetic force that influences. The man must have faith in himself and his powers to have this confidence in himself, and who has this faith, real and true faith, can control a nation through their individual force. This is the power by which Napoleon and other heroes control nations. With this faith in perfection, he may say to the mountains and to the yamocore tree, "Be thou removed into the sea!" and it shall obey; not that it may, but it shall. This magnetic power—if any one has it to a great extent—all present absent, but the city in which he is, and the country only, but the universe itself feels the influence and power of one good man or magnetizer. Know ye not that God is within you, and that the internal or soul of man is God manifest in the flesh?

You may have all the religion in the world, and without good works it is nothing; and you will never be saved in a world where men only profess religion of good will to all and good works. Feed the hungry and clothe the naked. It will be of greater benefit to either of us to feed one hungry mortal, than to spend a lifetime in prayer and fasting, and more acceptable to God; lift up those who are fallen. I hold that most men do the best they know how. We who are present have the position and advantages of intelligence and education, who have enough to eat and drink, and luxuries as comforts should go among the fallen, unfortunate and debased, and urge them to morality and virtue, and to come up to higher life. I have to speak of religion more than I should, in order to show you that it is with science and philosophy inseparable; but I will give you practical illustrations presently, to show how that healing is done. I heal a great deal by the garments of the sick which are brought to me, by the magnetic influence that flows from them, and so by the influence of persons coming from their sick friends at a distance. I say I heal, but it is not me, it is the Father that dwelleth in me; and he dwelleth in you just the same as in me. We are one common brotherhood of one common Father, and how we ought to love one another. If we could realize how we are spiritually connected, this magnetism of love, passing from one to another, is influence that flows from them, and so by the influence of persons coming from their sick friends at a distance. I say I heal, but it is not me, it is the Father that dwelleth in me; and he dwelleth in you just the same as in me. We are one common brotherhood of one common Father, and how we ought to love one another. 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# Banner of Light.

BOSTON, SATURDAY, JUNE 9, 1886.

OFFICE 158 WASHINGTON STREET,  
ROOM NO. 3, 2D FLOOR.

WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.

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SPIRITUALISM is based on the cardinal fact of spirit-communication and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to the various phases of human existence. It is a continuous Divine inspiration in man; it is a knowledge of the laws and principles which govern the occult forces of the universe, and the relations of spirit to matter, and of man to God and the spiritual world. It is the catholic and progressive, leading to the true religion as at one with the highest philosophy.—(London Spiritual Magazine.)

## Mr. Gaylord on Spiritualism.

On Sunday forenoon, May 20th, the Rev. N. M. Gaylord, of this city, preached a sermon on the subject: "Spiritualism, and its relations to the Orthodox theology. Causes of its rapid progress." Some points made by the speaker are worthy of notice.

Mr. Gaylord was formerly associate pastor of the Universalist church, of which the venerable Sebastian Streeter was the senior pastor. That denomination being a little "too strait-laced" for Mr. G., he left it, and is now endeavoring to form a new Society, called "The Free Church." He holds free meetings every Sunday forenoon and evening in Horticultural Hall. The meetings are attended by a goodly number of free thinkers, men and women who have come out from various churches, and are now on the right road to Spiritualism. But these unsatisfied souls, not having entirely thrown off the old prejudices of a bigoted religious education, or outgrown the cramping effects of church creeds and dogmas, are tarrying awhile at this half-way station between Universalism and Spiritualism. In due time, in compliance with the demands of the soul for more knowledge of the life hereafter, such as Spiritualism teaches, they will take a fresh start, and enter the folds of Spiritualism, all the better prepared to receive, comprehend and appreciate its glorious truths. Mr. Gaylord, in his religious views, is probably more liberal than any sectarian minister in the city except Mr. Wasson, and is therefore a fitting spiritual guide for these sojourners, and will do a good work for them and humanity.

Before entering upon the main subject of his discourse, he remarked that every religion of which we have any account had its origin in some miraculous occurrence, or was based upon the supernatural. Further on he spoke of Spiritualism as a "new religion," thus leaving his hearers to infer that it was based on one or the other of those incomprehensible assumptions. When our good brother gets a clearer insight into Spiritualism, he will perceive that it is based on science and philosophy—facts and common sense—rather than upon any visionary ideas; that it unfolds to the internal senses substantial realities, as well as to the external senses. Spiritualists do not believe in miracles as understood by the Church, but see in them the working of natural laws not heretofore understood.

It is the indisputable facts, the positive knowledge, the reasonableness of the beautiful truths taught by Spiritualism, that so disturb the priesthood and their votaries. They see that their own doctrine, based on such uncertainty, is entirely distasteful to the great heart of the people, and that they are fast embracing the Spiritual Philosophy.

In commenting on the growth of Spiritualism, he said it was of but recent origin, yet it had taken a strong hold on the hearts and reason of the people, and had spread with the most astonishing rapidity over all parts of the land, at home and abroad, and in a very short space of time. He said he had seen a statement made by M. D. Conway, estimating that the avowed believers in this country numbered three hundred thousand. He thought if there were that number of believers, there must be two hundred thousand more who sympathized with them, or were secretly believers, but not willing to make an open confession of it. This immense number of believers in a doctrine of such recent origin he thought was truly miraculous, and far exceeded any other religious denomination since the birth of Christianity.

If that statement is astonishing to our clerical friends, what will they think when they get at the figures which come a great deal nearer the facts in the case? Mr. Conway made his statement on estimates made several years ago. Since that time Spiritualism has made more rapid strides than ever. Its avowed believers are probably not less than four millions, with eight millions more of sympathizers.

Mr. Gaylord then commented at length upon "the rapid progress this new religion had made against the powerful odds possessed by Old Theology," asserting that it was owing to the natural desire of man to pierce through the veil which hides the spirit-world, to learn something more of the condition of the soul in the future state than theology has yet been able to give. Spiritualism, he said, claimed to be able to furnish that information; it comes in close contact with the invisible world; it receives messages direct from the dwellers there—our dearly beloved friends whom we know in earth-life. These spirits give minute details of everything relating to their home which mortals could desire to know. They come and go at will, so completely has the chasm been bridged over.

He then drew a vivid and correct picture of the anxiety felt by mothers, fathers, wives, husbands, brothers and sisters, to communicate with departed ones; plainly indicating that the windows of his own soul are not entirely barred against the reception of light by such means. This, he truthfully remarked, is what the great body of the Christian world want. And he might safely have added that, as there is always a corresponding supply for every demand, they will possess it sooner or later.

He stated an important truth, when he said, "Whenever the Church has been asked by unsatisfied minds for information concerning the future state, it has only been able to give a vague and indefinite idea of heaven, locating it in some far-off region, with a terrible God sitting on a great white throne, impatient to deal out eternal damnation to poor, weak humanity; but as to hell, it is profusely lavish of its description of that peculiar locality, going into all the minute details, even to the amount of fire and brimstone it requires to burn the poor wretches who are damned to all eternity for having gone to the spirit-world without the saving grace of the Church, as laid down by Old Theology. What a horrid idea of the future! Accompanying such information, it generally gives the comforting assurance, that but few found their way to the regions of the bliss, while the much larger portion were doomed to eternal torments. A gloomy picture indeed!

Spiritualism, he affirmed, denies all this, and gives a far brighter picture of the other life, based on what is believed to be positive knowledge. Is it a wonder, then, that so many are driven from the churches, and accept the new revelations? Not at all. Spiritualism is doing the work of the age, in benefiting humanity. It is breaking up the hard crust of rigid church discipline and bigotry, which has so long existed in society. And while Old Theology continues to promulgate such doctrines as it now does and has for the last eighteen hundred years, Spiritualism will continue to increase and uproot all such false doctrines, and plant in the minds of the people the far more acceptable belief.

Mr. Gaylord frankly admitted that he believed in the religion of Spiritualism. But as regards physical manifestations, he did not believe in them, though he should dispute with no one on that point; and as for trance mediums, it was a puzzle to him how they could talk by the hour what to him was a mass of twaddle.

Here seems to be a looseness of expression entirely inconsistent with the fact in the experience of thousands of competent judges who listen to medium utterances. We cannot account for Mr. Gaylord's thrust at trance mediums, unless he has been so very unfortunate as to meet with only those who were in the incipient stages of development. Even then the remark is harsh. It often requires years of effort on the part of the invisibles to develop the medium powers of some, in order to use them with any degree of satisfaction, though in time they make excellent channels for the communication of thought from the unseen world. Besides, much of the teachings of what he terms the "religion of Spiritualism" are obtained through the instrumentality of trance mediums, while the mediums for physical manifestations furnish corroborative proof of the genuineness of both. Every phase of the phenomena develops some spiritual truth.

When a man says he believes in the religion of Spiritualism, but not in the phenomena as far as the manifestations are concerned, his faith would seem to be based on a slight foundation. It is not so with Spiritualism. It is based on certain knowledge, obtained through demonstrated facts. Mr. Gaylord may not be satisfied on this point, but millions of an intelligent persons are—and he would be, if he did not shrink from the investigation of so important a subject.

He admitted that "people in all grades of society, among whom were some of the most intelligent and cultivated minds of the age, had become converts to the doctrine of Spiritualism." Is he willing to believe this large number of intelligent people are victims of deception, without sufficient capacity, in this particular instance, to discriminate between fact and fiction? Or does he favor the idea that all knowledge, all wisdom, of matters pertaining to the welfare of the soul, is bound up in the sack of those who will not investigate the philosophy of Spiritualism?

How is it, Mr. Gaylord, if trance mediums talk mere "twaddle," that they draw together such multitudes of "intelligent minds," all over the land, Sabbath after Sabbath, who listen with wrapt attention and "find more real food for the soul," as you assert, "than in all the teachings which Old Theology has put forth for the last eighteen hundred years?"

Again, Mr. Gaylord says he is satisfied with the New Testament, and can go there and find beautiful truths sufficient to base his religion upon. We do not doubt that. The "Infallible Word" is full of beautiful truths, when rightly comprehended; but its sayings are susceptible of a great variety of constructions—as the various religious tenets prove. It is there where Old Theology finds its hell fire and eternal damnation. But, thank God, the clergy will find it harder work in the coming time to induce people to place such implicit faith in the "infallible" inconsistency of eternal damnation, as heretofore.

He said he knew the churches were full of believers in Spiritualism; but they did not openly avow their belief, for fear of the odium and persecution which would be heaped upon them by ministers and deacons.

He did not blame those Spiritualists who had left such churches. But he did blame those who had left the liberal churches, for in them he thought they could have enjoyed all the liberty of thought they could wish. The selfishness here apparent need not be pointed out. The churches which are so liberal as not to be choked by creeds, cannot be found in many places. Spiritualists cannot enjoy perfect freedom where creeds are binding; nor would they be peacefully tolerated. Therefore it is perfectly right and proper that all who accept the glorious truths taught by Spiritualism, should step out from all the churches, and unite under the broad folds of the banner of spiritual freedom.

## The Matter of Revivals.

We observe that the drift and tendency of revivals are discussed quite freely in comparison of what they used to be. Now it is inquired if they answer to the ends aimed at, and are truly promoted by the means employed; if they are legitimate outgrowths of a religion calling itself rational and spiritual, and if the element of fear which inspires them chiefly is compatible with the real purposes of the Creator, who has made men for higher ends than to reach them only through spasms of terror and impulses that take reason and perception off their feet. We ridicule the Eastern devotees who say his prayers by the job, with the aid of a board; but it never occurs to us that our own modes of becoming suddenly religious are quite as much open to remark, sometimes of a kind not altogether serious.

The old series of experiments in connection with these revival seasons have been tried in Boston this winter, but to no such purpose as formerly. The machinery does not run with its old effect. Men are not acted on now by the appeals which once frightened them into goodness. They sit down and reason more. They indulge more freely in reflection. They realize that they are possessed of souls which receive their impulsive power from the spirit-world, rather than from the forms of creeds and the lips of ministers. This is not a mark of increasing infidelity at all; on the contrary, it proves that human souls are more free than ever, and more religiously active. Were they prostrated and dead, as under the weight of ecclesiasticism, there would be no such rebellion and revolt as we now see. There would be more general conformity and stagnation. The revival business can never be revived on its old basis again.

## Freedmen's Schools.

It is indeed gratifying to know that upwards of six hundred schools for freedmen have been established and are now in operation in the Southern States, under the charge of eleven societies, whose headquarters are in the North. The largest number—more than two hundred—are sustained by the Freedmen's Aid Societies in New York; one hundred and eighty by the New England branch; about fifty each by the Northern and Southern Freedmen's Aid Commissions, the Western Commission, and the Pennsylvania branch.

## The Spirit-World.

What makes so many persons timid and halting, even when not positively superstitious, about their belief in the spirit-world and the expression of that belief to others, is the fact that they have an idea it must be some place very far off, to which, when spirits go, they cannot return from it again to earth. They do not stop to consider the very simple realities that lie thickly right around us. The fact is, we are pressed in and compassed about by these spirit influences all the time. If we are urged to offer prayer, it is to place the soul at once in a receptive attitude, and freely admit to an audience all the spirit influences that are hovering about us. When we seek the Father's presence, we try to realize that He is near us, around us, at our right hand. When we think of angels, it is to make them close beside us, listening to what we would say and think. Our world at such moments is merely the invisible world made more real and present by the instinctive act of the spirit. And he is the most spiritual man in his mind and life who dwells longest in that world during his waking and working hours.

What is it that energizes us but the power directly drawn from that world which so many affect to esteem a ghostly airiness and nothingness? In our moments of doubt and depression, whence comes our support but from that same realm? In our hours of grief and soul-weariness, when the things of earth look too insignificant in the spirit's eyes to be able to excite even the slightest degree of interest, what should we do, what solace should we have, where could we go for the only sustenance and stimulus that can reach the depths of our woe and weakness, if it were not to the world which we think at other times so very far off, but then seems so near, so much peopled, and so full of sympathizing friends and co-workers?

But questions like these are all futile, if one will but attend to the developments of his own experience. There is no such mystery about the business, in the light of that. Practically, it becomes a plain and a daily affair. Whether we know anything about the spiritual theory or not, we are apt, those of us who have attained much spiritual development, to go straight to the right quarter for the help we stand in need of. Any one's own history will show him, if it be thoughtfully read, where he obtains his strength, his energy, his inspiration. His spirit has to be fed and stimulated. But how and whence? Not from earthly and visible sources. Not as we eat and drink. Not by outward contact and open giving and borrowing. Far different. The process is subtle and silent. Yet it is within the reach and means of all, even the humblest and least developed. There is a yearning, a reaching out of the spirit in the direction of the unseen. It is a perfectly natural motion, and an effective one. Thus has it been intended, because thus we put forth our effort without forethought.

They who sneer at Spiritualism, by which the invisible world is brought closer than ever to each one, are infidel to the great fact of a spirit-world at all. It cannot be otherwise. The grand revelation of this age is this: that the two worlds are made coterminous, and cannot be separated.

## War in Europe.

As we write this article, it is yet problematical whether the great war which threatens all Europe will break with full force on the devoted heads of the people or not. It is beyond question a war of ambition, and will be waged, if at all, in that interest. But it must not be forgotten that the ambition of to-day is only the fruit of the seed which was planted yesterday. The Holy Alliance paroled out the peoples of Europe as they thought best, so as to keep power perpetually in their own hands; and the present symptoms are logically those of modern revolt at the tyrannical arrangement they laid down. It has merely been a protracted struggle between Kings and the People. The former have had their way these fifty years—now the latter are about to have theirs.

Napoleon is the master of the situation, because he has the sagacity to read the meaning of circumstances, and, above all, to bend and combine them to the great, ruling purpose of his life. He is the instrument by which the wrongs done by crowned heads are likely to be avenged. He has nursed his purpose in solitude and exile all the early part of his life, and now appears before Europe to bring it to a consummation. It was of course for a high end that he was thus inspired to follow out his plans in silence and penury, as all great geniuses do by the thoughts that master and control them. He has shown himself great by keeping his object steadily in view all his life, and by using circumstances so that they should become his agents and ministers. He felt that France and the First Emperor were degraded by the Holy Alliance when that combination brought them low in 1815, and his single aim and desire has been to release the one from its bondage and vindicate the memory of the other to the world. This is it that a wrong doing of one generation of men becomes the tormentor and avenger of a future generation.

It is too late to speculate here on the probabilities of a general European war. Before these words fall under the eye of the reader, the outbreak may have actually occurred. When three powerful nations stand confronting one another with arms in their hands, it is next to a miracle if they are induced to lay them down without making use of them. Therefore we expect the havoc of violence before we look for the fruits of an accommodation. The harvest of ideas is yet to be gathered on the continental plains of Europe, but the sickle of war must be put in. Prussia on the North, Italy on the South, and France looking on, while Austria is to be the loser. England is counted out of the game. She interested herself the most in perfecting the Vienna arrangement by which the people were to be kept under by the kings and princes—and she will be compelled to look on in silence and witness the uprising that is to establish her rival in greater strength than ever before her eyes. France will stretch to the Rhine, and take in Belgium. Prussia will lead a consolidated and powerful Germany. Italy will expand to the Alps, and include Venetia within her territories. Thus three great nations will supplant the small territorial arrangements by which the crowned heads once thought they could keep the people under always. Revolution has returned to plague those who believed they had killed revolution forever.

## Mrs. Mary Macomber Weed.

This lady lectured at Chelsea, the three last Sundays in May, to well filled houses of appreciative hearers. Her discourses were deeply interesting, strong, logical, argumentative and conclusive; every point was ably sustained, and illustrated, to make it clear and well understood. She shook the firmness of many an unbeliever in immortality, and at the same time ventilated the dark ages of superstition, and showed up the fallacies of modern dogmas. She speaks in Washington Hall, Charlestown, during this month.

## Miss Laura V. Ellis, the Medium.

The séances of this remarkable medium closed at 158 Washington street, Boston, on Wednesday evening of last week. Several of our prominent citizens, among whom we may mention Judge Putnam, Rev. Mr. Monford, Mr. Appleton, Dr. H. F. Gardner, and others, have witnessed the manifestations given through the instrumentality of Miss Ellis, and do not hesitate to say that they were produced by spirit agency. We should except Judge Putnam, perhaps, as we understand that while he was perfectly satisfied that some power outside of the medium manifested—what power he could not say—he was not willing to attribute it to a supra-mundane source.

As we have heretofore given in these columns, editorially, a full account of the manifestations of spirit-power through this child-medium, we deem it unnecessary to repeat them; but we have no objection to allowing our friend, Dr. A. B. Child, of this city, who attended one of the séances last week, to present his views, as they are corroborative evidence in regard to the reliability of the medium.

The manifestations of a spirit through the medium powers of this young girl are interesting, are extraordinary. There is scarcely a doubt that they are what is claimed for them, real spiritual manifestations. I, who have witnessed them, seem to be satisfied that there is no deception on the part of Mr. Ellis, or his young, innocent, guileless daughter. Mr. Ellis appears a plain, honest man, endowed with generous feelings and force of character. He conscientiously presents his daughter before seekers for spiritual truths, because he is so directed.

One of the most remarkable features of the manifestations through Miss Ellis, is the spirit's voice and speaking, without the apparent use of the medium's organism, which continues throughout the whole evening's sittings, much to the amusement and entertainment of the audience. The speaking is somewhat different from the human voice, as if not muffled or obstructed by a passage through the mouth. It is audible, clear and distinct. Like every real manifestation in Spiritualism, it is unaccountable how these utterances are produced.

The spirit who makes these manifestations says that his name was Blake; was a Union soldier; was wounded at the Battle of Bull Run; taken prisoner, and died in a rebel hospital. His manners are uneducated, but he is full of mirth and good nature; does whatever Mr. Ellis asks of him that he can do, and talks all the time the cabinet door is shut, besides doing the work of tying and untying ropes, fanning Laura, playing on instruments, &c.

The following are specimens of his sentences: "Hurry up there, it is awful hot in here!" "How many knots do you think I have got tied, Mr. Ellis?" "Twelve." "Come ahead, and open the door."

The reports of all the committee at the séances of this girl, which committee have generally been chosen from the ranks of unbelievers, have been in favor of the truthfulness of what the manifestations in themselves purport to be—viz., spiritual; that there is no deception; all seemed a reality. How the manifestations are made is a mystery. The girl does not make them. A. B. CHILD.

## The Progress of Spiritualism in Great Britain.

That Spiritualism is rapidly on the increase in the British Isles there can be no doubt, from the evidence we are continually receiving upon the subject; but it is working its way into the hearts of the people there, the educated and uneducated, more silently but no less surely than in America. We learn that there are societies of Spiritualists established in London, Glasgow, Liverpool, Nottingham, Birmingham, and other towns. The Spiritualists of London are also organizing a society, to be called "The Psychological Society."

Miss Hardinge, who has been one of the great instrumentalities, in the hands of Divine Providence, in spreading the Gospel of Truth among the people of England, finished her course of inspirational addresses at Harley street, London, April 30th, and had been requested to lecture again in Cleveland Hall. God bless this noble pioneer of our cause. We pray that she may return to us at the appointed time, with renewed health, to do battle in the great cause, which is to ultimately liberate from mental bondage the creed-bound souls of humanity. P. S.—We understand that Miss Hardinge will return to America some time the present month. She will indeed be welcome.

## Independent Order of Good Templars.

The Right Worthy Grand Lodge of North America met in Lurline Hall, in Boston, on Tuesday, May 22. Hon. S. T. Hastings, of Wisconsin, in the chair. Rolla A. Law, Esq., Editor of The Good Templar of Illinois, acting as Secretary. From the reports of the Right Worthy Grand Templar and Right Worthy Grand Secretary, it appears that the Order has greatly increased during the past year, so that there are now over 200,000 Good Templars in North America. Delegates were present from Wisconsin, Illinois, Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Indiana, Michigan, Kentucky, Kansas, Minnesota, California and Canada West. This Temperance Order is already a power in the land for good.

## Establishing Morals by Law.

Over and over again the experiment has been tried, and each time it fails, of making men virtuous by the easy machinery of legislation. No patent was ever issued for the process, and it is not likely one ever will be. We can do much toward protecting the public—that is, one another—by the agency of law, but it is not within the province of law to take individuals, or classes, and convert them into saints. Neither on the temperance question, or any other, will the notion prove a practical one. We often think the law is lugged in because reformers are tired of trusting to the slow, but sure, process of reason and persuasion. Yet it should be carefully borne in mind that the operation of law is not to make men better by nature, whereas the employment of persuasion is. That goes to the right point at once, and its work is done.

## Rich and Poor.

It is all the same for a man, in point of feet. If you are rich—it is well; if you are poor—it is likewise. These things come and go, like summer and winter. We ought to feel about making and losing worldly goods as the trees of the forest suggest to us, we should; every spring they put forth a new crop of green leaves, which in turn are shed by the frosts of autumn. But this process does not bankrupt the trees. We do not say they are ruined. On the contrary, they challenge our admiration for the tireless power they display in the work of creation. There is the secret; we are always happiest in the act of creation.

## Close of the Melodeon Meetings.

The free meetings which have been held in the Melodeon by the Lyceum Society of Spiritualists during the last year, closed the last Sunday in May for the hot season, and will probably be resumed again in September, but not in the Melodeon, as that hall has been leased for a billiard room.

These meetings have been fully attended, the large hall being crowded nearly every Sunday, proving conclusively that the experiment of free meetings has been a perfect success. We are glad to know it is the intention of the managers to have them continued free. We hope that during the vacation a suitable hall will be built, so the Society will not be obliged to change location quite so often.

During the season, the platform has been supplied with as good speakers as could be found in the lecturing field, and their discourses have been much admired. Efforts will be made to secure able speakers for the coming year.

Miss Lizzie Doten closed the meetings, having spoken during the month of May. No lectures have been better received, or more able, than those of the course given by her at the Melodeon this season. The people filled the hall every Sunday—even to the last, although it rained hard all day and evening. At the close of each evening discourse, she gave an original poem under inspiration from the spirit-world, which we have published from time to time, and with which our readers have been much pleased. In another column will be found the beautiful poem she gave on the closing evening. During June, Miss Doten will lecture before the Society of Spiritualists in Chelsea.

## Charlestown Mechanics' Hall Meetings.

The free meetings of Spiritualists, which have been carried on in Mechanics' Hall, Charlestown, since last August, will continue through the summer. Some of the best inspirational speakers have addressed the audiences. The liberal-minded few who undertook the burden of free meetings feel satisfied with the result. They have also inaugurated a Children's Lyceum, which is meeting with encouraging success. Mrs. Juliet Yeaw, an inspirational speaker, addressed the audience last Sunday, and will also again next Sunday, and Mr. J. H. Currier the two following. During July, Mrs. Bessie A. Hutchinson is engaged. She is much liked wherever she speaks. Her subjects are generally selected by the audience, and are treated by her with much ability.

A PICNIC.—We are informed that the above-named Society, in connection with their Children's Lyceum, intend to hold a grand Picnic in Stanley's Grove, Beverly, on Tuesday, June 19th. The warm season will be fully on by that time, and no doubt many will be glad to leave, if only for a day, the heat and dust of the city, to recuperate their physical systems in the grand old woods of Beverly. Able speakers will be present.

## Colchester again.

The Daily National Union, of Cincinnati, Ohio, contains an editorial "statement of facts" in regard to Mr. C. J. Colchester, whom we have recently cautioned our friends to beware of, as an unreliable person in his daily walks of life. That he is a medium for spiritual manifestations we positively know; and that he will cheat sometimes at his séances we do not wonder at, knowing as we do, the character of the man. We have done our duty in regard to this individual; we have therefore nothing more to say, than to thank the Union for its exposure in regard to Mr. C.'s conduct. Mr. McLeod's statement, that the spirit manifestations given through the instrumentality of Mr. Colchester, are all "tricks, deceptions and the vilest impostures," we do not endorse, for we well know, as do many of the most reliable people in the United States, that they are not. But the sooner Spiritualists discard Mr. Colchester, the better, however, as he disgraces them and everybody else he has anything to do with.

## Going Abroad.

A great many Americans will this season go to Europe, some to realize the fond dream of a lifetime, some to spend time and money, some to say they have been beyond the seas, some to escape the cholera, and some because they think everybody else is going, and they must go, too. Whatever the motive or desire, the heira will be a more general one than ever before. We shall be glad to have Americans seen in European towns and cities as liberally as possible, and we certainly do take a pride in reflecting that no other people so readily adapt their manners to the situation in which they find themselves. The Old World will get a better idea of us from seeing the best specimens which we have to send over, and we shall fill out and fill up our conceptions of the Old World life as they deserve to be. A short voyage and a pleasant summer to all the absentees, and our sincere wish that they may return safe and sound in early autumn.

## Spirit Messages.

We frequently publish messages in the Banner from spirits who say that, when in the body, they resided in the old country, and when they left it, came to our circle before we could possibly receive the information of their demise through the usual channels of communication, for the purpose of giving tests to their friends at home, establishing the fact of direct spirit-communication. As we had no previous knowledge of such parties who presented themselves at our circles, we should feel under great obligations to any of our friends in England, if they would post us in regard to the truthfulness or otherwise of the statements contained in these messages.

## Dr. U. Clark's Grove Meeting.

Dr. U. Clark's Rural Home for Invalids, on Salem street, Malden, will be dedicated by a Grove Meeting on the premises, at 11 A. M., Sunday, June 10th. Among those invited and expected to participate, are Dr. A. B. Child, H. F. Gardner, J. H. W. Tooley, Judge Ladd, John Wetherbee, Jr., A. E. Giles, Esq., Jacob Edson, Mrs. L. B. Blockwell, and others. The horse car leaves Scollay's Building every half hour; fare, fifteen cents.

## Rock Island, Ill.

The First Spiritualist Society of Rock Island, Ill., was organized on Sunday, the 20th of May, 1886, by the election of W. T. Norris, President; J. A. Stiles, Vice-President; Dr. A. J. Grover, Secretary, and Alfred Taylor, Corresponding Secretary. The Society will hold regular meetings the first Sunday of each month at Norris Hall. Speakers are invited.

Peruse the spirit messages upon our sixth page, given through the instrumentality of Mrs. J. H. Conant. The reader will find much "food for thought" therein.



## GUARDIAN ANGELS.

AN INSPIRATIONAL POEM, DELIVERED BY MISS  
LILIAN DOTTEN, IN THE MEGALOPOLIS, SUNDAY  
EVENING, MAY 26, 1896.

Holy ministers of light,  
Hidden from our mortal sight,  
But whose presence can impart  
Peace and comfort to the heart,  
When we weep, or when we pray,  
When we falter in the way,  
Or our hearts grow faint with fear,  
Let us feel your presence near.

Wandering over ways untrod,  
Doubting self and doubting God,  
Oft we miss the shining mark,  
Oft we stumble in the dark.  
Holy, holy life above!  
Full of peace and perfect love,  
Some sweet rays of summer shed  
On the wintry ways we tread.

Blessed angels! ye who heed  
All our striving, all our need,  
When our eyes with weeping ache,  
When our hearts in silence break,  
When the cross is hard to bear,  
When we fall to do and dare,  
Make our wounded spirits feel  
All your power to bless and heal.

When we gaze on new made graves,  
When the love the spirits craves,  
Pure and saintly, like a star,  
Shines upon us from afar,  
Lead us upward to that light,  
Till our faith is changed to sight,  
Till we learn to murmur not,  
And with patience bear our lot.

By our human weal and woe,  
By our life of toil below,  
By our sorrow and our pain,  
By our hope of heavenly gain,  
By these cherished forms of clay,  
Fading from our sight away,  
Do we plead for light, more light,  
From that world beyond our sight.

Never, till our hearts are dust,  
Till our souls shall cease to trust,  
Till our love becomes a lie,  
And our aspirations die,  
Shall we cease with hope, to gaze  
On that veil's mysterious haze,  
Or the presence to implore,  
Of the loved ones gone before.

Holy spirit! quickening all,  
On thy boundless love we call;  
Send thy messengers of light,  
To unseal our inward sight;  
Lift us from our low estate,  
Make us truly wise and great,  
That our lives, through love, may be  
Full of peace and rest in Thee.

## Spiritualism in the West.

Moses Hull says, in his new Monthly Clarion:  
Spiritualism still lives in the region of our  
travels. Circles are now being held in Decatur,  
which are resulting in good, yes, good, in nothing  
more than arousing the latent faculties of  
some mediums whose light has long been under  
the bushel. If the Decatur circles continue, and  
a fair opportunity is given by the spirit-world,  
Spiritualism will arise, put on its beautiful  
garments and march forth.

Dr. Slade, of Jackson, Mich., who spends all of  
his time in doing good, has lately given us several  
views, each of which has resulted in removing  
skepticism, by demonstrating immortality. The  
spirits long since promised him through the me-  
diumpship of Mrs. F. M. Brown, that his own  
hand would be the instrument through which he  
would catch the shadow of his departed wife.  
That promise has recently been fulfilled, and the  
most perfect work of art that ever met our eye is  
the life-size portrait of Mrs. Slade, taken and  
framed by the doctor in one hour and thirty  
minutes, while in a trance condition.

## ALL SORTS OF PARAGRAPHS.

A good deal of fault is found with us be-  
cause we admitted Judge Carter's report of a late  
sitting with Thomas Gales Foster into our col-  
umns. Previous to receiving the report from the  
Judge, our associate in Cincinnati wrote us that  
he had requested the Judge to write out an ac-  
count of the séance for the Banner, as it was a  
very interesting affair. Thus the matter stood  
until we received a note from the Judge, (with  
the manuscript report, in which he says that he  
wrote it out for our columns at the particular re-  
quest of Mr. Peabody. With such a definite un-  
derstanding, in advance, from our friends, we  
without the least reservation, gave the report to  
the printer. Now all we can say in the premises,  
is, that so far as we are concerned, we had no de-  
sire to cause inharmonious in any quarter by the  
publication of the communication in question. Our  
associate speaks for himself in the Western  
Department.

We shall print in our next issue the Re-  
port of the National Peace Convention held in  
Providence, R. I., on the 10th ult.

We are in receipt of the proceedings of the  
Pennsylvania State Convention recently held in  
Philadelphia, which we shall publish in our next  
issue.

The second anniversary of Dr. Dio Lewis's  
Private School for Young Ladies, will occur on  
Tuesday and Wednesday, the 5th and 6th of June,  
in the hall of the School Building at Lexington.

DEATH OF GENERAL SCOTT.—Gen. Winfield  
Scott died at West Point, May 29th, in the 80th  
year of his age.

Elder Grant, announces that he has received  
some "Days of Comfort." We congratulate our  
"demonic" neighbor. We supposed he had  
"gone up," or down—judging from his unearthly  
yells of late against Spiritualism.

Byron had his hands full when he had this ad-  
venture:

"I stood in Venice on the Bridge of Sighs,  
A palace and a prison on each hand."

An enthusiastic newspaper reader was heard  
soliloquizing as follows after perusing his pet  
paper: "Think of it! for three dollars a year I  
buy a season ticket to this great Globe Theatre,  
whose scene-shifter is Time, and whose curtain is  
run down by Death!"

Three men were in company—Strange, Wright  
and Moore. Says Wright: "There is one rogue  
amongst us, and that is Strange." "No," says  
Strange, "there is one more." "Ay," says  
Moore, "that is right."

A fire occurred at Oil Creek, Pa., May 26th,  
which destroyed seventy-five stores; forty resi-  
dences, and eight hotels; making a loss of some  
million of dollars.

John Signat Mill asserts that at the present  
rate of consumption, the coal of England will  
be practically exhausted in three generations.

The Episcopalians in New York have a re-  
ligious order, called "The Sisterhood of St. Mary,"  
whose members devote themselves to works of  
mercy, visiting and aiding the poor and sick and  
instructing the young.

One of the French fathers, connected with the  
church of St. Francis Xavier, New York, has de-  
livered a sermon against illing hopes. He says  
nothing so immoral or impudent as ever seen  
before in that city.

A colored man served on a jury in the U. S.  
Court in this city last week, with credit. This is  
the first instance here of a colored man serving on a jury.

A writer in the New Orleans Christian Advo-  
cate says that, so far as he has ascertained, be-  
tween one thousand and twelve hundred meet-  
ing houses were burned during the war. These  
churches, he thinks, had cost the people not less  
than five millions of dollars. The old story!  
Plenty of churches, plenty of war.

Dr. Solomon Andrews, with three others, made  
an ascent in his flying ship at New York, one af-  
ternoon recently. After remaining an hour in the  
air, they landed at Astoria, five miles distant.  
They found no difficulty in making headway  
against the wind. The doctor has no doubt of his  
ability to navigate the air.

Rev. S. B. Calthrop has accepted the Unitarian  
pastorate at Newburyport. He has also accepted  
the Philosophy of Spiritualism.

Steam omnibuses are to be established in Paris.

Mrs. Ritchie, (late Anna Cora Morawitz, whose  
recent private theatricals in Rome and Florence  
have been produced with so much elat), has  
found time since the publication of "Fairy Fin-  
gers," to prepare another charming novel, which  
Mr. Carleton will publish this week, under the  
title of "The Mute Singer."

The New Haven Board of Education have vot-  
ed to exclude colored children from the public  
schools of that city.

Mr. E. Joy Morris, United States Minister to  
Turkey, speaks no less than seven foreign tongues,  
—French, Italian, Spanish, German, Turkish,  
Arabic and Persian.

A pull of two hundred and fifty pounds is the  
maximum effort which a good horse can exert for  
a mile.

GAS FROM PETROLEUM.—It is claimed in New  
York that a process has been discovered for mak-  
ing gas from petroleum, and that it can be eco-  
nomically applied to lighting and heating pur-  
poses. Experiments will soon be made to test the  
practicability of its being brought into general use.

A man advertises for a "competent person to  
undertake the sale of a new medicine," and adds  
that "it will be profitable to the undertaker."

The Civil Rights Bill, legalizing slave mar-  
riages, giving their children the right of inheri-  
tance, and making all persons, without regard to  
color, equal before the law, has passed both  
branches of the Tennessee Legislature, and be-  
come a law of the State.

Mrs. Susan M. King, widow of Rev. Thos. F.  
King, and mother of Rev. Thos. Star King, died  
in Charleston, Saturday morning, May 19, at the  
age of sixty years.

Rev. Mr. Walton has accepted of the title of  
third pastor in Portland, on condition that he  
shall be required to preach only one sermon on  
the Sabbath, which the parish assents to. That's  
one to many.

Mrs. Johnson Hatch, of Wells, Me., some years  
ago made a series of curious experiments, to find  
how long the principle in corn would  
continue. She selected a sound ear of corn, and  
planted a few kernels of it every year for thirty  
years. Every year for twenty-nine years the  
corn grew and flourished, but the thirtieth year  
it failed to sprout.

## THE MEETING.

I met her in the quiet night,  
One Sabbath morning early;  
The sun was bright, although the rain  
Still glittered on the barley.  
The dew was shining on his mate,  
The wild bells chimed their warning.  
We paused awhile outside the gate;  
We lingered till we were too late  
To go to church that morning!

Again we met. The whispering leaves  
Glanced nigh in light and shadow;  
The reaper plied the sickle and the  
The bees hummed o'er the meadow.  
The royal sun rose up in state,  
Our marriage day was dawning.  
The bells rang out, wide ope the gate,  
And neither of us were too late  
To go to church that morning.

Digby says the recriminations of married peo-  
ple resemble the sounds of the waves on the sea  
shore—being the murmurs of the tide.

In Blackwood's Magazine is an article on  
"Democracy at Home and Abroad," in which  
the writer states that as late as August, 1863, a  
man 80 years of age was flung into a mill-stream  
in the parish of Sibbe Heddingham, and "awum  
for a wizard," and died of his maltreatment in  
Christian England.

The sun's parallax, calculated from the obser-  
vations of the last transit of Venus over the disk  
of the sun, is fixed at 8.67 seconds; hence the distance  
of the sun from the earth is equal to 24,109 times  
the radius of the earth, or to 93,364,900 miles. As  
this length is run over by the light in 8 minutes  
18 seconds, or in 498 seconds, we conclude that the  
velocity of light is 191,331 miles in one second.

William Robinson, a native of Exeter, lately  
died in Georgia, and left about two hundred thou-  
sand dollars, the bulk of his property, for the en-  
dowment of a seminary at Exeter for the educa-  
tion of the female children of indigent parents.

"How does that look?" said Mr. Cramp, holding  
out his brawny hands. "That," interposed Amos,  
"looks as if you were out of soap."

Poverty of soul—living in an elegant mansion  
worth \$20,000, and never giving a shilling for  
charitable purposes; and never visiting the needy,  
as it involves a gift of fifty cents or so.

LA BELLE FRANCE ECLIPSED.—A letter just  
received by Phalon & Son from an American lady  
in Paris, containing an order for two cases of their  
"Night-Blooming Cereus," concludes with these  
words: "Votre parfum est le meilleur du monde!"  
"Yours is the best perfume in the world." Re-  
member, this is from Paris, the capital of the  
world of Fashion! Sold everywhere.

## Treat and Retreat.

First two Sundays of May I met a few old  
and many new friends in Cleveland, and found the  
cause in a more healthy and prosperous condition  
than I ever found it before, and I am glad to  
tried friends, Mr. and Mrs. D. A. Eddy, who have  
summers and wintered with the cause and never  
died out by frost and heat, are heart and soul in  
the work, in lectures and lecture. Mr. and Mrs.  
Thompson (Mrs. T. away lecturing), and Captain  
Turner and wife, and a few other familiar faces,  
were in my audiences; but quite a number of the  
early pioneers have switched off the track; some  
too rich, some too lazy, some gone to the upper  
life, and some to other sections of country; but  
none of them to the churches, that I know of.  
From Cleveland I made a long run to my  
Egyptian home at South Pass, Ill., from which  
my son-in-law began to ship strawberries to Chi-  
cago, the 8th of May, and for the last ten days we  
have sent from three to fourteen bushels each  
day, and they have thus far brought us over fif-  
teen cents per quart above all expenses. We  
have over one thousand fruit trees set and grow-  
ing finely; eight acres of sweet potatoes, and  
plenty of hard work; but I have never seen a  
country where hard work will pay better. We  
are all well, and too busy in my treat and retreat  
among the berries and Egyptian berry pickers, to  
write more now, except to say we all "two rail-  
road cars per day with crates of strawberries at  
this station, which run three hundred miles, to  
the Chicago market. I shall be on my course  
again in June at Decatur." WALTER CHASE,  
South Pass, Union Co., Ill., May 25, 1896.

A Two Days' Meeting at Sturgis.  
The Spiritualists and friends of Progress of  
Sturgis and vicinity, will hold a two days' meet-  
ing at the village of Sturgis, St. Joseph County,  
Michigan, commencing on the 16th day of June,  
at 10 o'clock A. M., of that day, and closing on  
Sunday the 17th. A general invitation is extended  
to all persons in all the great interests of  
this life, whether it be religious, political or social.  
A free platform is extended to all, on which to  
express their highest thoughts in accordance with  
law and order. S. J. Finney, J. M. Peabody, and  
other good speakers will be in attendance.

## SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society  
will meet every Sunday, at 10 A. M., in No. 3 Tremont Row,  
Hall 2. Evening meeting will commence at 7 P. M.  
Spiritual meetings will be held through June in Harrison  
Hall, corner of Essex and State streets, at 8 and 10 P. M.  
Admission free. All are invited to attend. Entrance on  
Chapman street.

U. S. W. First Progressive Bible Society  
will hold meetings every Sunday in No. 10 Tremont Temple,  
W. M., at 10 A. M., and Sunday, Monday, Wednesday and Friday even-  
ings, at 7 P. M.

CHARLESTON.—The First Society of Spiritualists hold  
meetings every Sunday in Washington Hall, at 10 and 12  
o'clock P. M., under the supervision of A. H. Richardson. The  
public are invited. The 10 o'clock session meets at 10 A. M.  
A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.  
Spirits engaged.—Mrs. M. J. Mayo, Wood during June.  
The 12 o'clock session meets at 12 o'clock P. M., at 10 and 12  
o'clock P. M., under the supervision of A. H. Richardson. The  
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CHESAPE.—The Associated Spiritualists of Chesapeake have  
engaged library hall, to hold regular meetings Sunday afternoon  
at 2 o'clock, and Sunday evening at 7 o'clock. All are invited.  
The 2 o'clock session meets at 2 o'clock P. M., at 10 and 12  
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ARTESIAN WELL  
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OF CHICAGO, ILLINOIS.

IT is proposed to build and establish a manufactory of  
Wrapping, Printing, Writing and Book Paper, in Chicago.  
There is at present no factory near Chicago, where this  
writing and Book Paper is made, than Cleveland and Mil-  
waukee, in Ohio. And none where Wrapping and Print Pa-  
per are manufactured nearer than Illinois, Wisconsin, and  
Iowa. Illinois alone has over one hundred and ten and two hundred  
and fifty mills.

In Chicago, the commercial and business centre of the  
North-west, the demand for paper is enormous. The manufac-  
ture of paper, which is of



else will have to pull them out of hell. It's true, and I can't help saying it.

place I was thirty years ago; yes, I am; I am, so far as divine things are concerned. I have n't progressed, not a step; because I've doubted, was afraid to move, did n't dare to take a step. But now I've come back, I believe I shall progress some. [Hops up willfully.] Hope I shall, too; believe I shall, too, now that I've got into a straight path, and out of my old religion. It's a crooked way, and it's a miserable way, and it's no way at all. [Have n't you been able to advance it all?] Advance backward! no other way. Advance man didn't try to, but failed so often that I gave up the idea. When told I could return, "Oh," I said, "they told me there was no coming back after death." So I stayed away; so

Now I know I can come I believe I shall get on rapidly. I'm revived, resurrected, but not from the grave; from the grave of error, that's all I've been resurrected.

Well, now, when my children get my message, I hope they'll pay heed to it—pay heed to it—and drop the straw they're clinging to as soon as possible. Do n't cling to it, and curse me when you get to the spirit-world. Remember I've told you

I'm just what I am, and I can't talk like anybody else. I was nothing at speech-making. I could make you a good batch of bread, but I could not make a speech.' But I can tell you the truth, in my plain way. March 12.

**Captain John Smalley.**  
Say that Captain John Smalley, from Barnstable, Massachusetts, would be glad to communicate with his friends, will you? That's all.  
March 12.

**John Howard Barrows.**  
I have a father in New York City, with whom I should be glad to open correspondence. I am John Howard Barrows, son of Nehemiah Bar

rows. Being at the South during the progress of the rebellion, and consequently largely identified with Southern institutions and Southern interests, I saw fit to remain there, and was unable to communicate with my friends at the North for some months. And it was not until the close of hostilities that my friends North heard from me.

and then with great regret, because they had been informed that I was every way hostile to the North, and, to use the expression of their informant, was one of the rankest secesh persons that you could find in a day's march.

interests were there, but I did not favor the rebellion, had nothing to do with it, either directly or indirectly. So far as that was concerned, I stood upon neutral ground, I think. But being somewhat conversant with medicine—there being a poor supply of that craft at one time—I was forced

to go out into the field. While there I became sick, lost my life, as they say. Never mind; I have the satisfaction of knowing that I did my duty, and more than that no man could do.

I was identified with Southern interests, but by that I do not mean to say that I was interested in

the rebellion, that I favored it, was antagonistic to the North. I was not; had too many friends here. I come here simply to make this state mént, because I feel it my duty. I am not happy on account of the state of feeling existing among my friends. They being strong Unionists, no

wonder that they should feel rather sad when contemplating the condition they suppose I must have been in at the time of my death. I was in the way of duty, and have no regrets, none at all. I should be glad to speak with my friends at the North, particularly my father. The way is

open. I presume the means are scattered here and there. If they will only avail themselves of them, I shall be very glad to do my part of the work. Farewell. March 12.

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Circle closed by William E. Channing.

**MESSAGES GIVEN AT OUR CIRCLE.**

**Thursday, May 11.**—Invocation; Questions and Answers Sarah Jane Gates (Jennie), of New Bedford, Mass., to her father, and the friends; Rev. Arthur Fuller, to his friend Adams; Naota (an Indian girl), educated in our schools, to her sister in England, who has called for her.

**Monday, May 21.**—Invocation; Questions and Answers

Dan'l Jones, of the 2d Illinois Cavalry, to Chaplain Brown of Vermont, also to friends in Princeton, Ill.; Mary Richardson, to her children; Willie Johnson, to his father, William Johnson, of Charleston, S. C.; John Andrew, to his parents at Racine, Wis.; Eliza Smith, to Eliza.

*Tuesday, May 7.*—Invocation; Questions and Answers  
 Rosa T. Amedy, to friends; James Cooley, to his cousin Dan-  
 iel, in New York City; Capt. Robert Spoford, to the friend  
 he conversed with upon Spiritualism, also to other friends  
 South.

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**IN AID OF OUR PUBLIC FREE CIRCLES**

**RECEIVED FROM**

R. Montague, Los Angeles, Cal.....	\$ 1.50
B. H. Ives, Murphy's Camp, Cal.....	1.00
C. Rudy, Hardin, Iowa.....	.86
<b>Total</b> .....	<b>\$ 3.36</b>

Pos. Anderson, Argyle, Wis.	2.50
Friends.	2.50
J. P. Cunningham, Richmond, O.	50
Friend.	1.25
H. L. Harrington, Huntsport, N. S.	75
Friend in New York.	20.00
R. Carpenter, Ellsworth, N. Y.	50
Friend, Quincy, Mass.	1.00
O. Dye, Fort Edwards, N. Y.	2.00
O. C. Thomas, St. Albans, Vt.	1.00

Friends.....	2.25
Friend, Rockland, Me.....	2.00
<b>CHARITY FUND.</b>	
RECEIVED FROM	
Miss M. Williams, Fly Creek, N. Y.....	\$1.00
B. H. Ives, Murphy's Camp, Cal.....	1.00
Friend.....	1.00

**The West.**  
Arrived here this afternoon, en route for Missouri. The immigration westward through this city is largely on the increase. Why do not the Eastern newspapers insist on the poorer classes

**HOMESTEAD LAW.**—The Missouri Legislature has passed one law of importance, and one which

act provides that a homestead in the country, embracing one hundred and sixty acres of land, and of the value of fifteen hundred dollars, shall be exempt from levy and sale under an execution for debt. In a town of less than forty thousand inhabitants, the value of the homestead exempted is fifteen hundred dollars, with thirty square rods of land.

of ground. A ability of over forty thousand inhabitants, the value of the home-exempt is fifteen hundred dollars; and not to exceed eighteen square rods of ground. We think the State in the Union has a statute so liberal in its provisions, Do urge the people to go to the wide rolling prairie of the West, where freedom of thought is

as free as the wind, and where a poor man is reckoned as part of the ball of the earth, and where Socialism will meet the journeyer and wearying man of grief, and lighten his tedious hours of toil. Send the people westward for "knowledge of the life beyond the grave" for

here none can say, "I am better than thou," as they did now in the fireless and greed-ridden communities of the East. Pardon the expression, for I feel the truth of what I pen.—

Quincy, Ill., May 19, 1898. HENRY STROMG.







## Banner of Light.

WESTERN DEPARTMENT:  
CINCINNATI, OHIO.

J. M. FEEBLES, RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. FEEBLES, Cincinnati, Ohio; P. O. Box 1402.

## Religion Natural and Beautiful.

Enjoying religion this morning as usual, I feel to recommend it to those who through education or other influences have mistaken its benign principles for theories, creeds and church-dogmas. Religion is not something to be "got." It is innate in man—a part of his original constitution, and when unfolded in harmony with reason and the soul's divine intuitions, is truly beautiful. It is no more natural for the bud to bloom, or the needle to point northward, than for men to be religious; hence, in all lands and under all skies, where human feet have trodden, you find symbols of men's faith and worship.

Its perversion through ignorance has caused altars to smoke and offerings to bleed. It has led to the grossest superstitions; kindled fires at martyrs' stakes; sharpened the blood-stained instruments of bigotry; fired Crusaders with a blind zeal, resulting in entombing two millions in Europe or beneath Asia's scorching suns, and in the name of Christ, the "Prince of Peace," has deluged the earth in wanton, wicked wars! Religion is not a masked monster, grim and groaning—is not a Sunday sponge to wipe off the effects of six days' sin—is not a tinkered system of theology—is no coup d'état to secure a great prize in the immortal world—is no safeguard against physical calamities in this, nor does it ward off the consequences of mental or moral transgressions.

Young people are exhorted by cowed and cunning priests to "get religion," just as physicians tell individuals to "get vaccine virus," and seriously frightened children and youth press to the "mourner's bench" to "get religion." They seek it upon the same principle that a sordid, selfish man strives to marry a rich wife. He marries her not for what she is, not because he loves her, but to get the forthcoming dowry. The motive is purely selfish. Professed Christians generally heed religious duties and practice set ceremonies, not because they love them, but because *Hell* with "fiery billows" yearns beneath and Paradise invites. A man going a journey takes his baggage, not because he wants it on the route, but because he expects to use it at his place of destination. So men "embrace religion," carrying it as extra luggage all through life, and, wearied with its crosses and creeds, expect to want it just "on the other side of Jordan," to gain admission into the city of God. Thus the popular religion of the age is made a thoroughly selfish matter—a terrible effort to escape *Hell* and secure *Heaven*. Seeing it thus, the sarcastic Shelley wrote:

"Religion! thou auspicious fiend  
Who peoplest earth with demons,  
Hell with monks, and  
Heaven with slaves."

This system of "Evangelical religion," toggled in the dark ages under the shadow of Popery, is a purely policy-religion, full of adaptations and worldly expediences, counting on profits and losses at the judgment-day; and, what is more, it is completely mechanical in its operations, with judgments, *hells* and *devils* for motive powers. Through its substitutions by Christ, through its atonements, pardons, beliefs, baptisms, excludings from heaven such men as Franklin, Adams, Paine, Jefferson, Ethan Allen, Benjamin Rush and Abraham Lincoln, because of non-compliance with the conditions of salvation as prescribed by Evangelical theology, it admits to its walled Paradise thieves from crosses, prayerful hypocrites from aristocratic churches, and murderers from gallows' ends, singing the revival hymn:

We mention the good man Lincoln as among the *endlessly lost*, weighed by the Orthodox standard. Churchmen term "theatres the vestibules of Hell." He was not a "professor of religion"—was not converted—nor "born again"—was not "baptized for the remission of sin"—joined no church; nor did he comply with the "Christian ordinances"; but was instantaneously thrust from a theatre, with all the alleged wicked theatrical surroundings, and his last thoughts theatrical thoughts, into the immortal world, with his destiny fixed for *eternity*; for sectarians quote the convenient Scripture: "As the tree falls so it lies!" While Booth had some ten days to be convicted of sin—to repent—to apply the "precious blood of the atoning lamb"—to make his "peace with God," and consequently joining with his Orthodox brethren in the sentiment of the hymn, went to Paradise singing:

"Jesus died and paid it all—  
All the debt I owe."

The Orthodox plan of salvation through the atonement, always reminds me of "Peter Parley's system of geography made easy!" When will these notions of substitutions and atonements give place to that rational philosophy of sin and punishment, as *cause and effect*, fitting like hook and eye, mortise and tenon? When will men dispense with the idea of the *supernatural* in religion, and the *special* in relation to revelation? When will they come to understand that religion, their religious nature, as *natural*, as much a part of their conscious beings as their intellectual or moral natures? and when will they seek to unfold their higher spiritual powers in harmony with Nature's divine laws; doing right for the love of right; dealing justly for the love of justice; being merciful for the love of it, and blessing others for the love of making them happy?

It was the great Kepler, we think, that said, "The universe is a harmonious whole, the soul of which is God; himself the perfection of harmony, he has impressed upon every soul as his image its own especial harmony. Numbers, figures, the stars, *all Nature*, indeed, harmonize with the beautiful principles of religion." Man's religious nature is imperishable as the soul, and abiding as God. The forms of religion change—pass away. Its present outward expressions may, will perish and fall, as do scaffolding from buildings; but the principle remains, harmonizing with Nature, geology, science, and the progressive tendencies of the age. It is a natural upward *soul-growth*, appealing to the reason, the judgment, the intellect, and especially the affectionate nature, or the affectional and beautiful in humanity. Pulpits, prayers, sermons, sanctuaries, and Sabbaths are no part of religion—highly used they may be aids—may help such as need symbolic helps; but the reality lies deeper—in *infinitely deeper*. The Apostle James gave an excellent practical definition of religion thus: "Pure and undefiled religion is this: to visit the *widows* and *fatherless* in their afflictions, and keep *themselves* unspotted from the world." There is nothing miraculous or supernatural in this. A child can comprehend it, because purely practical. It is *being good and doing good*, dealing more in

deeds than in words, and "aiming to build up the true harmonious man."

From the plane of speculative theology, we may exclaim how wonderful the progress of religious ideas during the last fifty years! Infant damnation is nowhere preached. Total depravity is seldom named. *Hell*, partaking of the improvements of the age, has been modified by the Beecher-branch of theologians into quite comfortable quarters, and rather inviting from the consideration of such associates as Franklin, Jefferson, and Lincoln. And agitations and revolutions must continue; for *spirit* is causation, and *spirit, motion, action* underlie all things. No conservative influences can stem the mighty wheel of Progress, that has swept away old-fashioned plows and keel-boats; old-fashioned spelling-books and hissing pulpits; old-fashioned monarchies, feudal aristocracies and slaveries. (Even the Czar of Russia said, with a single stroke of the pen, to forty millions of serfs, "Be men—be freemen.") The above have all become obsolete, or been remodeled to suit the genius of the times. The Calvinism of our boyhood years is dead, and the children of to-day are merrily dancing on its neglected grave. Methodism, with "book concerns" and publishing houses, feelingly sings:

"Dear Lord, and shall we ever live  
At this poor dying rate?"

Episcopalianism stands up in the green fields of American life, a proud, showy, yet lightning-shattered *steeple*, in whose worm-eaten trunk birds nest, but never hatch. Universalism, professing toleration, yet practicing proscription, mourning over the desolations of its Zion, mows the grass from its church-doors, and begs for "more money." Its leaf is withering. Its "ism," saying, "Thus far and no further," is already crowned with *rust*, and rancid with *rot*.

Spiritualism, at once a religion and a philosophy, based upon demonstrable facts, truths and principles, is old as all Bibles—old as all the historic ages, and conscious of its truth and strength, says, with John Milton, "Though all the winds of doctrine were let loose to play upon the earth, if Truth and Reason be in the field, we do injuriously to mankind her strength." Let Truth and Error grapple. Who ever knew truth put to the worst in a free and open encounter? Did I write Spiritualism is old? It is also young—*young, daring, defiant*, conserving the good of all the olden times, and accepting all rational revelations and inspirations of the present. It is, in fact, the great growing religious idea of Europe and America, and the real *animus* of our best literature. He who fights it, contends against God, angels, spirits, truth, and the highest interests of his own soul. Let us who profess it, "walk worthy of the high vocation whereunto we have been called," so that others may see our "good works," and journey with us toward the heavenly kingdom. Let us abide in the spirit, exercising charity and cultivating our religious natures, so that the spiritual, the scientific, and the truly *devotional* may all beautifully blend in our inmost beings.

"Thus shall our lips and lives express  
The holy teaching we profess;  
Thus shall our words and crimes shine,  
To prove the doctrine all divine."

## On the Hills with Shaffer, the Naturalist.

Away, away, the other day, from the dust and din of city life, we hastened to the hills bordering Cincinnati, in company with Bro. D. H. Shaffer, an enthusiastic naturalist and geologist. Grand in God's old rock-book—a Bible that never required a "revision," a Gospel never bound in calf, nor man-labeled "Holy." The masses, with open eyes, go blindly through the world, kicking aside the stones that reveal their formations the history of countless ages past. This is especially true of citizens in this part of Ohio, whose feet daily press a vast graveyard—immense fossil remains that glowed with life and activity during the Silurian period. Aided by our brother, we secured trilobites, orthis, *leptæna*, *strophomena*, a few imperfect trilobites, and corals without number.

If the "undevout astronomer is mad," so is the undevout geologist, for most wonderful is the order, the harmony and the beauty manifest through God's works in the lower kingdoms of Nature. As the geologist turns over the crumpled leaves and strata, he finds written on every layer, as with an omnipotent pen, that change has followed change, progression succeeded progression, and all as preparatory for the habitation of man.

And why halt here? Does Nature in her efforts cease? does her economy meet with an abrupt reversal when she reaches man, blinding to and bounding all his mighty possibilities by earth? Something cannot become nothing. Man is, therefore he eternally will be. Men live on, as the planets roll along the golden zones of Heaven, because there's no *stopping place* in Nature to bid their motion or conscious life end. Death is but a gentle ripple on the ocean of life—a tremor, a faint perturbation on the spirit's endless track. Jesus called it the "new birth." Spirits consider it the beginning of a more consciously real life. To the angels, save as connected with our discipline and moral growth, it is no more than the beautiful changes of the insect as *larva*, *pupa* and *imago* to the eye of the profoundly scientific. It is simply the terminus of terrestrial possessions, and the helping of us to become more really ourselves than when tabernacled in the flesh, with increased spiritual forces and facilities for advancement. To the churchman this is a shadowy hope coupled with a tremulous faith. To the Spiritualist it is absolute knowledge. Blessed, then, be death, for its winter dissolves into the fresh spring time of budding, blooming immortality.

## Arab Civility.

Lady Duff Gordon, in a letter to her husband, when she was traveling in Egypt, writes, "I asked of Hassan, (father of my donkey driver), if Abd-el-Kader were coming here, as I had heard; he did not know, and asked me if he were not 'Akhu-el-Benat' (a brother of girls)? I prosaically said I did not know if he had sisters. 'The Arabs, oh Lady! call that man a brother of girls,' to whom God has given a clean heart to love all women as his sisters, and strength and courage to fight for their protection." Blessed forever be the holy heart religion of the Mussulman World that all our Christian brothers had "clean hearts to love women as sisters." Such precious love, such divine love, partaking of the Infinite, would be of vast assistance in the uplifting and redemption of our heart-sick Humanity.

## Dickens and Home, the Spiritualist.

When the poet Cowper wrote of the "Natural Brotherhood of Man," and Burdett's "The man's man for a that," they only intimated what Charles Dickens has been portraying in thousands of ways through papers and books during the literary labors of half a century. His works are the poetry of the poor, and form a noble tribute to the deep interest he has in our common humanity. Mr. Dickens has recently been giving public readings in St. James Hall; but a London writer places him, as a reader, far below Mr. Home, the "great American Spiritualist medium." His further says that Dickens has not much social expres-

sion, though he has that nervous sensitiveness which many great actors possess, and which makes Mr. Home, the Spiritualist, so effective as a reader. We hope Mr. Home, whose mediumship is so highly appreciated by the literati and crowned heads of Europe, will not neglect his senses or mediumistic gifts for the stage.

## A "Free-Love" Murder Trial, in a Spiritual Hall.

Walking up Pearl street, in the thriving city of New Albany, Ind., you see "SPIRITUAL HALL," painted in large letters upon a splendid building. Within, Dr. Newland was last week tried and acquitted for the murder of the Rev. Madison Evans. This Evans was a graduate from an Orthodox College, a minister of the Lord Jesus, a Sabbath School teacher; and yet the seducer of Dr. Newland's daughter. Accordingly, his fatal end. Helen is a mother now. Who wonders that multitudes of fathers and mothers are getting suspicious of "revivals," clerical calls and priestly manipulations, under pretence of saving souls? The developments of these Free-Love practices in Churches, are becoming continually more astounding. Oh how they need the baptism of Spiritualism, the inspirations and impressions of ministering spirit guidance, to lead them into paths of purity and holiness. See how the counsel talked during the trial:

When the terrible struggle which has desolated our country broke out, and our children were rushing to the field in defence of the Union, Dr. Newland deemed it his duty to contribute all in his power to maintain the integrity of the nation. He went with our children into the army; to aid them by his science and relieve them by his humanity, when they were sick and wounded. Here he placed his little daughter Helen at school with Evans—entrusting her to him as his friend. It was during his absence that Evans, betraying all the sacred trusts committed to his keeping, seduced the child. He followed her, step by step, pursuing her with wolfish malignity; and when she begs and pleads with him to permit her to reform, he meets her prayers with scoffing and taunts, and threats of exposure—forcing her to the accomplishment of his hellish lusts. See the seducer—the man to whom you have given your sacred friendship—and your most generous consent to the sacredness of that friendship—yes, more—under the more sacred guise of one of God's pure ministers; a Sunday School teacher; the tutor of your children; under these treble sacred characters see him come into your family, select the choicest flower of the flock, and by a course of infamy and persecution unparalleled, blast it forever, and sink all your future hopes into the grave of deepest, darkest gloom.

Will the secular papers copy this, as a voice of warning against the terrible influences of MODERN SECTARIANISM!

## Prayers for Cholera and the Cattle Plague.

When English papers announced that the Rev. Dr. Cullen, Roman Archbishop of Dublin, advised the Papists to bless their fields with prayers, crosses and holy water, to arrest the "cattle plague," American Protestant Christians smiled at the superstition of Catholics. But who may smile now, when in this country Bishop Whitehouse declares "all his dioceses to use the daily form of prayer" that he has written as a prophylactic against the cholera? To the student of Nature, to the enlightened physician who sees in every disease cause and effect, to the logical thinker who observes penalty following violation law everywhere as a natural consequence, putting up prosy prayers to ward off the *cholera*, is the most childish absurdity. In the place of prayers, we recommend buckets of *whitewash*, chloride of lime, abstemious living, and strict temperance, with cleanliness. The filthy and licentious are generally the first swept off—*drunkards* never recover. During the last visitation of cholera in New York, out of two hundred and four cases, only six were temperate people. In Albany, out of five thousand temperate men, only two are known to have been attacked during the last visitation of the cholera.

## Prof. W. B. Powell, M. D.

This noted author and lecturer upon the science of the temperaments with reference to marriage and children, has just passed to the immortal life, from Cincinnati. We called to see him awhile since, finding him from paralysis physically weak, but mentally strong and clear. A more piercing eye never met ours. He was an adept in the natural sciences, gifted in the mental brain-region, and an enthusiastic investigator of the temperaments, as relating to physiology, psychology, marriage, the birth and rearing of children. The truths he has breathed will live forever.

## Judge Carter's Spirit Tete-a-Tete.

We are in receipt of several communications not only taking exceptions and repudiating the style, teachings and positions assumed by the controlling spirit of Bro. Foster, in the article penned from memory by Bro. Carter, and published in the Banner May 19th, but holding us responsible for said positions. This is as ungenerous as unjust. We father our productions only—the spirits must theirs. We distinctly said this in our salutatory.

## J. M. Holland, Medium.

This brother, having excellent mediumistic gifts, will attend circles, heal the sick, and give tests to investigators, in New Albany, Indiana, and vicinity.

## Letter from Fred. L. H. Willis, M. D.

In the Western Department of the BANNER, bearing date May 26th, is an article under the caption "Settle Your Speakers," that contains a paragraph relating to me personally, which is such an utter perversion of facts, and does me such gross injustice, that I cannot pass it by in silence. And as the writer thereof had not the manliness to put his own name to his personalities, I am compelled to solicit space in your columns for a reply.

I care nothing for this controversy that is being carried on with regard to settling speakers. It is a matter of the utmost indifference to me whether Spiritualists engage their speakers for one month or for twelve. I consider it a question that each society or congregation is fully competent to decide for itself, without any meddling interference from outside sources; and I should never have troubled you with a thought, even remotely connected with the subject, had not this nameless correspondent placed me before the world in an utterly false position.

Let me quote his paragraph, that I may offset it with the simple facts of the case:

"F. L. H. Willis, M. D., settled in Coldwater, Mich. He had an inspired mind, full of great thought—wrote out his sermons—the end, dissatisfaction—society in debt—a general break-up, and Spiritualism at a lower ebb than ten years previous."

In the summer of 1855, I visited Coldwater by invitation. Found there a *sanctuary of earnest, liberal souls*, who for a short time had been under the ministrations of Joel Tiffany. I lectured for them one or two Sundays. We were mutually pleased, and they were desirous I should remain

with them for a time. The only obstacle in the way, seemed to be lack of pecuniary means; being so few in number, the burden would of necessity fall heavily upon each.

But the field was an important one! Coldwater was the shrine town of the county, and a centre of wide-spread influence. Old Theology was strongly entrenched there. From the earliest settlements of the town, it had had the whole way; the various sects being faithfully represented. There were noble elements there, however, to construct a liberal society from. My spirit guides saw this, and determined I should remain there.

We made an arrangement by which I was to speak every other Sunday for six months. I commenced my regular labors in October, 1858, with the smallest congregation I had ever spoken to—perhaps twenty or thirty souls.

The opposition from all quarters was intense. An effort was even made to prevent Mrs. Willis from being received in society. Not a clergyman in the town for a long time would recognize me in the street, and all those petty means were employed that our sectarian brethren know so well how to use, to thwart our influence and render our position in the community uncomfortable.

However, I continued my labors every other Sunday for six months, itinerating the alternate Sunday. We held our meetings in a large Hall. Before the winter was over, to the surprise of our sectarian friends, the Hall was filled, and that, too, with the thinking minds of the place.

At the expiration of the six months, it was felt by all to be exceedingly important that our relations should continue, and that we should have meetings every Sunday. Consequently, I was re-engaged for one year.

The Hall we were occupying was a very large one, and ill constructed for speaking—a large and deep rostrum so absorbing the voice, as to render the effort to fill the Hall a severe tax upon weak lungs.

I found at the expiration of the year that I could not continue speaking in that Hall. I told the Society that I should have to leave them, or they must provide another place for meetings.

We had become deeply attached to each other. Warm and noble hearts had drawn closely around us. Our little, despised Society, had grown to be one of the largest and most popular in the place.

Still the entire burden of its support fell upon a few, as is so often the case. Those few, rather than the many, met Mrs. Willis and myself, and with an enthusiasm and a self-sacrifice I can never forget, took upon themselves the burden of building a Chapel before the Society was able to bear it. They became involved in difficulties. I came East and solicited aid for them. I could only raise one hundred and twenty-five dollars.

We struggled along bravely, the ladies working nobly in the cause, and should have weathered all troubles, when the war broke out, absorbed money and interest into other channels, took away some of our prominent men, thus weakening the resources of the Society still further, and they were compelled to give up their permanent speaker, after adopting a cheaper method of conducting the meetings.

Now what was the cause of the Coldwater troubles? Simply and wholly, that through the attachment of the Society for their speaker, and their unwillingness to give him up, they undertook to build when they were not able to, and being still further cramped, peculiarly, by the outbreak of the war, they were compelled to yield to the pressure.

Now, how does your correspondent represent it? Why, that all their troubles arose from having a settled speaker; that the end was dissatisfaction with me, and a general break-up, and Spiritualism at a lower ebb than for ten years previous, all of which points are entirely false.

There was never any dissatisfaction expressed with me or my labors save by a few malcontents, such as are found in every society, who bear none of its pecuniary burdens, make no sacrifices in its behalf, and continually grumble at those who do. There was no break-up, whatever. I believe the meetings were not even suspended, or not for any length of time. And as for Spiritualism being at a lower ebb than for ten years when I left the place, I have only to say that when I went to Coldwater, Spiritualism was neither feared nor respected in the community; it was literally dead, until Joel Tiffany commenced its resurrection. I left it a power in that community that will never cease to be felt there.

You will excuse me far trespassing to such an extent upon your space, but I have sacrificed and suffered too much in behalf of Spiritualism, from the day that Old Harvard sent me forth into the world branded as an impostor, and our defunct friends in the Boston Courier, made me the target of its venom, to come to time to have five of the most satisfactory years of my labor as a lecturer wiped out by a pen-stroke from a nameless newspaper correspondent, even though he be endorsed by the respected editor of your Western Department, who, by the way, was settled at Battle Creek, Mich., at the same time I was in Coldwater; but who, for some reason, was not mentioned in my nameless friend's list of Destroying Angels.

Should this meet the eye of my old parishioners in Coldwater, I do not doubt they will cheerfully endorse it, and they need no assurance from me or above, that wherever we are, our hearts are bound to them by ties that can never be sundered. Our associations through those long years were most sacred and beautiful. We shared with them all the varied experiences of life; rejoiced with them in their joy, wept with them in their sorrow; helped them lay away their beloved dead; guided the feet of their little ones into the sweet fields of spiritual truths; stood with them at the marriage altar, where the beautiful relations of a new life were assumed; and were all the while cheered, and encouraged, and sustained, by the love so freely bestowed upon us, from the oldest to the youngest, from the day we went there till we left.

Your simple justice,  
FRED. L. H. WILLIS, M. D.,  
Boston, May 28, 1866.

## LECTURERS' APPOINTMENTS AND ADDRESSES.

Notwithstanding the fact that in the BANNER, we have published a list of lecturers, we deem it necessary to publish another, for the purpose of giving more complete information to our readers.

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, or of a party known not to be a Spiritualist, we will be so informed, as this column is intended for Lecturers only.)

MISS LIZZIE DORR will lecture in Chelsea during June. She will not make any other engagements to lecture until further notice. Address, Pavilion, 11 Tremont st., Boston.

F. L. H. WILLIS, M. D., will lecture in Worcester during June. Address as above, or care of Rev. Dr. Foster, Boston.

N. FRANK WATTS will speak in Battle Creek, Mich., during June; in Seymour, Conn., during July and August. Applications for week evenings must be made before June 1st, and will be promptly answered. Address as above.

A. T. Foss will speak in Bangor, Me., during June, and will be glad to make further engagements in New England for the summer and fall. Address, Bangor, Me.; or permanent address, Manchester, N. H.

MISS N. J. WILLIS will lecture in Salem, June 1st and 2d; in Worcester, July 1st, 2d and 3d. Address, Boston, Mass.

AUGUSTUS B. SHERRIS will speak in Woodstock, Vt., on the 2nd and 3rd of June, and on the 10th and 11th of July of every month during the coming year.

MISS M. MACDONALD WOOD will speak in Charleston (Washington Hall) during June. Address, 11 Dorsey street, Worcester, Mass.

CHARLES A. HAYDEN will speak in Danversport, Iowa, June 10th and 11th; and August reserved in Providence, R. I., during September; in Cincinnati, O., during October and November; in New York City, during December. He will be in the vicinity of Sunday engagements. Address as above.

WARREN CHASE will lecture in Detroit, Ill., during June. He will also lecture in Troy, N. Y., during June.

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