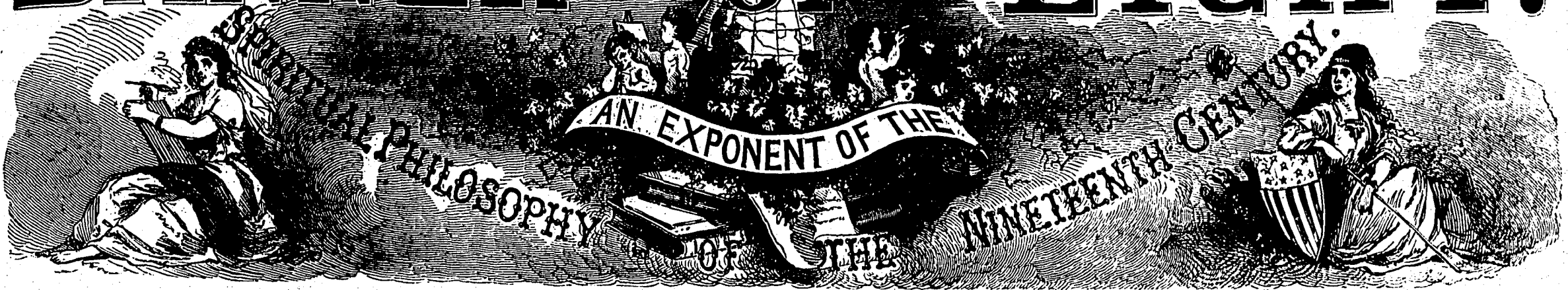


BANNER OF LIGHT.



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NO. 24.

The Lecture Room.

ANSWERS TO TEN QUESTIONS

Propounded from the Audience at Music Hall,
Boston, Mass., through their Committee, on
Sunday Afternoon, Nov. 10th, 1870,
BY MRS. CORA L. V. TAPPAN.

Reported for the Banner of Light.

INVOCATION.

Oh thou Infinite Spirit of Truth, thou Eternal Parent, thou Father and Mother of the souls of men, we are in thy presence—we would speak to thee; our souls go outward and inward to meet thee; we are enfolded and baptized in the light and love of thine Infinite Presence; we are enshrined in its glory; we are possessed of it utterly. It is part of us to know thee; it is within us to feel thee; it is of us to understand thee. We praise thee that the life that is within us leaps up to meet thy light; that the love that is within us responds to thy love; that the truth that is within us can attain grows bright because of thee. All wisdom that we possess is of thee—all knowledge and all law—and these are eternal. Within the habitations of thy universe all these abound. We have a part therein; it is for us, and we are satisfied. Oh thou Eternal Spirit, as we stand in the full height and breadth and depth of the Infinite, and strive to fathom thee and thy word, the inspiration is from within, and we turn from what we seek, and find that it is ourselves. Oh Presence surpassing all presence; oh Light beyond the mightiest of suns and stars; oh Excellence beyond all human comprehension, let us aspire to truth, and that alone; let us seek for knowledge and wisdom and love, to the end that we may find out thee. Let us praise, because of all things that have been, and are, and shall be forever, since in the ages of eternity the law of divinity shall work everywhere, and the cycles of the past prove how divine is the Infinite purpose. We praise thee; the voice of our thanksgiving has many tongues; it speaks in the thought within us; it breathes in every sun and system; it is absorbed in every inspiration—it goes forth in every utterance of the spirit. We would praise thee for all things; for the morning light and evening shade; for the noontide glory, and the solemn majesty of night; for the coming and going of the seasons in obedience to unchanging law; for the winter and summer, tempest and calm; for the earthquake throes and the peaceful ears of the earth. We praise thee for life, and for that other life which is called death, and for all that is embraced between the meaning of these two words; we praise thee for being, for growth; we praise thee for the power that can expand itself and become perfected even like thee. We praise thee for earthly kindred and friends; for all that which points humanity to a common sympathy of purpose. We praise thee for states and churches; for all means by which man rises to truth; for the red battle-field, and the sweet hour of peace; for the thoughts of the soul that on wings of everlasting sweetness rise to thy encircling dome; and for those ties which bind spirits indissolubly together. We praise thee for the prophets of the past, and for the hope of years to come. We would praise thee as the saints and angels praise; as they that have lived in mortal and passed from earth praise thee; as they that have been redeemed, and stand free from earthly stain, praise thee; as the Magdalen that has been forgiven and repentant praise thee. As babes that have known no taint of sin—as souls that are wise and brave and free, the conquerors of error, would we praise. As the soul of thy divinity, speaking out of the fastnesses of eternity praises thee for the wonder of its being, we would praise thee forevermore. Amen.

INTRODUCTORY.

Usually any new science or truth in its elaboration suggests a multiplicity of inquiries that a speaker may not answer in a given discourse under a special heading, and especially is this the case in reference to Spiritualism or spiritual science. All thinking and inquiring minds have certain propositions or queries which they wish answered, and it is for the purpose of giving our views, and perhaps the best views of those who have investigated this subject, that it was suggested at a previous meeting to appoint a committee for the purpose of receiving and selecting questions from the audience. This is the best method of arriving at any truth. A discourse is likely to be too general, and the mind has naturally many inquiries that cannot be followed out. The great men of all ages have ever taught their people in conversations; and it is becoming more common among us that we have conferences where the students of science can elaborate truth, and where inquirers after knowledge can pursue their investigations.

REPORT OF COMMITTEE.

At the conclusion of Mrs. Tappan's introductory, Dr. H. F. Gardner, Chairman of Committee, chosen the previous Sunday afternoon, reported ten questions, which they had selected from those sent to the committee for consideration on the present occasion. These were given to Mr. L. B. Wilson, presiding officer of the meetings, who read them in order, and they were answered as follows:

SOUL AND SPIRIT.

Quest. 1st.—Is there any essential difference between the terms soul and spirit?

Ans.—The words soul and spirit have generally been used synonymously, but in the Bible they are used differently, and with separate meanings; and among metaphysicians and philosophers a line of distinction has been drawn, while to many competent minds soul and spirit are as one. Thus it is customary to refer to soul, spirit or mind, as being that substance which cannot be seen by the physical senses; and it is also customary to declare the soul to be the essence of all things. The soul of things is the impenetrable, the absolute, the unperceivable, and altogether the most subtle

of the agents of being. Spirit is animation or life—that which manifests itself—and we would define it thus: Spirit is that aura or substance, shaped like the human body, which encases the soul; it is the other self, the you and the me—the something which you may not see, but which fills you, and which, when you pass away from your mortal body, is the spirit body, composed of such substance as the material senses cannot perceive, but which the spiritual can. Soul is that which lies innermost—which cannot be seen, heard, nor felt, even with the spiritual senses, but is the real life itself; therefore it is that we conceive it to be indestructible.

In the use of these two terms we are glad to see that theologians are beginning to have a different meaning for the words soul and spirit. The word *logos*, which is referred to in the book of John, means more originally the soul than any other word in the Greek or Hebrew. It is translated, "In the beginning was the word;" but it should have been rendered, "In the beginning was soul, life." But spirit may be denominated as the outward expression of that life in your earthly body.

Now, mind is different from either of these. Mind is neither spirit nor soul, but is the expression of spirit and soul and matter combined. There is no such thing as mind in the absolute; but there is soul, there is spirit. Mind is the effect that certain organs of the brain, nerved by the spirit, produce—giving forth as expression thoughts, great or small, and these are the children of mind, the direct product of soul, spirit and matter.

THE TEMPORAL EVENTS OF LIFE.

2d.—Are the temporal events of life more the result of mundane, or of supermundane influences?

A.—Well, all events seem to be temporal, as far as relates to matter. But your question involves a necessary analysis as to what is meant by mundane and supermundane. If by mundane is meant earth and air and water, and such things as go to make up physical matter, human organisms or causes; or if by supermundane is meant all that of sublime causation that cannot be seen, but only dimly conjectured, we should say that there is no mundane and no supermundane world—there is no line between them. There is no separation of causes into two distinct classes; there is no supermundane, no human cause as a class; all are mundane. If you do not see it, you are blind; that is, you are not yet fitted to perceive it. If you cannot understand a thing, that is no reason that it is supermundane.

If, however, you wish to know whether the events of earthly life are influenced more by earthly or spiritual existences, we can answer; but we wish you to understand clearly our definition of the words mundane and supermundane, for it is an error of mortality—this separation of the laws of Nature into two distinct classes—this dividing line between the natural and the spiritual. Is there any man of science who knows what mundane objects are? Some of them he knows: he knows that light and heat and motion are mundane; but there are things that he does not know of. This is a mystery, but the law is in harmony—there is no supermundane. But this is true—that all temporal events are governed by causes, and that these causes lie in successive chains that extend backward and ramify through all things. They spring up everywhere. The events of human life are shaped by the multiplicity of these causes that existed from the beginning; and when you ask whether we can tell you if your coming here to-day is shaped by you or by your surroundings, or by something outside of yourself, we answer that it is shaped by both; by your birth, your education, the cause and effect that has made up your being, the varied influences of society around you, and that other society that you do not see. In other words, you are a being, an atom, a mote, an individual, seeking to express itself; all these other individuals are fighting you, not because of any animosity, but because they are individuals. You throw out your aura, and are receptive to their impressions, but you still keep your individual being amid the great torrent around you.

No supermundane influences have an existence, but what you call so do exist; and spiritual forces have as much more power than those named material as one is greater than the other. The influence that others have upon you is extended in this direction; that of those whose bodies are laid aside is enhanced by added power when the spirit is free from clay. Every human being is in a world of causes, each cause equal to itself; and it is governed by these accumulated forms, keeping, all the time, the fact of the individual being that exists. We answer: You are controlled as much by spiritual forces as by material; and more, in proportion as spiritual forces are greater in power than those of materiality.

PROPHECY.

3d.—Has the spirit a power of prevision different in principle from the intelligence which enables us to foresee coming events from the observation of their causes?

A.—This means what is commonly called the gift of prophecy. Here, again, is the distinction—"has the spirit?" You are spirits. There are two methods of judging the future: one by possessing a predicate, and reasoning from that. The German metaphysicians insist that there is no knowledge *a priori*, but it is all *a posteriori*, or that we must have a predicate from which to work. Now, reason and logic must have a predicate which is equivalent to the thing to be determined, and out of it can be decided with mathematical precision the result. But science has never been beyond the stars of the astronomer; no class of scientists through reason can decide the course of human events. All classes in general can determine that where there is tyranny, war must follow; where there is scanty reward for toil, there must be suffering; but who is there

that can calculate to a certainty what the moral system of the next generation will be?

Prophecy is a natural gift. It belongs as much to the spirit as the faculty of memory, and is even more absolute. It is one of those faculties which, if cultivated, would be just as remarkable and natural as the wonderful memory some persons possess. Prophecy is, if you please, the reasoning of the spirit, but it is not subject to the operations of the cumbrous machinery of the physical brain. Woman is said to be more intuitive than man. She says to her husband, "I would not trust that man," or, "I would not engage in that enterprise," and when questioned for a reason, replies, "I do not know—I can't tell; but I would not do it." Grandmothers, you know, are famous for their prophecies, without being able to account for their origin. Man is accustomed to deal with objective matters—in pounds of material, in articles, in shillings, in the customary routine of trade, and therefore must in a greater degree arrive at conclusions through the slower process of reasoning. People have not yet discovered that mysterious law by which genius mounts at a bound to the heights where, ages after, the tolling footsteps of general humanity must climb! This is it: to the spirit, there is no time, no space; to absolute soul, there is no reckoning of events by the operations and revolutions of this tardy planet. The spirit does not have the opposition of matter to overcome. On this side the world, it is day—on the other, night. If you were in spirit, you could go there instantly, because the friction of matter would not restrain you. This is prophecy. Do you not see that it requires time now to tell what tomorrow will bring? But if, in thought, you are already in to-morrow, it is here, and you can tell. Hence, the gift of prophecy is a natural, and not a supernatural one. It seems unnatural now, because of the cumbersome processes of the human brain; but the time will come when you will be able to give as full demonstration of the moral and spiritual sciences as you now can of the physical.

Paul said, entertain all spiritual things, but of all things desire the gift of prophecy. Why? Because it is the determiner of events. At present, you have to calculate events; and if you know anything beforehand, it is because of the result of existing causes—such as that the sun will shine when there is no cloud in the sky. But behind the veil man's spirit possesses the power of foreknowledge. It only remains for your schools to bring it out as the memory is cultivated. See how the schoolboy's mind is taxed with columns of arbitrary and unmeaning words, that his retentive powers may be brought out. See how memory, in every phase of human learning, is cultivated, being made to transcend all other branches of knowledge or science. Make this other faculty of intuition as much the subject of culture, and you would have a world of prophets. In such case, you would not be obliged to remember, for you would know a great deal more in advance than you now obtain by labored study. That is the meaning of prophecy.

NO INTERVAL OF UNCONSCIOUSNESS AFTER DEATH.

4th.—Is there an interval at or after death, when the soul, or spirit, may be unconscious?

A.—The soul is never unconscious; if it were, it would never be conscious. If it were possible that an interval of a thousandth part of a second should intervene when the soul would be unconscious, annihilation would be the result. That which is, cannot cease to be. There is, however, a suspension of apparent action, which is sometimes—because uncomprehended by spirits not skilled in spiritual ethics—considered unconsciousness. During the interval of the translation of the spiritual body from the physical, at death, this may appear, but through all the process the soul retains its faculties, its powers and its existence. But it is not ready at once to possess itself of its new garments; is unconscious of these; is perhaps unconscious that any change has taken place. It often occurs that spirits remaining for many years in the spirit-world think themselves on the contrary to be still dwellers in the mortal. They walk about, it is true, without being seen by mortals, but are so filled with the earthly ideas that they cannot comprehend that they are not denizens of the world of men.

The condition that is called sleep, and which more perfectly expresses the condition of death for the body, is a sort of suspension of the usual physical forces, that the spiritual forces may be brought out more readily. There is no universal or general law on this subject; according to condition, cultivation, and growth of the spiritual faculties it exists; and the soul whose physical organs on earth did not have spiritual culture will exist in a half dreamy, semi-conscious state as far as its outward spiritual life is concerned—but the soul will be active. This condition is often known by the record of your senses. You say, "I have slept soundly, without a dream." You could not know that if the soul were not always conscious; and when you awaken from slumber you sometimes have the memory of something that you have experienced or seen, and you say: "Was that music, or a picture, or a beautiful landscape?" You have a vague remembrance of an active life into which you have been placed, but the drowsy god will not let it return to you. The active life of the soul was being lived, while the physical body was gaining strength. And this is the absolute existence of the soul. All intermediate states are dreams.

NUTRITION AND GROWTH IN SPIRIT-LIFE.

5th.—In the life following the separation of the spirit from the earthly body, what are the laws of nutrition and growth?

A.—This gives us something to say, really. Do they eat? do they drink? do they sleep in the spirit-world? What do they wear? Is it an objective world? These are the questions that rise upon the lips of every inquirer. "And the testi-

mony," says one, "is so varied and conflicting! Why is it that spirits cannot agree upon such an important question as to whether they have dogs and horses and birds in the spirit-life? Surely, why do not they agree?"

This is the sum and substance: every spirit tells its own experience when it returns; and every one tells you truly. There are spiritual substances as various as the material. Now of all the substances that go to make up your bodies, how many of you can tell half-a-dozen by name? And yet they make up the nutrition of your system. How much of your nutrition do you get from your food and drink? About one-third—the rest you obtain from the air. How do you draw it from the air? Through the pores of the skin and respiration—you absorb it unconsciously. Now spiritual substances are just as real to the spiritual body as the atmosphere is to the physical body. If you are in a room that is filled with carbonic acid gas, and crowded with people who at every breath are exhaling this poison, you do not perhaps become aware of it till some one faints; when you are out in the air you breathe it freely, but do not know it.

Now, spiritual objects are composed of substances as tangible as those of this world are to you; and the spiritual body obtains its nutrition from sources that correspond to those of your physical nutrition. It is not necessary to suppose that spirits bake and brew, but there are substances that replenish the spiritual system, just as there are those that temporarily fortify against decay the earthly; and there are, no doubt, spiritual epicures that gather around the festive tables of earth and partake of the aroma of the viands, and just as truly obtain satisfaction for their spiritual palates as you do for your physical.

But does the spirit who has been cultivated obtain replenishment from the substance of which thought is made? Yes; their spiritual bodies are kept alive by these inward forces. It is the same as in your world; one man is kept alive with crackers and water, another thinks he cannot live without a dozen courses. These men, living in America, might cross the ocean to Europe, and while there might be asked: "Do you fare sumptuously in America?" and the epicure would respond: "Yes, we have a dozen courses for dinner;" and the other might say: "Yes, we have crackers and water; these satisfy us." How could such statements be reconciled? Why do not they agree? They both, as regards the individual uttering them, are stating the truth. So with the testimony of returning spirits—each gives his own experience.

And about the dogs: they who on earth loved these animals, will have a place where they may have their dogs, as of old. There are those who might come to Boston a dozen times, and if the quadruped did not come in their way they would not see a single dog during their visit, their minds not being directed in that channel; but they who in life enjoyed the companionship of these canine friends—as the sportsman—return with stories of their presence the same as on earth. He who is on the same plane as on earth may tell of the horses that bear him about, but the soul that requires no such means of locomotion would think it troublesome to take a horse just for the sake of having one there. Therefore, the one requiring the horse finds him in the air that surrounds the earth; the one who does not, rides upon the wings of his own science, philosophy, or whatever form of thought or knowledge may occupy him.

TRANSMIGRATION.

6th.—Is the doctrine of transmigration true, or have any of our individual spirits inhabited any other body than the present one?

A.—The subject presented in this question would involve too much elaboration for a simple answer at the present time; nevertheless, we will state a few propositions and our deductions, and leave you to elaborate them for yourselves. Transmigration, as the ancients used the term, cannot be true; that is, that the souls of men once inhabited dogs and various other animals, and may inhabit them again. Still, there is a truth underlying this; the soul that is in Nature is constantly changing to earth, and trees, and beasts, and men—therein is the soul of Nature. This individual being, which constitutes the you and the me, if it has a definite beginning must have a definite ending. There is no evading the conclusion that that which has a beginning must close; and we cannot escape the argument of the materialist, that if this body is the first of the individualized human spirit, then this body must also be its closing. We have no right to assume a proposition like the one we would be assuming if we were to state that man begins here and lives forever. What evidence is there of an eternal existence that has a commencement?

Our proposition is this: Soul is eternal—its past, as its future, follows with certainty the train of reason. It is possible to unlock the doors to both these truths. It is not necessary for us to answer: "What have I been?" to the question that may be asked. We may take the same key with which the gate of the future is bound, and we will be able to unlock the past. The world is in the twilight of its spiritual being, but rest assured that no thought of this individual me should mar the absolute conclusion to which you shall come. Follow science—the laws of the soul—they lead you as inevitably to the past as to the future eternally. When, as it is written, Jesus said: "Before Abraham was, I am"—it was a true statement, if not a grammatical one; because, if the soul is a unit, and is the you and me of to-day, then in the past it has been, and in the future it will be so.

"But," some one asks, "why cannot I remember this past?" That is no answer; there are many events that have taken place in your life that you cannot bring back. You can as well tell what you have been, as what you will be. Cultivate reminiscence and prophecy. Both these fac-

ulties are dormant; you have only as yet developed the material qualities.

SPIRIT MEMORY WITH REFERENCE TO PREVIOUS MANIFESTATIONS.

7th.—When Jane communicates to me through one medium, why do not she apparently know it when she communicates through some other medium?

A.—This is a query that hinges on the subject upon which we have been treating. Here is a spirit, having no material organism of its own, but compelled to work upon that of another in mortal form. The only question with this disembodied intelligence is, how to get to you—how to communicate with its friends. If it can impress the name upon the mind of the medium, that is so much gained. Everything thus given requires a special action of the spiritual influences, as the engine requires one motion of the wheel to move it forward, and another to cause it to recede, or go backward. You ask the engineer on a locomotive going forward to turn back, and he replies, "I can't do it without reversing the engine." So when the spirit with difficulty acts on the organism of a stranger it is for a purpose, and it seeks to propel forward to that object, and you ask it immediately to give a reverse action to the medium-machinery, and exert the faculty of memory, by demanding, categorically, "Where did you communicate with me last?" The spirit must then endeavor to reverse the action, and his or her success will depend almost entirely upon the condition of the medium. It requires one form of power to remember, another to speak; and these powers must be exercised—it must be considered—with a machine which has a will of its own. Spirits are not only required to control the medium, but to remember the other forms of individuality through whom they have manifested. The memory of a previous communication cannot always be impressed upon the medium who is the avenue of present converse between the two worlds. We wonder that so many communications are correct.

SPIRIT DISCONNECTED WITH THE BODY.

8th.—Is there such a thing as an eternal, thinking, acting spirit, disconnected with a material structure?

A.—This is going back! The drift of all that we have said is to the end that there is. The evidences of it are very numerous, and require longer elaboration than we can give now. We say there is: first, because there is a thinking, acting intelligence contained within the human body; and second, because when the body dies, the thinking, acting intelligence departs, and there is within that body no mind, no life. The thinking, acting intelligence must be somewhere out of that body when it is not in it. A thinking, absolute intelligence like that which inhabits these bodies to-day is evidence of its own existence. When the body dies—when you do not see the manifestation of the intelligence in the body—where is it? It is outside the body; you may call it dissolved into thin air—which is the dream of the materialist—but you do not destroy it by so doing—it is somewhere; you may grind an atom into dust, or turn it into a component part of the glory of the sunset clouds, but it still lives. Even so you have not destroyed that thought—the intelligence is somewhere, and you cannot put it out of existence. Not being in the body—which is evident, because the body cannot move and live—then it is out of the body, and it is your assumption that claims that it has floated away into the atmosphere; it is our statement that it retains its conscious individuality.

The statements and testimony of the prophets and inspired writers of all ages, and of those not called inspired, as Plato, Socrates and others; the testimony of those who in the past have seen the spirits and angels; the testimony of thousands of living witnesses who have seen, conversed with and recognized those who have gone before—furnish conclusive evidence of the continued existence of intelligence disembodied from the material form. But chiefest of all, as was said by an almost inspired speaker, "The evidence of immortality comes not from without, but from within, and every human being possesses it." What there is of his own existence to-day that is conscious, gives proof of his immortality.

SPIRIT IDENTITY.

9th.—What are the evidences of a man's identity after his soul leaves his body?

A.—The question is so nearly alike with the preceding one, that it does not require a distinctive answer.

DUALISM.

10th.—It is an axiom of science that forces exert themselves in the line of the least resistance. Now, a new explosive substance, "dualin," when placed unconfined on the surface of the hardest rock, shatters the rock to fragments, instead of expending its force on the air, which is apparently the line of least resistance. Gunpowder and other explosives, under same conditions, expend their force on the air. Can you explain this anomaly in science?

A.—Certainly; because it is not an anomaly. Whenever science discovers a law in one direction, it makes that law universal, and says there shall be no law in another direction. For instance, the law of gravitation is said to be universal, and you well know it is not so. One is just as possible as the other, as to whether objects tend upward or downward. All substances as they congeal become smaller and heavier—water becomes larger and lighter. Take it for granted that when science lays down a law it is one-half, and that there is another half somewhere not yet discovered. This new substance is one that the atmosphere quells. Gunpowder will not explode in water, and some of the component parts of dualin are affected by the atmosphere, just as the water affects the first destructive agent. This new substance finds less opposition in the rocks than in the atmosphere, and therefore acts in that direction—"the line of the least resistance." That is the other side of the

THE PHYSICIAN'S DUTY.

BY REBECCA J. MASON.

"PHYSICAL MANIFESTATIONS."

"DISCREPANCIES IN THE BIBLE.

Washington, D. C., Jan. 28th, 1871.

Banner Correspondence.

[illegible]

Vermont.
RANDOLPH.—J. E. Tenney writes thus: I am not di-
 ly a subscriber to the *Banner of Light*, but am a con-
 reader, and noticing some things therein that do not ex-
 meet my views, I make bold to trespass upon your time
 and space. What I refer to is the seeming split-

usual preliminaries and in conference. The Secretaries, being present, Dr. E. B. Holden was chosen Secretary.

Ed. In the afternoon, after an hour spent in conference, J. B. Dutton, of Vineland, N. J., took the platform, and exhibited to the audience two spirit pictures drawn by A.

A certain Methodist divine, of Middlebury, (should divine Methodist?) actuated no doubt by a *Christian* of love, preached a sermon against Spiritualism the Saturday evening before the Convention in which he admitted

BANNER OF LIGHT

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J. BURNH, 15 Southampton Row, Bloomsbury Square, London, W. C., London, Eng.

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Warren Chase, Corresponding Editor.

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AN ECHO OF PUBLIC OPINION.

Notes and notices reach us constantly, bearing testimony from many echoes of the Spiritual Philosophy in the pulpit, which the preachers evidently get from public sentiment, and by which they are feeling the pulse of the people. Spiritualism is diffuse and indistinct, and there is fast more of it among the people than our best informed writers are aware of. It has, no doubt, done more to infuse itself into the churches and into society generally, than it would have done in the same time if it had been thoroughly organized and stood out with a bold front and powerful organic action in opposition to all the churches. It has been, and is, more like the hidden heaven that is sure to leave the whole lump. Had it been buried, like Greek fire, into the sectarian camps, with its power to dissolve all creeds, it would have aroused more sympathy for the old institutions and called out more to defend them for the real or imaginary good they have done, when there was nothing better to do it with. The pulpit is, on many questions, little else than an echo of public opinion, as it was in the north and south of this country, on both sides of the slavery question, before the war, and is on one side now, and as it was and is on the temperance question and the right of woman to suffrage. If we wish to know which way the popular wind blows, we need only listen to or read the sermons of the most popular preachers, and we get it, for the localities of each our preachers serve well as barometers and thermometers for measuring the height and depth of public opinion, and by them we are sure Spiritualism is rising and slowly becoming more and more popular. Its wild oats are nearly all sown, and, as the curiosity-seekers and fortune-hunters retire, and the intellectual class represent the rational side of the subject, it is sure to grow into importance still more rapidly and be more and more echoed and re-echoed from the pulpit, till some of the preachers and many hearers will assert that they always believed it, and that it always was a part of their religious belief.

The next great question will be whether the churches will be able to take in Spiritualism, and still retain their organic existence, and, by changing their creeds, still hold their positions and influence among the people. We contend they cannot, but that they will be compelled by it to take the free religious ground and leave all the old shells of creeds behind, but we have no doubt of the attempt of the Catholic church, and some others, to swallow the whole subject and still escape disorganization. They can as easily change their creeds on this as they did on astronomy, after failing to stop the discoveries commenced by Galileo. The bulls of the Pope are not infallible, if he is, and, indeed, it is now doubtful if any part of him above the sacred toes is infallible.

Spiritualism might long ago have found a home and protection in the Catholic Church, if it would have submitted to authority and conformed to the discipline of that church as a few of the believers did. T. L. Nichols and Mary G. Nichols went into that church some years ago, as they asserted, by direction of the spirit St. Xavier, and no doubt the spirit would have advised others, also, if they would have listened to and obeyed him.

We were started in the above thoughts by the remark of a lady just returned from her church, who made the remark that her minister must be almost a Spiritualist, for he said he could not tell how near to the spirits of our dear, deceased friends might be. He might have added, they are coming nearer to the church every week, and will soon talk to it. There certainly is large sympathy in the spirit-world for the members of the churches, for they no doubt are aware of the honesty and ignorance of the masses of worshippers who have been duped into the superstitions of the ancient mythology.

THE HOLY LAND.

We were deeply interested, a few evenings since, in a narrative lecture by the Hon. Mr. Partridge, of St. Louis, describing his visit to the holy sepulchre and other holy spots in the New Testament history. Mr. Partridge is brother of Charles Partridge, of New York, and, like him, wealthy, but retired from business, but still active in spreading the Christian religion. He is a candid, honest believer, and on all other subjects an intelligent man of good judgment; but on religion he still clings to the Puritanic teachings of his childhood as he received them in New England. And in the above lecture, given mostly to Sunday school children, who could not know the slender thread of truth on which his marvels hung, he related, with apparent sincerity, that he was on the very roof in Joppa where St. Peter saw the sheet let down with all manner of foot-foots, beasts when he heard the voice command him to slay and eat, etc., and that he drank from the same well where Paul drank; that he saw in Rome the three boards of which the manger was made in which Jesus was born. He evidently did not know there were no boards used for mangers for animals in that country for hundreds of years after the occurrence. He says he saw the spots where the three crosses stood in the rock, and the very spot where Jesus was born; the one where he was buried, and the very stone that was rolled away by the angels to let him out of the tomb. He also saw the spot where Abraham lay his son when he was about to slay him for a sacrifice, and where the Jordan was parted for the Jews to pass, and where Elijah went up and dropped his mantle on Elisha; but he did not see the team that came after him, nor any of the old celestial chariots and horses. To us it would have been extremely amusing, had we not seen that those honest and ignorant children were swallowing these old Catholic fables as veritable truths, and that he was impressing them by his honesty on their receptive minds. He should know, if he does not, that the monks have fitted up all these places, and given them all the sacredness and notoriety they possess, and mainly for mercenary purposes. They are an immense source of revenue, but are no more likely to be the spots they represent than are the specific days we keep to be the same in the year as those on which certain events occurred that were not consecrated for hundreds of years after they occurred. He also found the grave (as he thinks) where the hundreds of little boys were buried who were put to death by order of the Roman governor of that province, to secure the death of Jesus. Every person at all conversant with the reliable history of that time and country is well aware that no such event could have occurred, and no motive could have existed, as stated, to prompt it; for Rome surely could not have feared that peasant child, nor could a temporary governor of the province have been jealous of him

as a rival. It is strange how men otherwise intelligent can be so easily duped by the old monks and leaders of the Roman Catholic church, who have had this matter in their control so long that many of them believe it true.

This was not all of Mr. P.'s lecture. Much of it was highly interesting and instructive, especially his description of the people, their habits, customs—houses and stables all built together, and containing but one room for both man and beast; the orange groves around Joppa, and rocky wilderness of Judea, without a tree or shrub on it, made up of rock only. It would not be called a wilderness by us, but he says it is the one referred to in the Bible. The roads, according to his account, are about as much like ours as the wilderness is without a tree. We have no curiosity to see that Holy Country.

ST. LOUIS RELIGION.

St. Louis is decidedly a Catholic city. Everything leans toward the Catholic Church. The Protestant pulpit makes its most graceful bow to its Catholic neighbor, and puts crosses out conspicuously even on Catholic edifices, not because they believe that one of the gods was crucified, but out of respect to those that do. The press keeps its blind side toward Catholic evils, and smiles gracefully as it praises the charities it so generously bestows from the contributions of the people, which are freely contributed for the disposal through the discipline of that church, and which really are great blessings to many who would suffer without them. Politicians must yield all this church asks, or never be elected to any office. The rostrum orator must be careful not to offend the Catholics if he or she expects another audience; the Methodists or any other sect may be ridiculed, but not the Catholics with safety. The Spiritualists even have to be careful here, and commend the actions of Catholics in efforts to restrain Protestantism, and thus use one error to check another; and the infidels are quite mild here on Catholic churches, and thank them for voting the Bible out of the schools, and beating the Orthodox in discussions, but they hope they will both be like the Kilkeny cats when the fight is ended.

It has often been said that there was a very large number of Spiritualists in St. Louis, and perhaps, comparatively, this is true. There may be more than of any Protestant sect if a liberal count be made, and not on too strict a construction of the term, but the fact is, a few generous, noble-hearted and earnest men and women have heretofore kept Spiritualism up here, and held it before the people at large pecuniary cost for halls and lectures, while the large audiences, freely invited, met only to ridicule and scorn the subject as soon as out, and neither paid, nor were they benefited; at least, no evidence could be found of it, and after keeping up these lectures for several years these persons retired, satisfied that they were not spending their money to good advantage. The last organized effort died insolvent; and when we found there would be no effort made for the present winter we started single-handed on a new plan, and hired a cheap but neat and well-seated, carpeted, lighted and warmed hall, and paying the rent in advance, invited all to aid us who were able and willing, and all to come to the free meetings that felt an interest in the philosophy of life and death and life beyond. We have kept these up three months, and secured the hall for three more, and although notable to hire other speakers, they are already a success, so far as doing good is concerned.

OUT AMONG THE TREES.

We have just returned from a fresh trip to the fruit hills of Illinois, and gladly report that the fruit buds in that region are not yet killed; and as we consider the winter broken, we pronounce them safe till the late spring frosts and freezes, which endanger them for a few days. After they pass that—if they do—then comes the battle with insects, and the skillful farmer stands about an even chance with them for the crop. Those who have not lived in a fruit country have not a very correct idea of the dependence and anxiety placed on a fruit crop, and the grief at its loss.

MRS. LUCIA H. COWLES.

We see and hear of the success of this sister as a lecturer in Ohio, and learn with satisfaction that her three months' engagement at Norwalk, Ohio, has been eminently successful. She is engaged at Ravenna for a part of March, and we feel confident that our liberal and spiritual friends will keep this able worker engaged, and see that she is well paid, and we are sure she will do good wherever she lectures.

Current Events in Europe.

The armistice, which has hushed the sounds of war save in the eastern departments of France and Prussia, is reported as about to be extended to Feb. 25th, in order to allow more time for the organization of the National Assembly. On February 13th, about three hundred of the deputies attended a preparatory sitting at Bordeaux. The session was formally opened and secretaries were appointed. The rules and other internal arrangements of the Chamber of 1849 were adopted. The President read a letter from Garibaldi, in which the general declines a seat in the assembly offered him by several departments. Favre, for himself and in the name of his colleagues at Bordeaux and Paris, resigned the powers conferred in them as the government of national defence. He stated that the ministers would remain in office to maintain order until the construction of the new government.

Owing to the decisive action on the part of the Paris branch of the Committee of National Defence, the political qualifications of Gambetta's proclamation were removed, previous to the election. The Emperor Napoleon issued a proclamation from Wilhelmshafen, Feb. 8th, to the electors of France, in which he claimed that all acts of the National Defence Committee were illegitimate and that the people who had sanctioned his should declare in favor of some other form of government. The new Assembly is said to be composed of a very strong conservative element, much to the astonishment of the radical republicans.

The delivery of cannon and small arms of the army of Paris to the Germans was begun on the 7th. It is said that 41 men, 10 women and 20 children were killed, and 107 men, women and 20 children wounded by the bombardment of the city. When the armistice came, the deaths from sickness averaged 600 daily. The last sortie cost the French 900 men.

The details of the proposed entry of the Emperor into Paris have been completed, and it will take place with due ceremony on Sunday next, Feb. 12th. Dispatches from Bordeaux, Feb. 9th, state that General Faidherbe, acting under authority of the national government of defence, has issued a military order abolishing the army of the north. The proclamation also includes all corps of franc-tireurs who were at any time engaged in active service during the present war.

Beloit still holds out for France. Scarcely where the porcelain is made, has suffered badly from the war. About 1200 inhabitants out of 6700 still cling to their homes, in spite of their exposure to shells, of which 250 had fallen in the place within a month. At recent dates, upwards of 1100 persons, out of the total 1200 who remain, were entirely destitute of means, and dependent for everything on the marie, which supplies soup, bread and horse-flesh.

A Card.

DEAR BANNER—Yesterday I received from L. B. Wilson, of the Banner of Light, a letter containing five dollars from Robert B. Wilson, of the Banner of Light, to be used in my suffering condition. Such generous kindness from gentlemen who to me personally are strangers merits and receives my warmest thanks. Friends in need are friends indeed. Yours truly, J. B. Wilson.

Jan. 21st, Wm., Feb. 1, 1871.

A sharp young woman says there is nothing more touching in this life than to see a poor but virtuous young man struggling with a weak moustache.

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

Verily, we are living in degenerate times. When Christian ministers conform to their creed, and preach distinguished souls into hell, on the one hand, and refuse to allow the dead body of a member of a profession, sneered at by priests, and the name into the "house of God," on the other, they are subjected to the contempt, not only of the world's people, but also of a large proportion of the Christian fraternity.

We have a word in favor of the Fultons and Sabines. These men have been consistent! They have preached their creed, and pursued a course of sinners in exact harmony with their theology. And yet, so-called Christians affect abhorrence over it!

The quickest way to kill Orthodoxy is preaching it in full. Yes, preach hell, gentlemen of the pulpit. Preach it in the old-fashioned style. Tell us about the horrors of the other world. Present the idea as follows:

"When the damned have drunk down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ear with hideous yellings and outcries of the damned in flames, the nose with the smell of brimstone, the tongue, the hand, the foot, and every part, shall fry in flames."

There! that is unflinching Orthodoxy. If Orthodoxy be true, if Jesus Christ came into the world to save sinners from wrath to come, we need such preaching.

Gentlemen of the Christian pulpit, you profess to believe that humanity is in sin, that punishment eternal awaits the multitude, unless Jesus Christ is confessed as the "Lord and Master." Now, then, preach the theory, preach it enthusiastically, stand by the conclusions legitimately drawn from your premises. Don't waste a moment on light sermons about common goodness and philanthropy. Give us the story of "Salvation" all the time; it is your duty. Add when you have told about the horrors of hell, in prose, when you have nearly exhausted your vocabulary in marshalling words into sentences to convey to sinners the sufferings of those who reject the Christian theory; when you have done all this, why, don't stop; no, no, grow poetical on the subject, let your imagination go out; think of the Judgment Day, and give us something like the following, beautiful in style and rhythm, as well as sentiment:

Bent on the compass of sin from his throne,

In vision of eternal wrath, and spoke

His tones which more than thousand thunders shook

The crumbling citadel of every heart—

"Depart from Me, ye cursed, into fire."

For the devil and his hosts prepared,

Fire everlasting, fire unquenchable;

Myself have said it: let it be: Amen."

In the abyss of everlasting fire

Of solid crystal, where the damned stood,

Opened his mouth, immeasurable leagues;

And with a cry whose piercing echoes yet

Beard from Me, ye cursed, into fire."

For the devil and his hosts prepared,

Fire everlasting, fire unquenchable;

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In company with Bro. Barrett. We both lectured—each having an evening. Many came out to hear. They came through the mud, and the nights were so dark and dismal! The meetings were in a neat little schoolhouse; the children sang sweetly; the schoolmaster, an intelligent young man, was present; so were the business men of the village, and the large-souled farmers and their families, from the country round about. What pleasant meetings we had there! We left several copies of the Banner of Light, as missionaries to investigators. There are several earnest Spiritualists in this vicinity. The Banner of Light cheers their hearts. Strong in the right, with an abiding faith in the love of God's ministering angels, our friends are moving on in the way of spiritual life and light.

The Hollister family are doing the work of the Spirit among the people. We cherish most pleasant memories of the East Delavan meetings, and the acquaintances there formed. When the southern breeze wafts the name of East Delavan will have regular preaching at a stated week evening, every month.

HARVARD, ILL.

Friday, Jan. 13, we lectured in this place. Harvard is a pleasant town of some fifteen thousand inhabitants, and it is growing steadily. Alonzo McLaughlin, of the Independent, is a genial gentleman. He lives in the nineteenth century, and in the year 1871, too. The Independent has a large circulation, and really controls the public mind to a considerable extent in politics through this region. Judge Ayers keeps a good hotel near the railway station. This gentleman owes a fine hall, in which we spoke.

Now, it so happened that in the notice of our meeting, published in the Independent, the word "Spiritualism" was not mentioned; consequently, many church members ventured out. We had a pleasant meeting. There was some fluttering among the Christians present, but they remained and heard us through.

We have a growing love for the spiritual ministry. Everywhere we find the people anxious for the glad gospel of a demonstrated immortality and spiritual freedom.

Harvard will be visited regularly in due time. There are many free-thinkers in the place, and they will gladly cooperate with the Spiritualists.

To the energy of Mrs. Phoebe A. Smith, are the friends indebted for the meeting at Harvard. The ladies engaged to do the hall and paid for it, and donated a respectable quantity of "scrip" to the preacher. Sister Smith is worth about two dozen such sleep, indifferent Spiritualists as we sometimes meet in our travels. Why, it would take a small-sized earthquake to arouse some of them. Yes, give the women a chance! Harvard, then, is all right.

CALEDONIA, ILL.

We had an appointment for this place Saturday and Sunday, Jan. 14 and 15. A regular New England snow storm coming on, the friends were prevented from attending. We did hold one session in the school-house, Sunday. Our audience consisted of seven men and two boys. But, even in that small audience, an incident transpired that startled us. It was unlike any we ever heard of before in an audience sitting under spiritualistic teachings.

One of those seven men actually went to sleep under our preaching. Some may think that we had better keep still about it. Some may insinuate that we were duller than usual, and that the man could not keep awake. No matter, we must speak; everybody has to do. But then, we were brilliant and sparkling and original enough to authorize one of the remaining six auditors—who were all awake—to take one of our crutches and stir up Mr. — and spoil his nap. Mr. — came to himself just as we were talking about "being quiet and still with the times." We afterwards ascertained that Mr. — was a Christian; also, that he took his nap regularly when he went to church. Now, Mr. — is sensible to go to sleep under Orthodox teaching. We regret, however, that the habit is so strong on him that sleep will master him when in a Spiritualist meeting.

We gave advice that we shall not allow any sleeping in our meetings. So long as we first holds good, and so long as our crutches are in voice condition, we shall use both, separately and jointly, to enforce wakefulness on the part of the audience. We know that none but Christians, who have contracted bad habits by attending farces, will cause us to cease giving attention to the graces of eloquence, and go into manual labor in order to secure this result.

Grandpa Wellington entertained us at Caledonia most hospitably. Bro. Charles Wyman, interested in all that pertains to Spiritualism, was present. He is a regular lecturer, and was in the Southern Wisconsin circuit, where speakers will talk at stated periods. This town is near the Wisconsin line.

CLINTON JUNCTION, WIS.

Jan. 17th we intended to speak in this thriving place. Owing to the severe storm, we were unable to reach the town in time to lecture. Bro. Holmes Hammond, Treasurer of the State Association, resides here. The postmaster is a Spiritualist. Bro. H. and his lady have read the Banner many years to their home. Clinton Junction must wheel into line in the work of order, method, religion and a cultivated spirituality in Spiritualism all through Wisconsin.

We intended to visit the following places in Wisconsin:

EAST TROY.

Eagle, Genesee and Springfield, but the snowstorm prevented. We were "snowed in" at Elkton, on our way to the last-named place. Jan. 22d we spoke in

DARIEN, WIS.

Many thought that, at the time of the convention held in this place, a report of which we gave in our last communication, too much radicalism had been indulged in. Many feared that some had been "driven away" in consequence of the bold statements made by our apostles. But no, it was not so. Although Sunday, the 22d, was stormy, yet the new hall was crowded morning and evening. Darien is redempted; it is full of glory. There is great interest in Spiritualism there. Mediums are being developed among investigators, and that is one of the many beauties of Spiritualism. It is not all pulpit talk about spirits returning. No; we have manifestations to corroborate the affirmations of our speakers—manifestations, so right among scientists, and honor to the men and women who bow to facts, facts, FACTS.

Darien has spiritualistic preaching one Sunday every month. A Children's Lyceum will soon be started. The officers of the First Spiritualist Society are John Williams, President, David Williams, Secretary, J. J. Johnson, Treasurer. The Darien friends are very kind to us. Our home was with Bro. J. J. Johnson, who cared for us as though we were one of his own. We shall meet the Darien friends again. There are many, many whose names we could mention, who are in the light, and who are full of rejoicing.

BELOIT, WIS.

The Spiritualists own a neat little church here, but of late preaching has not been sustained. Once there was a room, but that has gone down. There are many free-thinkers and Spiritualists in Beloit. They love their rationalism, too; but fact is wanting to band the friends together. Tuesday, Jan. 24th, we addressed a good sized audience in the Free Church. Bro. Wheelock had preceded us, and his thunder tones had led the daylight into many souls.

Things among our people are a little dry and crispy and monotonous just now. We are sorry. We must chronicle facts as we find them, and so we write as we do at this time. Beloit Spiritualists need a revival—yes, a revival, after the modern fashion; a revival in which people can meet and reason together.

Beloit will come out all right. The fires of zeal and devotion are burning, though not enough to warm a new convert into much enthusiasm. The officers of the Beloit Society of Spiritualists are as follows: William Wadsworth, President, B. U. Hamilton, Secretary.

Bro. Williams, Judge gave us kindly greeting. And altogether our stop at Beloit was full of pleasure and profit. We hope our brethren in the gospel of angelic ministrations will come together, and either cooperate in the "chronic plan," or else locate some able speaker for six months or a year, in order that Orthodoxy shall not have the day in the night, and in order that their own natures may be purified in the blessed light of this new religion more and more.

CEPHAS B. LYNN.

Cincinnati, Ohio, Feb. 1, 1871.

IMPORTANT FACTS CONCERNING THE USE OF THE NEW MEDICINE, DR. STORER'S Nutritive Compound.

ITS CONTRAST WITH ALCOHOLIC MEDICINES!

EVERY element in the Nutritive Compound is as easily assimilated by the blood as the most healthful food. This is NOT TRUE OF MEDICINES prepared with Alcohol. That is always an irritating, poisoning element. It checks digestion; it inflames the mucous membrane, and produces a chronic catarrhal condition, which disturbs the action of the heart; it tends to paralyze the action of the nerves on the smaller arteries; it lessens the power and susceptibility of the nervous system; it weakens all the senses; it retards the natural chemical changes in the blood, thus retarding and developing poisonous substances in the system; it lessens the action of the Lungs, and causes a chronic catarrhal condition of the throat. It is an element of discord and death, and to avoid it, when possible, in sickness or health, is the part of wisdom.

OBSERVE THE CONTRAST! THE NUTRITIVE COMPOUND

Is rich in elements that nourish the blood and increase the Vital Magnetism of body and mind; while in a kindly and soothing manner, without harshness or excitement, it acts as a stimulant to the DIGESTIVE ORGANS, and KIDNEYS; a sedative to the NERVOUS SYSTEM, and the CIRCULATION; and a stimulant to the Alveolar and Mucous Tissues. It is mild and soothing in its influence, (not even causing a thin of sensation on the tongue, as alcoholic preparations always do.) It carries into the system a force, which, when liberated by digestion, aids every natural function in the body to perform its work. As signs of its

CONSTITUTIONAL EFFECTS,

The APETITE improves; DIGESTION is promoted; BREATHING is easier; the action of the Liver, Bowels, Skin and Kidneys increases, and a general IMPROVEMENT in the feelings is observed. Its continued use resolves the impurities which have accumulated as effluvia matter, forming Tubercles or Ulcers in the Lungs, Liver, Heart, Throat, Kidneys, Intestines, Uterus, &c., passing them off through the natural channels of excretion.

BOTH SEXES

Should use this rich fluid food in all Derangements of the Glands and Mucous Surfaces, such as Scrofula, Ulcers, Sores, Spots, Tetter, Scabies, Boils, Pimples, Blotches, Syphilis, Tuberculous Consumption, Ulceration of the Liver, Stomach and Kidneys, Eruptions and Eruptions of the Skin, Tumors, Salt Rheum, Scald Head, Rheumatism, Ring Worm, Pain in Bones, Side or Head, &c., &c., &c.

In obstinate cases of Kidney Complaint and diseases of the Urinary Organs, I recommend the "Nutritive Compound" to be taken in connection with my "Compound Buchu and Iron Powders." Price \$1.25.

AS A FEMALE RESTORATIVE

It combines both constitutional restorative power, and acts directly and specifically upon the Uterus and its appendages, wonderfully increasing the strength of that organ, thus constituting a powerful and specific remedy for all