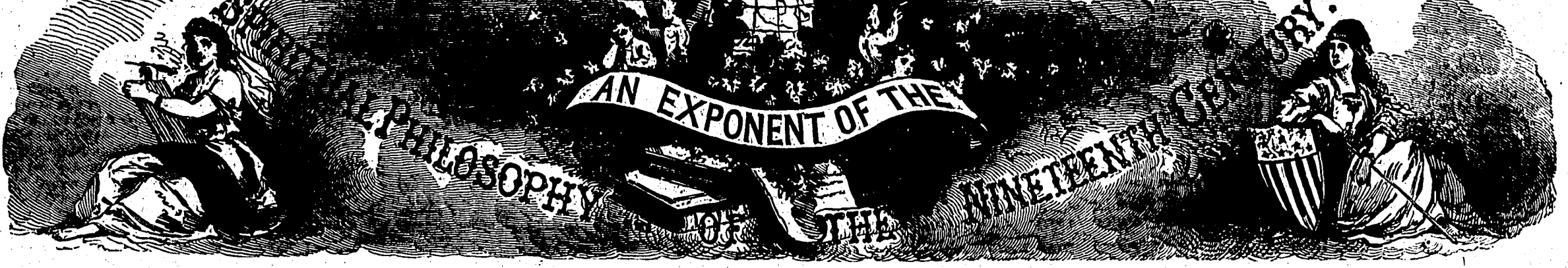


BANNER OF LIGHT.



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The Lecture Room.

SPIRITUALISM—CHRISTIANITY—IMMORTALITY.

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

Reported for the Banner of Light.

INVOCATION.

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

ADDRESS.

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

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

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

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

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

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

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

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

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

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

"I knew a man in Christ above fourteen years ago; such a one caught up to the third heaven; such a one who saw things which it is not lawful for a man to utter."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

the patient as it lay in the hospital. To many this fancy was a subject of merriment, but on a certain occasion I saw its truthfulness demonstrated. A surgeon declared that he had put the patient to rest, and a man complained that his arm, which was cut off and had been buried—was crooked, and ached, he replied in an authoritative way—"Nonsense!"—but privately called a nurse, and, unknown to the patient, directed him to go and disinter the arm, and see if it was as represented, and if so, to straighten it, and report when he had accomplished it. As the man recovered, and if from some other errand, he passed by the bed of the patient, who immediately said, "I know what you have been about; it is just as straight, and it does not pain me now." Other persons who have been in the army, as well as myself, have noticed this sympathy, and it shows a certain tie between the spiritual and the physical which acts even when the limb is amputated, even for months and years afterward. As I said before, if that is the testimony of those who have experienced such a loss—which experience I do not desire—we should allow it, for they, being the parties most interested, should be able to judge.

There is, again, a desire for prominence among mortals, and this desire is often the cause of his possessor up through the resistance of circumstances which do not seem to offer the least chance for such a result. Here is a boy who goes into a cotton mill—a hobnob boy. His name is Banks. That's all people know about him; he is poor, and they tell him he'd better go into a cotton factory. But the boy is not content with his boy's job; he says, "I don't want to stay in that mill; I'll get out if I can." And he goes to a lawyer's office and asks him to lend him a book, promising to repay him by sweeping out his office, or like service. He comes back for another, and the lawyer inquires if he has read the first, and is astonished, on questioning him, to find that that boy understands the book as well as he does. And by-and-by the lawyer introduces him as a mental curiosity to other friends. And finally, through years of toil, that boy's spiritual instincts bring him to the Massachusetts Legislature, and the Speaker's Chair of the United States House of Representatives. Such has been the experience of many of our countrymen, and Lincoln, and many of the leading minds of our country's history—men who were born in obscurity, but whose spiritual instincts, born with them, led them to understand that the world belonged to those who dared to act; and proved the truth that "discontent is immortality." So was this spirit-impulse in the boy Banks, who, in the end, who, complimented on his success in the field of discovery, replied that he felt like a child playing with pebbles upon the seashore. So was this instinct for power among men evinced by the first Napoleon, who longed to annex all Europe to France; and perhaps so it was with his successor. So was it with Alexander, who, subduing the known world, went forth to conquer worlds into which to carry his conquering arms.

And so of all persons who never can rest satisfied, is this instinct true. I may take the least ambitious person and give him all the world contains; build him a palace, furnished with every article and appliance of human skill, and do you suppose that in a year or so he will go back to the world he would be satisfied? No. He would want all here, and an extension there, and would be full of desired changes, if not improvements. No; man was never made to be satisfied; man was made to be the illimitable, and he never will be satisfied till he does attain to the illimitable—the everlasting!

If this be true, the question may be asked why we are made to feel so poorly satisfied? Why so much suffering and sorrow in and around us? I believe that is a part of the discipline indispensable to our purification. Here, my friends, is a bar of iron; in its present rough state perhaps worth fifteen dollars; if forged into horse-shoes it becomes worth twenty-five dollars; if these horse-shoes be gathered together and more highly tempered, and made into knife-blades, their value will reach five hundred dollars; collect all these blades, refine the iron still more, and work it into the slender needles of commerce and domestic use, and it is worth one thousand dollars. But put a better temper still upon these needles, and make of them (under our eyes) the sharp springs for our chronometers and fine time pieces, and you make it worth its weight in gold, and three hundred thousand dollars will be required perhaps as its purchase money. And I doubt that if that iron had the power of reflection, it would not complain of its hard treatment during all this heating and cooling and tempering, and hammering, and polishing on wheels. So with our souls; in the life that now is, the hand of divinity will hammer and polish us to his purpose, and when it is past—after the trial is all over, and we grow cooled from the furnace blast, we shall see in it a blessing in disguise! [Applause.]

See what are called jewels in the earth; they look like mere pebbles which have nothing apparently to distinguish them from the others; and a great many of the most beautiful jewels have so been tossed about by those who knew not their value. But take them to the lapidary, and after being clipped and polished and passed through costly processes, they are fit to adorn the crown of the king. And do you expect that you are fit to possess the life to come—to go into that spiritual condition and enjoy its most ecstatic pleasure? Oh no—not till you are polished and prepared for that everlasting joy by the rough usage of ill fortune and the trials that go to make up the sum of earthly existence.

It is frequently the case that the spiritual eye is opened previous to the event of death, and the spirit sees that going on in the chamber of death which is not seen by others. It is a well-known fact that Gov. Brough of Ohio had this experience, though not a religious man. He was lying upon his death-bed, and suddenly extended his hand and exclaimed that he saw the forms of friends around him, and that others were waiting for him on the further side. Physicians may say this resulted from the medicine given him—that such visions follow the use of opium, and kindred explanations; but if so, I would like to have some of that medicine given to me under like circumstances. [Applause.]

So it was with Senator Paine, of Vermont. He was the Chairman of the Committee of Extension at the National Capitol. He was taken sick, grew hopelessly so, and his friends came around him, bidding him adieu. He expressed a strong desire to look once more upon his mother before he died. They lifted him up, that he might see the wonderful structure towering in the sky, and as he was looking, he suddenly cried out: "Oh, how beautiful! the gates are wide open; and I am back again, exhausted and dying, to enter in spirit through the open doors!" [Applause.] Again I say, I believe in this opening of the vision of the Christian world, also, is full of this faith in the hour of death, yet refuses to acknowledge the conclusions to which such an admission inevitably lead. In so doing they are not giving Spiritualism fair play. I have just found an extract from the Independent, which I will read as an instance in point:

"At the time when President Olin was seized with that illness which was the precursor of his death, his youngest child, a babe of about two years old, was ill and restless, though the parents did not then apprehend a fatal result. The day of discovered danger, the father was walking in the room where his child lay, when the babe suddenly called, 'Papa!' desiring to be lifted in his father's arms. 'Pa, take me!' said the child, and the child, and walked up and down the room. The child said:

"Pa, kiss baby! Mamma, kiss baby!" and, when this was done, looked up and exclaimed, 'Now, God, take baby!' and immediately breathed its last in the father's arms. Was not this a manifestation from the invisible world? The believing father received it as such, and was comforted. Children and death are divine teachers. 'Out of the mouths of babes and sucklings Thou hast perfected praise.'"

Now, I accept that, in all the blessedness of its teachings; and why cannot the two extremes come together and accept it, too? [Applause.] A similar experience took place in a Christian family not acquainted with the science or phenomena of modern Spiritualism, in regard to a child who could never remember its mother, who had died before she could remember her. And it was her custom to ask of her friends or visitors: "Now tell me about mamma; and she would ask frequently to be taken into the parlor to see mamma," a portrait of her being kept there. The child grew weaker and weaker, till finally she lay upon her death-bed, and friends came in to see her pass away. She lay so still that some of those present said, "She is gone," and her father went close to her and said: "Darling, don't you know

papa?" No response! He turned away with a sad heart and said, "I'm afraid she's gone," when suddenly she raised her face, illuminated by the light of the celestial world, and said: "Mother, dear mother!" I believe—as I believe my own existence—that the mother of that child was right there! [Applause.] Call it Spiritualism, if you please, but I believe it. And in regard to those who pass away, God does this: We see plenty of persons around the death-bed of those who are passing away; their hands are extended to the good-by—the hand of the natural clasping the hand of the natural in a long farewell; and right on the other side of the river of death, there are hands stretched out to welcome the spiritual—sent by the same love which has ordained the natural—to its inheritance of everlasting life! [Applause.]

"Ever upward—ever onward!
Till upon the Eternal's bosom,
Like an unwearied child I lie!"

BENEDICTION.
May the Spirit of Truth guide us unto all truth.
Amen.

RALPH WALDO EMERSON AT HORTICULTURAL HALL.

On Sunday afternoon, March 12th, the last of the radical course of lectures at this hall was delivered by the above named gentleman, his subject being "The Tendencies of Modern Thought." The hall was filled to overflowing. From the reports in the daily press we make the following extracts:

He said, in commencing, that we can hardly take up a pamphlet or a journal in these days which does not announce some new and important discovery in science or in practical art, in astronomy, in chemistry, in navigation, in mechanics; and these announcements are no longer uttered over to adepts, but are examined with avidity by all readers, and somewhat indirectly realized and made useful to the community. Not only so, but we have long ago found that these facts of nature resist directly on opinions of society and life. When Copernicus dismissed our little ball to its tiny insignificance in the solar system, and then in the vast ether in which the system revolves, the mortified inhabitant was forced to abate its claim to hold longer the central city of the God of Nature. The nebulae, once called our nursery clock. The new measures by geologists of the antiquity of the planet interfere with our sacred chronology. The new doctrine of the correlation of force shows that all force is one, and, whether in the form of gravity, of polarity, of heat, of light, of electricity, or of muscular force, suggests that we have been looking at the same convertible into the other. That doctrine showed one all-dissolving unity in itself.

Then chemistry lately came to the aid of astronomy, and showed the substance of the atoms of the sun and stars to be identical with our own, the same chemical elements. Then the doctrine of conservation came, and showed that the doctrine of correspondence showed a unity still stupendous. Still the animals disclosed the same intellect as in man, though initial, only working to humble ends—but so far as it went, identical in aim with his, full of good sense, baffling him sometimes by showing a more fertile good sense in the animal than in the human, but always intelligible to us because like us. Science corrects theology, line after line, until few of the lines are left. Its irresistible generalizations destroy the importance of persons and anecdotes, as thus astronomy dealt with the old legends of Orion, and the Milky Way, and Hercules, and Cassiopeia's Chair. As we saw, old astrology, too, does this astronomy make a man or nation or personal interpretation of the universe impossible. It requires a history up to the style of the works, makes miracles, which were the material of the religious history of all barbarous nations, impossible, by supplying a truth which defies all prodigy to render. But if we see these grand laws only in glimpses, the mind is almost lost in the smallest inch of the eclipse being once positively ascertained, determines the entire and enormous round for me as surely as if I saw it with the eyes. Science has made it impossible to introduce persons, or places, or the schemes of theologians into the mind. The vast generalizations of science destroy such to the human mind. In this century everything told us of a Creator must be on a scale in which he is known to us in his works, and not on the fond legends of an ignorant tribe. Astronomy, chemistry, botany, zoology have made the old Calvinism and other once possible credenda impossible to be the basis of a new age. The truth of the ransom of atonement, the doctrine of the angel, and the like, justification by faith, the vicarious sacrifice, are only a petrification of momentary tropes, by too frequent use, into articles of a creed. The unsparring, impossible solutions of science have disposed once for all of the doubts of the church, and the middle-age Christianity is as dead as Paganism.

It was the duty of every thinking mind to accept the situation and make the best of it rather than to consider it a calamity. The opinions of men on theological matters differ widely in every nation, and often in every town. Each nation has its own religion, and each religion its several sects. In the Christian world this country are wide differences in the opinions held in regard to inspiration, to miracles, to the future state of the soul—every variety of opinion, and a very rapid revolution in opinions in the last half century. It is simply impossible to read the history of the first century as it was read in the ninth. Read it in the nineteenth century, and it was read in the nineteenth—to do so you must abolish in your mind the lessons of all the centuries from the ninth to the nineteenth. The word miracle, as it is used, only indicates the ignorance of the devotee, staring with wonder to see water turned into wine, and heedless of the stupendous fact of himself being the present. They have become wine, if it became fire, if it became a chorus of angels, it would not compare with the stupendous fact of his own personality.

If theology shows men opinions that are fast changing, it is not so with the convictions of men with regard to conduct. These remain. Nature is not so helpless as we think, and it is not every crime. An Eastern poet, in describing the golden age, said that God had made justice so true to her nature that if any wrong lurked anywhere, the blue field of the heavens would shiver to a snake-skin and cast it out. Truth gathers itself spotless and unharmed after all our surrenders and accommodations and concessions, and remains as true as the truth of its best dependents, whether Luther or William Penn or St. Paul. We answer, when they tell us of the bad behavior of Luther or Paul—well, what if he did? who was more pained than Luther or Paul? And so of the best, as well as the humblest. We attach ourselves to the least of our teachers, and their personalities, and think the foundation shaken if any fault is shown in their record. But how is the truth hurt by their falling from it? The law of gravity is not hurt by every accident, though our leg be broken. No more is the law of justice by our departure from it. Do you know how so great a faith has helped the Quaker? They have but one principle—the perpetual presence of the Spirit in the human heart. They call it by several names, but prefer to indicate it in a collective way, by making it an obstruction or the suggestion of an obstruction when they are about to do anything wrong.

There is a sturdy prejudice among men that religion is distinct from everything else. Religion, on being requested to use his influence against flogging in the navy, replied that it was his business to preach the gospel, and not to abolish the flogging of sailors. God is an unseen pilot. There is but one Creator, one mind, one right, that doctrine is true which makes you better. Events are but leaves of your tree. All spiritual or real power makes a place for itself. We are thrown back on rectitude forever and ever. A man may be capable of doing a good deed, no matter what age he lives in, what country he is a native of, or what religion he believes in. Marcus Aurelius said, "If it is truth, what does it matter who says it?" There are men born every day who take a bee-line to the axe of the inquisitor. Look at Fox's Book of Martyrs and at our own John Brown and at the other heroes of our late war. Heroic deeds are happening every day. How came this creation so magically won that nothing can harm me but myself? To listen to a second-hand gospel is perdition to the first gospel, this is your own.

We must not be content with the literature of virtue, but carry the essence of the article. Let us keep ourselves every day a little in practice;

let us try to keep the truth as seen to-day, and perhaps the suffering may come in the very necessity of speaking frankly all that you believe, and then you expose yourself to resistance. Persecution is the only English word I never very sound asleep. You may be attacked and defeated. George Fox, the Quaker's father, said to his son, after many years' observation of his ways, "I see that, if a man stand by his principle, it will after a time bear him out." I don't see how a man whose eye has once apprehended the moral law, which is over heaven and earth and in all ages—are the legislature and executive in all human action—how such an one can stoop to consider seriously such monkish studies as the polemics of the sects, or waste time in their too pagan pictures. The man that carries intellect and the moral sentiment, carries the arsenal of his own power in his breast—carries that which is victor for evermore.

Emerson closed by declaring America to be the glorious charity of God to the poor. The spirit which was infused into the nation during our war, should now be devoted to making and enforcing the laws of the country.

SHAKERISM AND SPIRITUALISM.
INTERESTING ADDRESS BY ELDER A. LOMAS.

The following interesting address was delivered by Elder A. Lomas at the union meeting of the Spiritualists and Shakers, held at Apollo Hall, Troy, N. Y., on Saturday and Sunday, March 11th and 12th:

SPIRITUAL FRIENDS: Once more we come forward from the retracing of our loved homes, by invitation from minds advanced and advancing in the living philosophies of our day. To the honor of stigmatized Spiritualism be it said, they, more than all others, have despised the shame and dared the odium of the popular masses of church and society, by frequently inviting to a conference upon their platforms the most unpopular people of the day, the Shakers. As at Cleveland, Boston, and elsewhere, we have met with spiritually enlightened organizations of minds minds open to the convictions of truth—and made it our own, at least in some of the most important issues of the day. Individuals we are to the popular plane of salvation; infidels to man-made creeds and to unboly lives; infidels to any other heaven or hell than we make for ourselves, and believers in those principles that are pure, peaceable, and unchangeable, and that lead us to eternal life! We are aware that Spiritualism has a dreadful effect upon the multitudes of souls as yet spiritually unenlightened. By such its teachings are ridiculed and its varied phenomena scorned. But Spiritualism is, to these multitudinous scoffers, the most truthful, spiritual manifestation of the world, and the only one that their dead but idolized theologies, and in plainer characters than Hebrew, proclaiming, "YOU ARE WEIGHED IN THE BALANCE OF THE NINETEENTH CENTURY, AND FOUND WANTING IN THAT WHICH WILL ALONE SATISFY THE DEMANDS OF THE SOUL." "SACRILEGIOUS DELUSION AND DECEIT—LIFE!" We are aware that Spiritualism has its degree of light; that its manifestations meet individuals according to their true desires, and that its true developments, even in their lowest degree, are preferable to error; and to-day they are proving a sure death to some of the idolized theories of church and theology.

But to me more than a score of years ago, and blind leaders of the blind were leading fifteen millions more followers than they are to-day! Since that day, these millions have been visited by the angels of Spiritualism—their eyes have been touched and they made to exclaim: "Lord, we see!" and what do they see? They see that their eyes were blind, and that the blind leaders were those who were earnestly, honestly and conscientiously laboring to metamorphose the most monstrous of theories into the most sacred of truths; to twist the truth of Scripture into such perplexing, labyrinthian uncertainties, that never man yet walked according to the instructions of the Bible, and that the world of sinners, whose senses quickened, these Spiritualists found that many of their long-loved theologies smelled strongly of error; they experienced a feeling that declared "we are all down in the ditch together; Lord help us, or we perish!" and rising from the chaos of broken-down theologies, Spiritualists, from their own eyes the bookworms of ages; they shook from their minds the hands of error and unreason; and, with a mighty effort, they shook themselves out of the greatest bondage of their day, or of any age, and into the most glorious light and reason that ever shone on mortal man—Spiritualism! They who, if its subjects will progress from "faith unto faith" as to them is made known, will make of them all angels of light, angels of spiritual truth. You may long have been aware that the Shakers were thorough Spiritualists, but we have been long aware that true Spiritualists are the giant Shakers of this earth, and that they have efficiently shaken the dry bones of popular Christianity, they will be called up to another degree of spiritual development, organization, and may they be as true to the spirit's call in this.

AS SPIRITUALISTS WE HAVE PROVED THE FALLACY OF THE BODILY RESURRECTION. WE HAVE PROVED THE FALLACY OF SPIRIT COMMUNICATION WITH MORTALS: WE HAVE BEEN COMFORTED BY KNOWING THAT OUR FRIENDS ARE NOT DEAD, BUT LIVE IN THE "SUMMER-LAND." WE ARE SATISFIED THAT DEATH MAKES NO CHANGE IN OUR CONDITIONS. "THAT THERE IS NO GOOD BY NOT BELIEVING BETWEEN THIS THEOLOGY OR THAT, AND THE SOUL'S TRUE HEAVEN IN THE SPIRIT-WORLD." We have proved that the sprinkling of Episcopalians, the immersions of the Methodists, the election of the Presbyterians are all moonshine and moonshine, and that hereafter, here continue to groan hereafter; that pure life, in the fullest meaning of the word, constitutes happiness; that heaven is condition, and if our conditions speak of naught but the practice of virtue, we are happy here and just as happy hereafter.

But, spiritual friends, can we remain at ease acting on the capacity of children only? Have we not grown, or should we not grow, to mature spiritually, where we leave the childish and become men and women, not satisfied with enjoying evidences of spirit presence in raps, through planchette, through the movements of its varied physical phenomena, the plays and the playthings of children, and remain as children, and not the more knowledge of an existence beyond this life? Can we feel comfortable at being the instruments in the hands of Almighty God to knock from under the popular theologies of the day their brazen foundations, without wisely building up a haven into which the unlucky multitudes can retreat when they are weary of the fighting? Can we see their ships all sinking? Is it in our hearts to tear down the buildings that shelter them so comfortably now, until we can present them an ark of safety to which they can thankfully flee? Heaven prevent us! Spiritualism is truly the John the Baptist of this age, to baptize souls out of their erroneous lives, and into the life of the spirit; and Spiritualists to-day are undergoing the ordeal of this baptism. They see no more hope in the old quicksands of religious beliefs; their reasons have been enlightened. This is the necessary, first work for the ushering in of a glorious day that will teach them of a life on the earth, of the resurrection of the dead—life now practiced here and in the heavens of the spirit-land by advanced Spiritualists there. And here lies the next grand step for the great body of Spiritualists to take.

The very name of Spiritualist should indicate a rising out of the elements of this earthly life to the dwelling in the eternal hereafter. And will Spiritualists obey the call of the spirit to organize when they hear the call? They have sacrificed much to maintain their confidence in the known but unseen. Will they suffer themselves to be led still further through sacrifices that will better their lives, and give them possession of eternal life before they die? We shall see.

If there is one thought that has been another in our minds, it is to think of our association with the now invisible hosts of the heavenly land. As we look into the heavens, we find them organized into a large family of angels, pure, clean, "having come out of deep tribulation," they are wearing the apparel of the purified; they are children of the Resurrection, and they are the true Spiritualists who have not only forsaken the wild phantasies of the churches, but they have cleansed themselves of sin; they are living the life of the spirit, that is ever at variance with the

life of the flesh; they are virgins—the only life that a redeemed Spiritualist can live; and their community in the heavens is the sampler of what our heaven on earth must be, if we enjoy any heaven at all. Spiritualists lose to think of organization, and it is full time that they set themselves to the task of knowing what shall be the foundation upon which they can build.

That noble Spiritualist, Jesus, taught his spiritual followers equally in all they possessed; will Spiritualists ever submit to this instruction of the spirit? Will they give up the carnal life that makes of them fathers and mothers? Will they obey the dictates of the spirit to forsake their worldly honor, their worldly possessions, and fare and share alike as the children of the family of one Father and Mother? We shall see. We, the Shakers, have been in their plight exactly. Spiritualism broke up our dogmatic theologies first, and then we were induced to enter into communities where we gave up our husbands and our wives, if we had them, or the desires for them, if such existed. We ceased thereby to be children of the earth—the followers of Adam—and rose at the call of the spirit upon the platform of the angel life; and our lives are eternal.

The Spiritualists who have his family relations clinging to him, his business entanglements and his earthly passions, inclinations and habits, does not, cannot know of eternal life! He is aware of a life beyond, but not of that unchangeable condition that souls enjoy who have done as our great spiritual leader has done—disregarded himself of every element that must be forsaken in order to become a true Spiritualist and to enjoy eternal life! Are we to exist eternally as husbands or wives? Can we take them with us, and engage in a carnal gratification of a fleshly mind? Shall we hold our private possessions there? Shall we war there, or support those who fight? Is the Spiritualists' kingdom made up of lusts and politics, or is it free from these? We hold that the true Spiritualists, listening to the call of Wisdom, will meet the necessary changes from the earthly to the spiritual life here, and thus be the fruits of the resurrected and eternal life before they go hence—else there the change will occur. They never can be satisfied until they reach organization, the work and end of every spiritual organization where the selfish principles of yours and mine are living, nor where the indulgence of the passions are engaged in, to the exclusion of that life which is virginal and eternal. Many have started in the race with us, being called of the spirit to do so. They ran well for a season, and relapsed into the mire of the world, and every worldly inclination washed sinks again into the mire and becomes the most unclean.

Spiritual friends, your calling is high, your mission is true, your pathway is progressive out of the flesh, out of the world into the realm of eternal life, where, as children of a kind Father and Mother, you stand on the same level as the Virgin upon Mount Zion, having the Father's name impressed upon your foreheads, and his law in your hearts, guiding your every action. Progress from faith unto faith truly, and we know we shall eventually meet as children of one household, under our own vine and fig-tree, living the life of Christ, redeemed from all unrighteousness, and every worldly inclination. Then shall we be Spiritualists indeed.

Written for the Banner of Light.
THE HIDDEN GOOD.

BY GRACE ISLAND.

From high church pomp and ritual old,
From outward worship vain and cold,
She turned—in that vast crowd alone,
To all those worshippers unknown.
An humble attic, far away,
Where but few sunbeams dared to stray,
Received her to its shelter lone:
And all onlookers heard her moan—
While tears fell fast like dripping rain
To mitigate the spirit's pain:
"Alone, and in a stranger land!
The last of that once happy band
Who circled 'round one cheerful hearth;
Oh, happy days! whose harmless mirth
Rejoiced in this lonely hour!
With such a strange and thrilling power
To change each plaint to notes of praise
For all those happier, vanished days!
To fill each niche of thought, and speed
Some good where'er I see a need.
Oh, days long gone! I feel you near,
You wrap me still in that blest sphere
Wherein I dwell a happy child,
When neither hope nor fear beguiled.
Alone! and yet perhaps 'tis well
With lone and sad on earth to dwell,
With none to love the wide world o'er—
Good Lord, perhaps I love thee more
Because I have none else to love,
Since all my treasures are above."

A gentle voice the still air stirred;
Her spirit caught each whispered word.
"Not so, dear child! the more one loves
The more his power to love it proves;
Not this the hidden good that lies
Far down from reach of mortal eyes;
But deeper, further, yet as sure
As yon bright sun shall still endure,
So lies the good and goodly seed,
Hid in the life of every man.
Out of this great and wondrous life,
Out of this strange and bitter strife,
We lose no good, we find no ill.
For as the Holy Father's will
Works out his purpose in each heart,
He gives to each its 'better part.'
We cannot always see it here,
We lose ourselves in doubt and fear;
But could we only know and feel
That love is naught, and all is well,
And all the weariness of strife
Would change to peace, and joy and rest;
The soul would find itself most blest
When clouds drop o'er its earthly way,
For glimpses of 'eternal day,
Flourishing the dark, would then disclose
A hidden good in all our woes."

"So would you choose the 'better part'
Ope wide the portals of your heart,
Let God's free truth stream brightly in,
And dwell where error's court hath been.
Fear not the truth, but grasp it well,
Where'er 'tis found, in Heaven or Hell—
For each is but a stage of growth,
And truth divine is found in both.
Thus all along the changing years,
Through joy's bright smiles, through sorrow's tears,
God's truth will surely glimmer out,
And chase away the mists of doubt.
Seek truth in Nature's boundless lore—
No human thought exhausts her store;
Drink its deep draughts of love divine
Which on the sacred pages shine;
Seek for it in the human mind,
For there its treasures you shall find.
God speaks to all, and they who hear
In loving mood forget to fear.
Ope wide your heart to love's sweet call,
Pour out its precious wealth on all
Who come within your spirit's reach
So shall each tender heart-throb teach
A priceless wisdom to your soul,
And lead you on to life's blest goal."

"For you must learn, oh! lonely one,
That duty is not truly done
Unless it spring from love alone;
And, loving all, you soon shall find
This truth around all life entwined:
That love is life, and life is love,
On earth below, in heaven above."
"T was not in vain—that spirit voice;
She learned in sorrow to rejoice;
The hidden good she found at last,
Long ere the morn of life was past.
The years went by in soothing night,
Yet from her soul a steady light
Beamed out to bless each needy one;
And so, through love her duty done,
She smiled to see life's victory won!

Richest is he that wants least.

Spiritual Phenomena.

SPIRIT MANIFESTATION SIXTY-FOUR YEARS AGO.

Spirit manifestation is no new thing; but the study of its methods and laws, as also its systematic occurrence and general prevalence, are new. Therefore, when the sun of March 31st shall have reached the western horizon, we will remember that the coming night is the anniversary of momentous scenes and discoveries at Hydesville. The snapping of her fingers then by little Kate Fox is one of the memorable acts in human history, for it elicited the fact that the invisible disturber of the family's rest and peace could count and could comply with a request. This much the mother at once perceived, and soon resorted to signs and means by which to converse with the dumb intruder. Spirit advent to earth was not then new. All ages and nations had witnessed more or less of it, but had not taken it out from among the superstitions and placed it among matters to be studied, scrutinized and brought into extensive practical use. The American nation had become enlightened enough and free enough in thought to receive and utilize a new idea; this, viz.: That the advent of spirits to earth was no miracle, but the out-workings of the free will of these visitants under universal laws. The doings at Hydesville—soon known as the Rochester Knockings—are especially memorable as acts which have induced the world to meet spirits as friends, kindred, fellow-beings, and not as ghosts, demons, enemies—induced it to welcome their advent, and not to shrink from them in dread, and thus make the laws of inter-communication available.

A friend has loaned us a small pamphlet, printed in Boston long ago, now dingy and much worn. Its special interest lies in the fact that it is an account of a spirit manifestation in 1807, so distinct and instructive that it takes rank among the good ones with which mortals have been favored. It is interesting to notice many of the facts and views therein presented, because back at that date we get the views of a spirit free from coloring and shaping by the influences of more recent Spiritualism, and observe the reception and interpretation of his statements by minds in which the symbols and language of the Bible were dominant.

John Alexander and his wife Thankful, residing in Winchester, N. H., were Delists—they believed in God, but not in Jesus Christ, nor in the Bible as true.

During the summer of 1806, strange groanings were heard about the premises of these Delists, and the head of the family learned, in some way, that the groanings would not longer be repeated, and that he himself should not live the year out. He died Dec. 16th.

How far apart liberal thought, in the midst of a community which may be presumed to have been at that time staunch believers of the prevalent New England religion—how far apart liberal thought then and there set the gates ajar—how far furnish the elements needful to inter-communication with spirits?

On the 3d of August, 1807, more than seven months after his decease, John Alexander appeared to his widow in her bedroom, and there talked with her for two hours. He appeared in the clothes he last wore, and with his hat on; was happier than it is possible for any one to be on earth. He stated that he had come to tell his wife the thing which she most desired to know, viz.: what the soul of man is. He answers that it is the sensations of the body; that it is a spiritual substance, and that it exists in human shape.

Upon leaving the form, he passed swiftly on through an unbounded space of light, till he came near a spacious throne, etc., and stopped before a person whom he knew in this world. That person was to be his judge. He had seen others judged in a similar way—that is, by some spirit who knew them; and very wicked persons were sentenced to return to earth again, there to enter into another body to be punished. Here we find intimation of limited re-incarnation.

The appearance of Christ was that of a man in the flesh. No hell, such as was pictured on earth, had been seen by him, but this earth itself he found to be the hell where the wicked receive their punishment. He had seen no devils, and the spirit-world was close to earth.

Such are some of the points of this communication, remarkable, considering its date and circumstances. The reader will find these and many others in the narrative, and will perhaps take pleasure in tracing its resemblances and contrasts to revelations which are now of daily occurrence.

AN ACCOUNT OF A LATE CONVERSATION WITH THE DEAD. AND HOW THE FOLLOWING STRANGE EVENT CAME INTO WRITING IN ORDER TO BE PRINTED.

AUGUST, &c.

I, ANOS BOORN, of Richmond, in the County of Onondaga, and State of New Hampshire, having heard that Mrs. Thankful Alexander, widow of Mr. John Alexander, late of Winchester, had passed through this town on a visit to her daughter at Fitzwilliam, and had told Mrs. C. How, that, after her husband had been dead about seven months and a half, he appeared to her and talked to her for the space of two hours, and told her strange things about the world of spirits. I, partly believing it, meditated on it for about ten days, and having a desire to know the truth from her own mouth, and to satisfy others, rode five miles, where I found her living with her daughter, who lived with her at the time that strange event took place.

I told her that I heard something that she had told that was very strange to me; and had a desire to know, if it was so, that she would relate it to me. She kindly rehearsed it to me in such a solemn manner that I firmly believed it, and can swear with the Queen of Sheba, the hail was not told me; but I believe it was true. I was not telling it to others, I being more than seventy-four years of age, I desired her to write it down for me; but she said she could not write well enough, and could not undertake it. I asked her, if I should come with a good scribe, whether she would relate it to him to write. She said she would.

I then applied to Nathaniel Aldrich, Esq., of Richmond, and set a day when he would go with me. At the time appointed he came, and brought William Chase with him, and all three of us went on purpose to see and hear the old lady. We found her with her daughter, Thankful Alexander, who lived with her at the time that strange event happened. We told her our business, and she was free and willing to communicate the strange account. She began and related it all over as in the following narrative, and then began again and repeated it over, and again Aldrich minutely it down from her own mouth in presence of us three, her daughter and myself.

Her daughter, Thankful Alexander, said that she was then living with her mother at that time, and was knowing to her going into her bedroom to lay down, and she heard her talk for a long time, but did not distinguish but one voice; she thought that some woman had come in, and was talking with her mother, and she said she was about to open the door, but something hindered her. But when her mother came out of her room she asked her who she had been talking with so long, for it seemed to her to be two hours, and she wanted to know who it was. Her mother then told her it was her father. She said she told her mother it was a dream, and that her mother convinced her, by telling her who she was, and that she saw and knew such persons to pass by the house,

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

Mrs. Thankful Alexander is a woman of good report. She lives in Westchester, near the village of Newburgh, and is about sixty-two years of age. Mrs. Alexander told us that, when her husband was living, he and she were both Deists, believing in a Supreme Being, but did not believe in Jesus Christ, nor that the Scriptures were true. But, after his death, she had great concern about her faith and his future state. She now believes there is a Christ, and has great comfort in reading the Holy Scriptures of truth.

NATHANIEL ALDRICH,
WILLIAM CHASE,
AMOS BOORN.

Nov. 1812.

A Conversation with the Dead, or a Message sent by Jesus Christ from the world of spirits, to Thankful Alexander, widow of John Alexander, late of Westchester, N. Y., deceased, who departed this life Dec. 10, 1866.

I, THANKFUL ALEXANDER, on the third day of August, 1867, went into a room by myself and lay down on the bed about one o'clock in the afternoon, and soon fell asleep, and it seemed to me that somebody shook me by the shoulder. I lay still, thinking it was my daughter, but soon after I received a second shake, when I instantly got up and sat on the bed, when I felt to my surprise, I saw before me the likeness of my departed husband, which surprised me very much. I then moved myself to the back side of the bed, with my back against the wall of the house, and viewed him with solemn admiration. His eyes were fixed on me, he was in perfect shape, and to appearance dressed in the same clothes he last wore before he died. He had his hat on, and his arms hung down by his sides; he was very white, his eyes very luminous and penetrating.

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

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

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

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

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

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

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

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

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

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

I then asked him if the eternal world was at a great distance from this? He said no, it is but a step back here? He said an angel told him to return, and Christ gave the angel orders to tell him to return.

I asked him if he knew what his friends were doing in this world. He said No, for it would militate against his peace.

I asked him if he knew when the day of judgment would be? He said No; nor when Christ would reign upon earth a thousand years.

I then inquired of him what was his company, and what was his employment? He said his company was Angels and Saints, and his employment was praising God, the Omnipotent Jehovah, in loud halloahs.

After I had done asking him questions, he began to rehearse the Scriptures, both in the Old and New Testaments, for a long time—which I cannot remember to repeat. He said that although we had disbelieved the Scriptures, yet they were true, and would be fulfilled, but they were not yet.

His voice was not like a man's, but more like that of a bird, and when he spoke his voice seemed to move his eyes stir. I moved toward him, and put out my hand to feel of his arm; but he told me I could not feel him, for he was a spirit.

He said he had been twice before with me in my sleep, and told me the same things that he did now; but I would not regard it, because it seemed like a dream to me. I well remember of dreaming of the same things at two different times.

He went out of my sight in an instant. When he was gone, I got up, and went out to my daughter. She asked me whom I had been talking with. I put her off, and asked her if she heard me talk. She said she had, for nearly two hours, and was about to come in, but something seemed to hinder. My daughter asked if Sally Linkfield had not been talking with me. I told her she had not. She said, "Who has?—for I must know." I then told her it was her father. She said I had been talking in my sleep, and must not tell it to anybody, for they would not believe me. We then concluded to keep it to ourselves; but I told her it was not a dream, for I was wide awake. I asked her if she did not see Thomas Curtis go by with a team, and meet a man against my window, dressed in a soldier's dress, at the time she heard me talking. She said she saw them both, and took notice of them.

But it was not long before my daughter told it to some of her friends, and the account got abroad; and, as I have since told it to a number—but not as a dream, for I was wide awake as ever I was, and am not ashamed to let it be known to the whole universe—I commit it to public meditation, and humbly hope the blessing of Almighty God will attend it in showing forth the beautiful merits of his Omnipresent Goodness to all the sons and daughters of Adam;—may it excite their souls with a divine stimulation, and prepare them for passing through the dark and shady valley of death, and joining the

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

THANKFUL ALEXANDER.

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

I, Amos Boorn, of Richmond, in the State of New Hampshire, went to the town of Winchester to see the widow Thankful Alexander, in order for her to examine and correct the declaration of her seeing her husband, after his death, in business, and she had put her name to it, she related to me the solemn warnings they had for some months before his death, some of which I will endeavor to relate. She said he was unwell for some months before his death, and lost the use of his hands and arms, but was well enough to keep about house. About time the groans were heard with a strange vocal noise like groaning, and her husband asked her what it was; but she did not know to what he heard it. The groans continuing to be heard at different times and in different parts of the house, he would go to look where and what it was; but he could not find anything, and hear it in another place or part of the house, and then would go there, but could find nothing. The groans were still heard at times, and in different places, and groaning harder. Sometimes it would be heard two or three times in a day, and sometimes not often in a week; sometimes it would be heard in the chamber, but we could not find the cause for it. One day it was heard in the chamber very hard, and my husband said to me, "Will you own you hear it now?"—for I had tried to make light of it before him; but I had to answer now that I did, but it might be it was the cat up in a basket of turkey feathers, or some such thing. We went and searched the chamber over, but could not find the cat, nor anything else that could make such a noise; then one went to the barn, and found the cat and brought her in; but it was not long before the noise was heard under the house, and another search was made for it, but they found nothing. The groaning still increased. One day, after they heard it in the chamber, but we could not find it, and when I got there, he called me, and said it was gone from there; and the next place they heard it was under the floor where they were, and it groaned like something or somebody that was struggling to death directly under where my husband was sitting. At that time I happened to look out at the door and saw the logs in the grate, and there was nobody at home but my daughter Susan and myself, we both ran to drive them out, and left him sitting in his chair. When we returned, we found him to be much altered, and almost speechless; after he recovered himself a little, he said we should not hear that groaning any more. I asked him if he had spoken to it? He said he had, and that he had said to it? He said he told it, if there was anything relating to him or his family, he wished it would signify it more plainly. I asked him what it answered? He said it told him he should not live the year out. I asked him if he heard this in a vocal kind of voice? He said he did, but it was like a human voice. I asked him if he heard it voice afterwards, and this was about the first of August. My husband got better after this, had the use of one of his hands, and did some work; but said he should not live the year out. Some time after this, my daughter Susan went up stairs in the evening with a candle, to make a bed, and she saw a light in the chamber, and she went and into the room in such a fright that she could hardly speak. Her father said: "What is the matter, Susan? what frightened you so? have you seen or heard anything that makes you tremble at such a rate?" But she would not tell him what she had seen, although he tried to persuade her so to do many times afterwards. But she would not tell him what she had seen, although he tried to persuade her so to do many times afterwards. But she would not tell him what she had seen, although he tried to persuade her so to do many times afterwards.

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

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

J. MADISON ALLEN.

Quincy, Mass., March 6, 1871.

Free Thought.

INSANITY AND ITS TREATMENT.

BY EDWARD MEAD, M. D.

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

Nearly twenty years ago, while in charge of a retreat for the insane, I risked the danger of unpopularly which usually accompanies original scientific investigation in new directions, by experimenting in a limited way with the agency in question. The circumstances, however, were unfavorable. But few facts had been developed; the efficiency of the so-called psychological treatment was not recognized; and consequently the results were less satisfactory than are now readily attainable. That the subject is one of importance, will be conceded by every person of intelligence and candor who is willing, without bias, to give it thoughtful consideration. Your correspondent infers that it is practicable to secure the introduction of the proposed additional means of treatment into the practice of some hospital already established. It is not probable, however, that his desire in this respect would be gratified so long as these institutions are under Orthodox control, as they almost invariably are. Having been a member of the Association of Superintendents of American Institutions for the Insane for about twenty-five years; having made the subject of insanity a specialty for thirty years, during eighteen of which I acted in the capacity of superintendent of an institution established for the care and cure of the insane; having taught it in eleven courses of lectures, as professor and lecturer in two regular medical colleges, discussed it before medical and other scientific societies, and endeavored to elucidate it in the *American Psychologist*, which I conducted in 1863, thus giving to it, in the aggregate, more attention than any other physician in the Western country; having, indeed, sacrificed more, in time, toil, and money, than all of them, in behalf of the insane; and having suffered more persecution for opinion's sake than any or all of them, I have had, at all events, data enough upon which to base an opinion. That this experience should thus result in a lack of confidence in the disposition to treat fairly a reasonable proposition, is an unwelcome fact. It is, nevertheless, a fact; consequently the other suggestion of your correspondent is, in my judgment, the only practicable one, viz.: to establish a new institution for the care and cure of the insane, not to supersede, but to supplement the country who coincide with this view, could then act independently, carrying to a successful issue their honest, deliberate conviction. How this is to be done in order to accomplish the greater good, is the question. Generally, he who suggests a project has already wrought out the details in his own mind. For this reason, it is desirable that Mr. Mead should give your readers the benefit of his elaborated thought. In the meantime, earnest philanthropists who are ready to cooperate with him in carrying out his idea to practical realization can digest in their minds the necessary ways and means.

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

Careful estimates have found the cost of building, in accordance with the best plans of construction, to be about one thousand dollars per patient. This is inclusive of the central administrative department and other appurtenances. Within the last thirty years vast improvements have been made in the plans of interior structure, so that little, if any thing, remains to be done beyond what has already been adopted in the most modern style of building in use. Some of the institutions are too large. It is the judgment of the clearest thinkers, derived from experience, that the highest degree of usefulness can be best attained where not more than two hundred patients of the various classes are aggregated under one management. It is not extravagant to contemplate that provision be made for the accommodation of one hundred patients in the proposed institution. With such a capacity, therefore, according to the above estimate, a sum not less than one hundred thousand dollars would be necessary; the precise cost depending of course, somewhat upon locality. Cost of land, building material and wages vary with relative distance from a commercial mart. Wherever a location may be selected for the purpose, the institution should be organized upon a scale so far degree commensurate with its importance and needs; for in all its appointments it should be equal to the best in the land. In point of desirableness of site and architectural beauty of the edifice, which are by no means the least important among the elements of success, there is opportunity to make it superior to all others, inasmuch as its founders would avail themselves of competitive offers of land, building material and money from well-disposed, prosperous friends in eligible States. To combine all the advantages of the most eligible sites is difficult; for, in the first place, it is desirable that a spot should be selected abounding in forest trees in variety, and of mature growth—whose natural beauty had never been marred nor its surface mutilated by the destructive encroachments of the barbarous civilization; for such insensibility to the preservation of natural beauty does the wholesale destruction of trees indicate, that this apparently incongruous object is not understood. A place of land thus furnished with native trees and shrubbery, would admit the laying out of walks and drives, the removal of dead and decaying trees, and the preservation of groups and isolated trees, as may be found to comport with the most approved plan of landscape gardening. Freshness and matured beauty would thus be preserved at the outset, which it would require a century to acquire.

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

A salubrious and nearly equal climate, favoring the highest sanitary conditions, is indispensable. Besides these requisites, there are also others secondary in intrinsic value, but highly desirable. I have elsewhere treated of the various moral and physical appliances to be embodied in hospital arrangements, and cannot dwell upon them here.

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

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

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

ANOTHER VIEW.

BY J. K. BAILEY.

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

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

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

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

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

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

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

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

Few understanding the real issue in the appeal—most persons being loath to vote against the decision of the President or acting President—many did not vote. Some who were not delegates did vote to sustain the Chair—the appeal failed. Not so, however, the object of the appeal. Every purpose for which the appeal was made prevailed. More members of "the Board" were elected of residents of Chicago, and the article in issue (Art. IV) was amended so as to preclude the possibility of a construction to suit the convenience or desire of crafty schemers.

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

INFORMATION WANTED.

Will some good and learned theological brother be so kind as to tell us whether, through the microscope, or telescope, of his theological faith—there are many "anxious-seat" inquirers springing up in various parts of the land now-days—and which antecedence belongs to, his God or matter?—Will he say God, and, by thus denying the eternity of matter, claim that his God created it out of nothing, and was, during its ante-ent

This paper is issued every Saturday Morning, one week in advance of date.

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

Banner of Light.

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An Orthodox Government.

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

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

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

Unhappy France.

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

Lawrence, Mass.

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

Grade Spiritualism.

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

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

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

Michigan, to the Rescue!

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

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

The Crucible.

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

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

Spirit Message.

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

DR. SIDNEY DOANE

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

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

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

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

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

ANS.—Sometimes it would, but not always.

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

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

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

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

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

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

Q.—How would this packing answer for rheumatism?

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

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

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

Death of Thomas Gill.

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

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

English Items.

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

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

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

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

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

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

More About the "Fountain" and its Author.

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

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

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

Music Hall Spiritualist Meetings.

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

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

J. M. Peebles.

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

Fair Play in the Social Evil.

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

Written for the Banner of Light.

A VOICE FROM BEYOND.

BY RICHARD HARRIS.

By Death's cold waters, dark and deep, we stood,
Where funeral willows drooped their branches low,
No boat was there to take us o'er the flood,
No guide to point the way that we should go.

Where Superstition's temple rose amid the gloom,
Where priests their sombre robes forever wore,
In solemn tones they taught that from the tomb
The dead returned no more. o o o

By Truth, Love, Hope and sacred memories led,
With eager eyes we gazed into the night,
And angel voices gently whispering said:
"We build a bridge of Light."

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

"Jesus: Myth, Man or God?"

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

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

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

Free Discussion.

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

God and Jesus Christ in the Constitution.

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

POTNAM, March 18th, 1871.

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

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

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

Our Labors.

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

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

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

Anniversary of the Advent of Modern Spiritualism.

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

Dr. Sam. Thompson.

[The following message from Dr. Thompson in spirit-life was given at our Public Circle March 10th, with the request that it be inserted in the Banner at once.]

An old friend, a patient of mine, is in great trouble; and I have made an effort to get round this way to attend to his case.

He is quite well satisfied in his own mind that he is sick unto death, and he is not so well satisfied with regard to the condition that he is going to be ushered into after death. Just before he was taken sick, he unfortunately went to hear that Prince of Jackasses, old Knapp. Excuse me; I speak what I mean. He learned so much about the devil there, and so little about God, that he got unsettled in his mind. Before going there, he was a little inclined to Spiritualism, but he never had got any tangible proof; he had never got exactly satisfied, because nobody had ever come back directly to him with anything that was positive proof. Well, now, let me see: It is thirty-two years ago, this present month, since he was under my care as a patient; and I believe I was successful in bringing him out of his trouble, and making him a well man. And at that time he worried a great deal about his soul; and I told him that I did not care a whit about the soul; take care of the body, and the soul would take care of itself; that he would get up again, and had nothing to fear. So he got out of his despondent condition and got religion, I believe, as he thought. But it seems he thinks now that he never had it, and he is in rather a dangerous state. Now I tell him again to-day, that he has nothing to fear; and moreover, that he is going to get well here in this life. His lease of earth-life is not up yet. I will insure him for ten years more for a pleasure.

My advice to him is this: Study the God within, obey the highest dictates of your own reason, and do not follow after this one, that one, the other one, who tells you you are going to heaven or hell, but do in religious matters just as you feel to be right, and you are safe—you are safe. That man's name is Joseph S. Williams, and my name, old Dr. Sam. Thompson—nobody else.

"Surprises" in Boston.

On Wednesday evening, March 15th, a few of the friends of Miss Mary Ann Sanborn, the well-known and popular Guardian of the Boston Children's Progressive Lyceum, "surprised" her at her residence by presenting to her an "Eden Sewing Machine" valued at \$75, and a purse containing \$50. After the presentation speech by H. S. Williams, a fine collation was served, and the party dispersed.

On Monday evening, March 20th, the members of the Circle for Spirit Communion which for the last eleven years has been held weekly (on Sunday evenings) at the home of Dr. Samuel Grover, met at his pleasant residence, 23 Dix place, and presented him with an elegantly finished lounge, and his lady with a silk dress. Fine bouquets were also sent in by the friends at Somerville. The mediums present gave evidence of the "power of the spirit" granted them; Mrs. H. W. Cushman (influenced) made remarks appropriate to the occasion; presentation speech by Mrs. Harriok; refreshments were partaken of, and a pleasant evening was passed by all.

The Poor Plegians.

The Plegian Indians, so many of whom were murdered over a year ago by the regular troops under Gen. Sheridan's orders, have been heard from again. A person who went with the officer detailed to pay them their yearly annuity reports that about six hundred were assembled, and says they were all peacefully disposed, and that peace can easily be maintained with them if they are justly treated. This last issue of goods, they said, was much better than any they had before received. One old man in the camp so savagely pounced upon last winter by Col. Baker touchingly said that since then he had not known a single good night's sleep, and had been constantly moving from place to place, expecting every day to be attacked by somebody. We do not wonder that the tribe "appeared very destitute," and hope the Peace Commission, at its next visit to Montana, will do what it can to get them on a reservation, where they may be brought under civilizing influences.

A New Phase of Spirit Manifestations.

We have been informed that Mrs. Nichols, Manchester, N. H., is having most singular manifestations of spirit-power upon photographs which have been taken some seven years. Wreaths, landscape views, also human faces, are appearing upon the photographs, without any mechanical or chemical agency. They grow more plain and visible daily.

Some seven years ago, Mrs. Nichols's niece passed to the spirit-land. She promised to return after death, and prove her identity. She did so by producing her likeness upon a looking-glass in the house of another aunt, living in Wall street, Boston. Many saw the peculiar phenomenon. The Banner gave an account of it at the time of its taking place. It is supposed that the same spirit is producing these manifestations at the home of her aunt, Mrs. N. Those interested can see for themselves.

The Twenty-Third Anniversary.

A correspondent, writing from Salt Lake City, Utah, March 13th, says: "A party of Spiritualists intend celebrating the Twenty-Third Anniversary of the Advent of Modern American Spiritualism, at the house of Mrs. Mary Ann Lloyd, of the Tenth ward of this city. We believe several other parties will also keep the glorious Anniversary. We expect a season of joy and diffusion of good spirits, and a good time generally, and we send a loving greeting to all who love the cause and are advocating this grand, sublime truth; we wish you all a merry and a happy season."

Calls for Test Mediums.

There is a great demand for good test mediums from all parts of the country, particularly in the West. Mrs. C. F. Allen, who has been lecturing in Missouri and Kansas, writes that "test mediums will find constant employment and hearty mental and pecuniary support. The people are earnest and interested, and desire to receive tests similar to those obtained in the Eastern States. No class of people would do better by mediums, or welcome them more cordially. Every place I have visited in Kansas is rife with thought."

In Pamphlet Form.

Father Hooker's late lecture against Spiritualism, in Chicago, and Lyman C. Howe's reply, are to be published in pamphlet form by *The Present Age*. This is all right, for then the public can judge for itself as to which speaker has the best of the argument. We have no fears for Spiritualism in all such contests.

The London *Spiritual Magazine* and *Human Nature* for March have been received. Both are full of excellent reading matter.

Report of Donations to the Spiritualist Fair.

Owing to the large number of contributions to the late Fair at Eliot Hall, and the difficulty of procuring the names of all who made them, the Committee find it impossible to publish a complete list of the donors. Especial mention, however, seems due to the following parties making contributions which so materially added to the success of the enterprise: the thanks of the Committee and the spiritualistic public generally are due to H. W. Smith, Treasurer of the American Organ Co., for a fine cabinet organ of their well-known make; to N. B. Onthank, for a life-size portrait of Theodore Parker, and to J. F. Hyde, for a frame for the same; to Alvin Adams, Wm. White & Co., publishers of *Banner of Light*, and Adams & Co., for large donations of books and other articles; to Bushby & Hart, the celebrated photographers, of Lynn, for a number of excellent photographs of lecturers, mediums, etc.; to P. E. Gay and Daniel Farrar, for a "Smith" cabinet organ; to H. S. Williams, for a fine *Atina* sewing machine; to R. B. Brigham, for refreshments.

M. T. Dole, Secretary.

W. A. Dunklee, the Treasurer of the late Fair, reports as follows:

The whole receipts of the Fair,	\$3,466.07
Incidental Expenses,	\$294.06
Cash Prizes,	100.00
Net proceeds,	\$3,072.01

The Committee of the Fair return their sincere thanks to the contributors and donors for the success that has attended the undertaking by their liberality and interest; also, to the friends for their attendance, and especially to those ladies who devoted time and money in fitting up and tending the several tables, and soliciting funds and merchandise for the benefit of the Fair; to Mrs. M. M. Hardy, Mrs. L. H. Hatch, and Miss Mary E. Currier, for services to aid the cause, and to the public for their patronage.

The Austin Kent Fund.

Monies received for the relief of our invalid and destitute brother, Austin Kent, since our last report:

Previous acknowledgments	\$257.35
Orrin Arms, Attica, Ind.	1.00
Mrs. B. S. M.	1.00
G. L. D.	1.00
W. S. Reynolds, Council Grove, Kan.	1.00
C. Bounsell, Boumansville, Ark.	.75
Mrs. Mary Bell	.50
W. Peck	.35
Mrs. K. L. Vanderveer, Fort Plain, N. Y.	.30
G. Torgerson, Clinton, Tex.	.25
Total	\$263.50

In acknowledging the last remittance we forwarded, Bro. Kent speaks as follows:

"Neither Mr. Kent or myself can ever express to you the gratitude we feel for the temporal relief you are giving us. Last night I slept but two and a half hours—from two o'clock till half past four. May God have mercy on me, and bless you all.

In Love, Yours, A. Kent."

New York City.

The Twenty-third Anniversary of the Advent of Modern Spiritualism will be duly celebrated in Apollo Hall on Friday, March 31st. The afternoon, from two to five o'clock, will be devoted to appropriate Addresses, Poems and Music. In the evening the spacious and elegant Hall and Drawing-Rooms will be open for a grand Reception. Dancing will commence at 8 o'clock.

The speakers who have volunteered to take part in the exercises are Hon. John W. Edmonds, Dr. R. T. Hallock, Mr. A. J. Davis, Mrs. Mary F. Davis, Mrs. C. B. Wilbour, Mrs. Cora L. V. Tappan, Dr. H. P. Fairfield and Mr. N. Frank White. It is confidently hoped that this will be a celebration in every way worthy of the occasion.

P. E. FARNSWORTH, Secretary.

It is fortunate for Spiritualism that all that has been said about the recanting of Mr. Andrew Jackson Davis is an infinite whopper as far-sweeping as the belt of the Sixth Zone, and compounded of minutely comminuted and heterogeneously intermingled infinitesimal falsehoods. To be sure, he is not a medium in the generally accepted meaning of that term, but he has a voice you cannot hear which tells him he must write; he sees a hand you could not see unless you'd lost your sight. Notwithstanding the fact that "The Fountain with Jets" has kicked up a complex bobby in the spiritualistic camp, yet Mr. Davis is not to be blamed for that. He yet sees star-lust and an infinite golden glory of a sun-meridian; he observes flashes of celestial light, and he sees a hand you could not see unless you'd lost your sight. Notwithstanding the fact that "The Fountain with Jets" has kicked up a complex bobby in the spiritualistic camp, yet Mr. Davis is not to be blamed for that. 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Banner of Light.

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North Fifth street, St. Louis, Mo.
Copies of the BANNER OF LIGHT, including back num-
bers and bound volumes, can always be had at this office.

A DAY AMONG THE RUINS.

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

SPIRITUAL PHENOMENA INCREASING.

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

STOPPING THE WHEELS BY LAW.

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

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

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

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

PROTECTING THE POOR.

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

BIBLE vs. BIBLE.

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

ANOTHER SPIRIT GONE.

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

TAKEN IN.

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

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

MORE LITERATURE.

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

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

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

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

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

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

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

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

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

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

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

"THE AMERICAN SPIRITUALIST."

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

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

THE CLEVELAND MEETINGS.

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

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

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

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

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

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

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

MILAN, OHIO.

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

A GREAT SENSATION.

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

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

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Professor of Obstetrics and Diseases of Women and Children in the Eclectic Medical Institute, Cincinnati; author of "American Eclectic Obstetrics," "Women, their Diseases and Treatment," etc., etc.

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

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3. Diuretic, and is recognized in the urine of patients. It has been efficaciously employed in Scrophulous, suppurative, and Apthous Ulcerations of the Mouth, Cantharid, Eruptions, Ulcers, Purpura Hemorrhagica, &c. M. Leisner considers it a Sedative to the Nervous System, and to the Circulation; a stimulant to the digestive organs and kidneys, and a stimulant and alterative to mucous tissues; thus useful in Leucorrhoea, Excoriations of the Os Uteri, Chronical Dysentery, Nursing Sore Mouth, some forms of Chronic Ophthalmia, and Gleet.

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