

several of the
y Hall, Spring-
ground upon the
t Meeting.
e of the Assn-
tion in Spring-
st public exer-
-ant, August
me to be soon
) the Exec-
th of August
ch as desire to
All such per-
ld send their
st, to Harvey
e will engage
f the meeting

on the grounds
do not order,
ire to come, till
y 12 feet, set
dollars for four
eeks, and must

st week, of Bos-
Varren, of Bos-
nfield, who will
th Mr. Dunk-
the 13th. Price

nd Russell's Or-
-last year) will
remain till the
An able corps
al and liberal
gramme of ex-
ill be published

red on the rail-
-ing tickets,
et the Lake.
ly laid out this
water brought
vements made.
it skirted with

autiful Grove,
aking, the Com-
pious meet-

Pre-
ice Pres.
N. Treas-
om on Speakers,
Cor. Sec'y.

ork City.

ablest working
month of May,
ent by his earn-
-ests have re-
ver among Spir-
e he may go.
Republican Hall,
ne following:
young girl; she
ill disease when
e herself now
eared to health.
"I thought,"
Thien
th of her per-
e. So complete
e delineation,
it a dearly loved
d twenty years

received most
Wilson of events
the dates being

T. BRIDHAM

T. B. Taylor, Mr.
Mrs. S. D. Cayvan,

AGE:

and Original
Fairy Plays,

'S PROGRESSIVE
EXHIBITIONS.

KATES.

the contribution to
the moral, and the
dissection can readily
constitute an even-
ing will find appro-

COLBY & RICH, at
Providence street (lower

al of Freedom.

TS.
in which the tokens
of the spirit, mingled
of the modern
progress.

COLBY & RICH, at
Providence street (lower

uquet

aining Beautiful
of Spiritualism.
Spirit Communica-
for year, \$1.00; single

COLBY & RICH, at
Providence street (lower

al Journal

f Health

COLBY & RICH, at
Providence street (lower

LIGHT:

to the
LOSOPHY

ELY,
DE BOSTON, MASS.

CH,
Publishers.

Business Manager,
Editor,
able writers.

ght-page Family News-
of INTERESTING AND

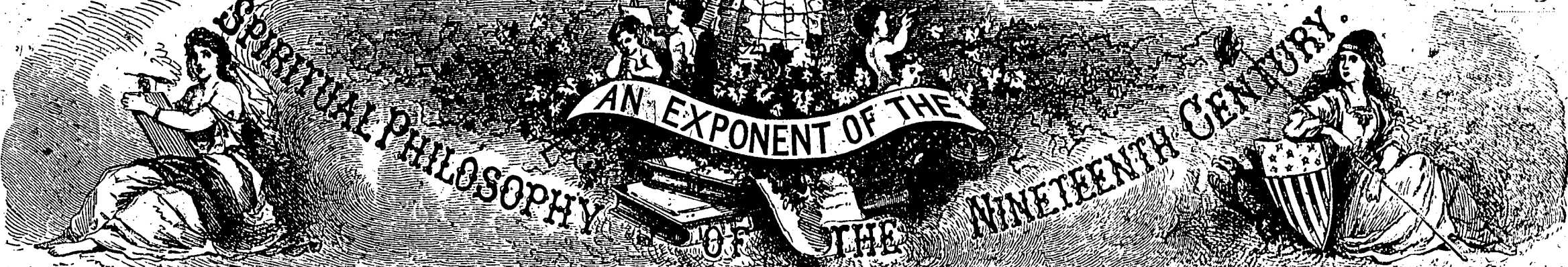
URES:
itual, Philosophical and

ENT-Mrs. J. H. Co-
select, by the most tal-

IN ADVANCE.

ce Money-Order on Bos-
-ton or New York, or
er of COLBY & RICH,
ould the Order or Draft
be without loss to the
e expiration of the time

BANNER OF LIGHT.



VOL. XXXVII.

COLEY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 29, 1875.

\$3.00 Per Annum,
In Advance.

NO. 9.

Banner Contents.

FIRST PAGE.—Growth and Recognition in Spirit-
Life.
SECOND PAGE.—Materializations in Presence of Annie
Stewart. By James Hook; "The Religion of Spiritual-
ism," by J. O. Barrett; "Concerning Mediumship," by
J. J. Morse; "A Satisfactory Science," by J. J. Morse;
"The Spiritual Phenomena," by H. Hight.
THIRD PAGE.—Banner Correspondence: Poem—"The
Blindfold," "Free Response," by John Wetherbee; List
of Spiritualist Lecturers.
FOURTH PAGE.—Editorials on various interesting topics.
FIFTH PAGE.—Brief Paragraphs, New Advertisements,
etc.
SIXTH PAGE.—Message Department: Poem—"The
Spirit, to the Body," by Mrs. E. H. Banchard; "A
Voyage Round the World," by J. M. Peabody, reviewed
by G. L. Dutton; "Convention Call," etc.
SEVENTH PAGE.—Book and other advertisements.
EIGHTH PAGE.—"Spiritual Matters in Boston—Sitting
with Charles H. Foster," etc.

The Rostrum.

GROWTH AND RECOGNITION IN SPIRIT-LIFE.

A Discourse Delivered in Manchester, Eng., by
Spirit Theodora Parker, through the Instru-
mentality of Mrs. Cora L. V. Tappan.

It is frequently supposed that death is the final
change, and that, being the final change, every-
thing that pertains to the soul, to its future life,
to its preparation therefor, must be accomplished
in this, or the material world. The authorities
upon this subject we shall of course refer to—the
sacred record called the Scriptures, upon which
Christians predicate their belief in a future state,
and their knowledge of what that state shall be—the
testimony of seers who were not in existence
in the time of the writing of the Scriptures, but
who have witnessed at various times spiritual
beings and held converse with them—the testi-
mony of logic and reason, which illustrate what
would be probable concerning a future state, if
the mind exist at all—and finally, the testimony
of Spiritualism with reference to spirits them-
selves and those who have seen and conversed
with them concerning the future state. We take
the record of the ancient Scriptures first, leav-
ing outside those Scriptures or records that are
not considered authentic, and that do not form
a part of the authority of Christendom, although
multitudes of beings in the far East give their
adherence and faith to other books than the
Christian Bible; and although the testimony of
these books might be valuable, it still does not
pass for authority in the Christian world theo-
logically. We shall therefore leave the Koran,
Shaster, the Zend-Avesta—the sacred books of
the Indians of the far East—to those nations, and
give what we consider to be the testimony relied
upon in Christendom.

The Hebrew Bible contains very little con-
cerning the future state, and it is a matter of
great speculation among impartial theologians as
to whether the Hebrew religion really teaches a
future for the souls of men. It is true that there
is a picture of a future heaven, or New Jerusa-
lem; it is true that New Jerusalem is sup-
posed to be the immortal place of abode of the
just and good and chosen ones; but it is believed
by the Hebrews to-day, and was believed, we
think, in ancient days, that only the select and
chosen of God should inhabit the New Jerusa-
lem, and that the New Jerusalem, or city of
heaven, would be a place on earth, a restoration
of the Jews to their original kingdom, with a
temporal king who should rule over them, and
that the immortality and eternal happiness pic-
tured for these is the immortality of residence
upon the earth, free from death and sin, while
all the wicked are to be consumed—destroyed
utterly. This, we believe, is a fair statement of
the condition which the Hebrew religion depicts
for the future of those who are to be the chosen
of God, who are to inherit the right to abide here
forever, while the wicked are to be utterly de-
stroyed.

It was reserved, however, for Christianity to
reveal a more spiritual interpretation of this re-
ligion; and without entering in the least degree
into the merits of various theological points of
discussion, we may state what we consider to be
the foundation in the New Testament for belief
in a future state and in its conditions. First,
Christ himself represented the future state as a
spiritual state, and the kingdom of Heaven as a
spiritual kingdom; and all that he taught relat-
ing to that kingdom pertained to the spiritual
nature of man. He distinctly affirms, according
to the record, that "the kingdom of heaven is
within you," showing that it must be a state of
the mind, not a distinctive locality necessarily.
The next reference that he makes specifically to
the future state is when he is parting from his
disciples and followers. Commending them to
the various affectionate proofs that he has given,
he says: "In my Father's house are many man-
sions; I go to prepare a place for you." This
would refer to a condition of future life wherein
there might be grades or conditions of existence;
seeing that all even in the Father's house would
not occupy precisely the same position. Another
indication of what the future state may be is in
reference to little children, where he blesses them
and distinctly says, "Forbid them not to come
unto me, for of such is the kingdom of heaven,"
warning those who surrounded him not to injure
one of those little ones, for their angels always
behold the face of the Father in heaven. "Their
angels" is a term we shall revert to again. The
next specific and distinctive reference is made, of
course, in his resurrection, and in the illustration
it affords to his Christendom of the continued ex-
istence beyond the earthly life. But we shall

not here dwell upon the fact whether it be tem-
poral or spiritual resurrection, but only upon the
fact that it afforded proof of existence beyond
death. At the Mount of Transfiguration there
appeared Moses and Elias, seemingly in spiritual
or bodily-spiritual form. We have the only con-
necting links in these various references afforded
by Christianity concerning the future life. These
afford the proofs offered by Christ himself; first
that there is a kingdom of heaven, that there is
that state of man, that there are children in
heaven, that there are many mansions in heaven
in the Father's house, and that he has prepared
a place to meet his disciples who were dear and
near to him.

It was left, however, for Paul to distinctively
enumerate and enucleate the conditions of spir-
itual life, more expressly where he refers to the
resurrection of the spiritual-body, to its being
raised in power, and where he refers to one star
differing from another in glory, typifying condi-
tions of spiritual resurrection. We do not know
that there is any distinctive passage or teaching
that relates to the future growth of the spirit, or
to whether the mind will continue to improve,
excepting the ones we have referred to. Christ-
ian denominations have varied in their interpre-
tation of, and in their opinions concerning, the
future state. While in the early church and
among the first founders of the Roman Catholic
faith there were undoubtedly considered to be
degrees of spiritual existence; and while it was
thought that the spirit could change its condition
after death, that faith seems to have died out in
later years, and with the introduction of the Re-
formation and its severer teachings there came to
be an idea prevalent in Christendom that in the
future state there could be no change, and hence
that the soul must either be at once absorbed
into a condition of happiness or condemned to a
condition of misery, whenever the judgment
should be pronounced upon the soul. But the
complicated systems of different theologies do
not point out what becomes of the spirit in the
intermediate state. Some of them considered
that the soul is sleeping before the judgment-day.
Some consider that it exists in an intermediate
state of semi-happiness, corresponding to the
purgatory of the Roman Catholic church. Others
consider that there is no existence whatever until
the spirit shall be awakened with the body from
the tomb. But we believe there have been suf-
ficient evidences in the visions of persons to show
that the soul does not sleep in the tomb until the
resurrection takes place: for when John upon the
Isle of Patmos saw the angel and would have
fallen down and worshipped him, he enjoined him
to do it not, for he was one of his fellow servants,
and of his brethren the prophets, showing that
he must have been a spirit. Whence also came
Moses and Elias if the dead were to sleep until
the judgment-day? and the ministering spirits
who attended upon Christ and his disciples? and
the hosts and clouds of witnesses that encom-
passed them round about, as described by Paul?
These are proofs that the spiritual-intelligence
were not condemned to remain within the grave
during the interval of slumbering of the body, be-
tween the interval of death and the supposed res-
urrection of the body. But we do not think there
can be any doubt in the candid and inquiring
mind concerning the interpretation to be put
upon the resurrection itself, and upon the spir-
itual nature of that resurrection, and upon the
different degrees of spiritual life. The points
most intimately connected with the question that
we have to determine are, whether the spirit
continues to advance, whether children have
growth in spirit-life, and change in their appear-
ance, and whether, in the successive stages of
spiritual growth, there will be such change as to
destroy the identity or recognition of friends?
These are important questions for consideration,
and the answers to them have been revealed in
later experiences, especially in the revelations
of Swedenborg, who distinctly portrays the con-
ditions of spiritual life, portrays the growth of
spirits in that life, and shows that the methods of
recognition are not physical merely, but belong
to the spiritual nature.

All persons who have witnessed departed
spirits, held converse with them, and made record
of those conversations, testify that when children
enter the spiritual state at an early age, they in-
crease in spiritual knowledge and unfoldment as
they would have done on earth, the spiritual
form growing proportionately as the physical
form would have grown here. It is customary
for the mother to think of her departed child as a
babe; but if you reflect on the strong impulses of
nature you will see that had a child been separ-
ated from you by any external means, such as re-
moval to a distant land, so that it could not be
with you in outward form, you could have de-
plored nothing more than that the child should
forever remain an infant. Now, when you con-
sider that the spiritual life must be, if it exist at
all, a natural life, a continuation of the existence
of the mind here, nothing would be more to be
deplored than that an infant, endowed with the
faculties that you see an infant possesses, should
always remain an infant through the unending
ages of eternity. And when Christ says, "Ex-
cept ye become as little children, ye cannot enter
the kingdom of heaven," it undoubtedly refers
to the innocence and purity of the child-like
mind, and not to the state of infancy in which
you recognize childhood; and their angels al-
ways beholding the face of the Father we con-
sider to refer to the more profound subject in-
connection with the soul itself, which probably
means this—that the soul or the angelic nature
of the child, although the child exist in outward
form, is not changed, and is not utterly and ab-
solutely perverted even by any external form of

temptation in outward life. So that when chil-
dren pass to spiritual existence in early years, it
was considered, by the Church as a most fortu-
nate circumstance, releasing them from the tem-
ptations of external existence. We do not con-
sider it so; we consider that earthly life is in-
tended for the benefit, advancement, and growth
of the human spirit; but we also consider that
nature and the laws of the Deity have provided
compensations, and that if a child be removed in
early life, there are spiritual methods of growth
in knowledge, so that that child is not deprived
utterly of whatever advantages might accrue
from external knowledge, observation, and cul-
ture.

We know that nothing is more continuously
developed by Swedenborg, by the various spir-
itual writers, by those who have seen and con-
versed with spirits, by Modern Spiritualism itself,
than the fact that a child in spirit is transferred
to spiritual teachers or guardians, who take con-
trol of its education and culture in spiritual life;
and it is a solemn fact which it would be well for
you to remember here, that there are no orphans
in spirit-life; that is, if souls pass out from earth,
leaving behind them their earthly parents, there
are those provided in spiritual existence who take
charge of them in spirit-life. There are no pa-
pers—little waifs that go wandering about upon
the surface of spiritual existence without habita-
tion or home; but there are always kind and be-
nevolent angels and ministering spirits whose ap-
pointed work is to take charge of those souls that
pass out from earth, by illness, sometimes by
starvation and violence, by earthly life. There-
fore, we state that this growth of spiritual intel-
ligences must inevitably be continued in spiritual
life, or the functions, and properties, and pur-
poses of individual identity cannot be perfected;
and when they are not permitted to be perfected
in external life, nature, ever kind, and God, ever
loving, in his wise beneficence has provided those
methods of spiritual instruction.

If then the spirit shall change, and the babe
shall grow, and spirits continue to improve, you
naturally ask, "How shall we recognize one
another in spiritual life?" The mother, whose
son leaves her at the age of twelve or fourteen,
does not expect, when his apprenticeship is ex-
pired, or when his voyage is terminated, that he
will return to her as a lad; but her loving thought
follows him through the awakening stages of
early manhood, her prayers follow him to pro-
tect him through the temptations of those early
years, and she expects, when he returns, that he
will not be a child, but a man. Yet she scarcely
ever "falls and recognizes him. Even if the form
be changed, and seems at first strange to her,
there is something in the eye, something in the
intuition, something in the spiritual recollection
that does not permit her to be mistaken. We be-
lieve that in spiritual life these methods of recog-
nition are still stronger. It is not a matter of
physical vision; it is not a matter of physical
conformation; but it is a matter of thought that
shapes itself by the unfolding spirit, and who-
ever is bound by ties of affection on earth can-
not fail to recognize in heaven; for that recog-
nition which comes from the spirit is not mis-
taken, is infallible, is not governed by outward
signs and tokens, but by loving chains of thought
that become palpable to each in the world of souls
and develop the chain of family recognition.
There is scarcely a loving mind or spirit losing a
friend that does not picture in what is called im-
agination or dream the changes that will trans-
pire to that spirit in spiritual life; and there are
often fears and forebodings lest the new-found
existence shall be so full of happiness or joy as
to take the dear one utterly away from all con-
sciousness of earth, and separate you from them
entirely. But if you had faith in love, faith in
the constancy of friendship, faith in the enduring
ties of the spirit, you would know that that which
is real on earth cannot be divided by death; you
would know that no change, or growth, or cir-
cumstance, or time, can separate the spirit and
mind from those to whom it is really bound by
ties of spiritual affection; and you would know
that the methods of recognition must be far dif-
ferent from those you are accustomed to rely
upon here, namely, outward appearances, exter-
nal circumstances, change in the conditions of
material life; that the real recognition is a recog-
nition of spirit, a similarity of thought, a com-
prehension of intellect, the methods and manners
of those who think like you, feel like you, are
like you spiritually.

That the laws concerning the spiritual life are
capable of being distinctly portrayed in the sci-
ence of spiritual unfoldment we shall clearly
show to you; that while the recognition in heaven
has been a part of the distinctive hypothesis of
the Christian religion, still the sometime linger-
ing doubt as to whether you would meet the
loved ones in heaven, or whether the state and
condition of mind might not be changed so as to
prevent you from meeting them, is now abso-
lutely solved by the still more subtle science of
the soul itself; for whatever belongs to the spirit
is in its nature eternal; whatever is absolutely
a part of its growth cannot perish, and any pos-
session which belongs to it spiritually cannot be
severed or wrested from it by any outside cir-
cumstance or change at death. That the method
of spiritual existence is distinctively and abso-
lutely governed by laws—laws as inviolable and
as decisive in their nature as those that govern
the revolution of the heavenly bodies—and that
if there be a spirit bound to you by ties of affec-
tion upon earth, the very inevitable law of spir-
itual existence makes them bound to you in
spirit-life. It is not external compulsion; it is
not outward circumstance, as it is sometimes on
earth; it is not the mere tie of consanguinity, it

is something more than this: that the child that
is yours, the possessor of your spirit, the out-
growth of your mind, is inevitably linked to you
by a spiritual tie; and that that tie, far from be-
ing weakened by death, is made stronger as the
body that divides you is lessened and weakened
by death. This which you call life, or the cir-
cumstances which govern you here, often does
separate you from your loved ones, but death
brings them nearer to your spirits, makes it pos-
sible for them to hold near communion with you,
awakens your spiritual sympathies and energy,
and prepares, by constant aspiration, the habita-
tion of your spirit with theirs. Death is the
awakener, and not the destroyer, of love and
affection. Death is that subtle spiritual agent
that brings souls nearer together that were di-
vided by space and time and sense and matter.
It has been revealed, as we state, by the subtle
process of clairvoyance, psychometry—Spiritual-
ism—that these chains of intelligence, that the
laws of mind continue their operation, advance-
ment and perfection in spiritual existence.

The change, commonly called death has been
so far misunderstood that it has perverted the
entire meaning of existence. Instead of being a
destroyer, it is a life-awakener; instead of being
death, it is but a process of life; and it is known
that, chemically, the body even does not perish,
but only changes its atomic form; it is known
that, chemically, no atom of which the physical
form is made can ever perish, but passes again
into the substance of earth. Mentally, the chem-
istry of thought proves that no thought can per-
ish, but that at death each thought is taken up
and forms a part of the spiritual existence and
spiritual life; and that whatever is the thought
and mind or earth, whatever has been the daily
prayer and aspiration and deed, that becomes a
reality in the world of souls and meets you face
to face on entering the spiritual body; and that
if the thoughts be of love, of kindness, of sym-
pathy, of purity, of aspiration, the spiritual body
is bright and radiant in proportion; and if the
thoughts have been unworthy and full of doubt
and cruelty and hatred and revenge, the spiri-
tual body is shadowy and darkened, clothed around
with mist like vapors, shaped according to the
fashion of the soul itself; and that in proportion
as the spirit aspires, even after death, so shall its
cloudy and mist-like shape disappear, and it shall
become an angel of light with corresponding as-
pirations.

There has been a strong tendency on the part
of the theologians to deny this possibility of
change after death. They quote frequently the
proverb that "as a tree falls, so it shall lie,"
failing to recognize that the tree does not lie flat
forever, that it decomposes, that its atoms
change into other forms of life, and that it is
really a fallacy to say that the tree lies as it falls;
for it does not. Then, again, they state that
there can be no change in the grave. But even
that is a mistake, for the body of a man, good or
bad, decomposes and goes back to the earth, the
atoms entering again into the formation of new
phases of life. A wonderful and distinguished
man was placed in the grave, and there grew up
a sublime tree. When excavations were being
made to change the form of the city, it was dis-
covered that the roots of this tree had penetrated
the casket and had gained truth and nourishment
from the body of the splendid man who had been
laid there. The friend who found this tree hailed
his departed friend in the leaves and branches of
the waving forest tree above his head. Had he
possessed spiritual vision he might have hailed
the spirit of his friend, in another and higher
sense, in the branches of thought waving far
above him and even within his mind, doubtless
prompting him to his wonder and expression of
reverence. So even this illustration falls short of
being literally true; whilst as far as the spiritual
change is concerned—if you must have author-
ity—what does it mean? During the three days
that Christ was in the sepulchre he is said to
have gone and visited the spirits in prison—those
who were disobedient in the days of Noah. If
they could not profit by his teaching, did he go
to tantalize them? And if he went to preach to
them for their improvement, does it not show
improvement after death?

What is possible for those spirits in prison is
possible for all spirits in prison, bound, tethered and
fettered as they may have been by the external
sensations. No soul goes out from earth, spontane-
ously free as not to bear some impress of physical suffer-
ing and temptation. No soul goes out from earth so
utterly bad as not to be capable of receiving some
impression, even in the prison of their souls; so
that there comes a time in the history of every
spirit when some angel of light, or some spirit of
truth from the Comforter, enters the prison-
house of their soul's habitation, and releases
them from the bondage of the recollection of the
material senses and external sins. If it were not
for this, mankind might be hopeless about the
future state; for who goes into the world of souls
fully prepared for spiritual existence? Who
goes with a full consciousness of spiritual light
and heavenly existence? What enlarged mind,
what thinking mind can grasp the whole mean-
ing of eternity? And are you not to unfold in
eternity? Are you to remain blind and deaf and
voiceless, and silent to the great and wonderful
truths that are to be revealed to you there mer-
ely because you have not acquired the knowledge
or capacity here? Eternity were a mockery, if
the spirit were to remain forever voiceless and
deaf and blind to the great meaning of its spiri-
tual existence. On the contrary, it has been
taught, by many recent theological denomina-
tions, that there may be a change in spiritual
life, that the soul may go on from glory to glory,
from new knowledge to new knowledge, and that

there never will be a time in all the history of
eternity when there will not be some new thought,
some truth more radiant and brighter for the
soul to grasp. This it is that uplifts the spirit,
that points it onward with hope and aspiration
to eternity, without which heaven itself would
be cold and lifeless; for the perpetual and un-
ceasing monotony of an absolute state of com-
plete happiness would wear away even the souls
of the angels if they could not see a greater
knowledge before them. To the finite spirit
there can be no finality. Even that which you
consider to be the utmost state of knowledge
will pale before the loftier splendors of spiritual
vision. Why should John upon the Isle of Patmos
worship the angel? Had he known what
the angel really was, he would have known that
it was not God. But even his awakened spiri-
tual vision did not see the completeness of the
splendor, and he would have worshipped a lesser
light, thinking it the glorious orb of day. So
you, could you gaze upon some spiritual beings
in their heavenly abodes, might fall down and
worship, thinking them God; but as you advance,
and your souls become aware of the angels in
their spheres, you will find Deity beyond and be-
yond; for even through spirits, angels, cherubim
and seraphim and all the orders of spiritual in-
telligences, you still cannot comprehend the full-
ness and completeness of the glory and power
that await you.

It may be said that we draw a picture too
brightly of the future state; it may be said that
we present "for the human understanding that
which is most flattering and gratifying. Shall
we draw you the other picture? Shall we show
you that out of the souls that pass from earth
ninety-nine hundredths, nay, perhaps nine hun-
dred and ninety-nine thousandths are clouded
now and shrouded in their spiritual vision? The
spiritual world is made up of just such spirits as
are daily going out from your midst, from your
crowded cities, from your dens of vice and crime,
from all the places of temptation and sin within
this world, and these are grouped together in
spiritual existence, clothed upon with shadowy
vapors, surrounded by the memory of earthly
temptations, and the dread and fear and malice
that have driven them out thus from the external
world. But the great blessing is that this is not
their permanent state; for no imprisoned soul is
so dark, and no spiritual state so permanent and
confirmed in darkness that a ray of light, or the
prayer of an angel-mother, or some word of love
may not reach even there, and penetrate through
the mists of their darkened abodes. Your might
see a man upon the gallows, condemned by the
laws of man, to be hung, going out with curses
upon his lips; and if there came to him at his
dying hour his mother, and breathed upon
him the words of love that he was not to hear
in childhood, who do not believe there is a criminal
so hardened, that that ray of hope would not reach
his soul. When he passes out into spiritual life
there is some angel-mother or some spirit be-
lieving whose light and love and affection can
penetrate even through the darkened mists of
outward condemnation; and we believe no soul
is so utterly dark that there comes not a time
when this ray of light shall reach and rescue him.

The recognition of friends, then, is only a mat-
ter of thought and of love. If the tie that binds
you, together is more than mere external circum-
stance; if they are really thus, closer spiritual
friends of your soul; if the child is yours in love
and kindness; then the tie that binds you is but a
prelude of that tie that shall unite you more and
more completely in spiritual form. The tie that
exists on earth, perhaps, who, through cruelty and igno-
rance, cannot be termed friends; there are
those who abide in the same household that may
not be called brothers and sisters; there are
those linked together by ties of consanguinity
that perhaps may burst asunder the chains as
soon as circumstances release them; but the
genuine thought that links brother and sister
together, the genuine tie that unites parent with
child, loses not, but is strengthened in eternity;
and even though lost to your sight, the spiritual
philosophy and religion teach that every aspira-
tion and prayer concerning them reaches them
in their abode; that they are ever on the wings
of thought, of mercy, and of love, to invite your
prayers and thoughts heavenward; and that the
two worlds are only severed by the thin film
and mist of outward life that, like the blindness
of Paul, drops as the scale from the eyes when
touched by the spirit of awakened truth. The
blind poet, Milton, saw with vision of the
mind these millions of beings walking the
earth. Hesiod, the Greek poet from whom he
quotes, saw countless myriads of good beings
walking the earth. Socrates ever had his good demon
by his side prompting him to aspirations of virtue,
and warning him of the dangers or of the joys
that awaited him. The great and good of every
tongue and clime have taught the presence of the
gods and of the angels; and the prompting voice
of humanity to-day, coupled with the proofs that
belong to actual vision and unimpeachable testi-
mony, asseverate that spiritual beings in their
abode continually and forever gain new know-
ledge, which it is their delight and occupation to
impart to other souls; that the employment of
spirits in spirit-life consists in receiving knowl-
edge and in imparting knowledge; and that no
joy in heaven is so complete that it could be a
joy if it were not shared by some other soul; and
that no angel is so high in the celestial abodes
that they do not seek to impart their knowledge
and wisdom to those who are beneath them, and
that, handed down through the various states of
spiritual existence, these waves of thought or
shining globules descend to the earth and make
fruitful the barren wastes and wildernesses of
earth, awakening here flowers of immortality hope,
creating the impulses of aspiration and pointing
to the future life as the fulfillment of that which
is but sown here but gathered there.

Spiritual Phenomena.

MATERIALIZATIONS IN PRESENCE OF ANNIE STEWART.

To the Editor of the Banner of Light:

Will you allow me space in the Banner to add to the accumulating evidence already sufficient to convince any reasoning and unprejudiced mind of the truth of intercourse between the living and the so-called dead, obtained through the mediumship of Mrs. Annie Stewart, of Terre Haute, Ind., assisted by her spirit-band, in public and private seances given in Dr. Allen Pence's hall?

Mrs. Stewart is about twenty-eight years of age, is married, and her family consists of husband and two children. Her self and family have occupied rooms adjoining Pence's Hall for over twenty-six months, during which time, when her health and family care would permit, she has given her time to public and private seances. Her phases of mediumship are: independent slate writing, clairvoyance and dark and light seances. Mrs. Stewart has in the past submitted to the strictest test conditions which skeptical ingenuity could invent to detect fraud, or obtain satisfaction as to her honesty; and so fully satisfied have we become of the fact of her reliability, that we do not now subject her to any test condition, except at her request, she being very sensitive to even the suspicion of deception.

Her independent slate writing has given general satisfaction to many investigators, who have thereby obtained communications from friends in spirit-life, in such unmistakable manner as to remove every doubt in their minds.

The dark seances are wonderful manifestations of spirit presence and power. The company—usually numbering about twenty-five persons, sometimes thirty—are seated in full circle. The medium, in a normal condition, and with her hands filled with flour, occupies the centre; while the parties are thus circumstanced, materialized forms as large and as natural as life appear in the circle, and manifest by talking, laying on of hands, manipulating instruments, etc., etc., at the same time talking in audible voices, heard by all in the circle. Tests of their powers have been given us by the bringing to the circle water, wine, ice, snow, and other more material objects, when every avenue to the circle room was closed, and it was positively known that the articles produced were not in the room at the beginning of the seance. The invisibles sometimes give us exhibitions of great physical power, by grappling with strong men in the circle and putting them out of their places against all efforts to resist, manifesting by this process a degree of muscular strength far transcending that of the medium, who is a small woman, of delicate physical structure.

The cabinet which is used for the light seances has been critically examined by hundreds, and taken to pieces by numerous visitors, with the assurance they could "find the place where the accomplices get in and out;" but the same cabinet that has been used for six years, and no place but the doors found for any one to enter or retire, is still in use, without communication, and will remain so while in the hands of its present owners. The cabinet is about three by six feet in size, with doors in front; it rests upon stools which raise it eighteen inches from the floor, and it stands in the centre of one side of the room, isolated from the wall, with a platform in front, and on a level with the floor of the cabinet, seven by eight feet in dimensions. All in the room are thus able to obtain a fair view of the cabinet and all the movements during the seance. The audience are seated, facing the cabinet in front, in such manner that each person can look directly into said cabinet when the doors are open. The front circle is composed of the committee or developing circle, and is not changed; the spectators are ranged in the rear. The cabinet is always open to inspection before and after the seance.

The medium enters the cabinet alone, in plain view of all, and in full gas-light; and, when seated, the doors are shut and the light turned down to a mild twilight. Music supervenes, and in a short time the medium is rapt in unconsciousness, entranced by an intelligence known as *Minnie* (an Indian spirit). The medium remains in an unconscious state during the seance. Soon after the entrancement of the medium, the spirit, *Minnie*, talks to us from the cabinet, and materialized forms appear at the door. Though nine different forms have appeared in one seance—each in its own order, male and female, joyous or sad—usually there are not more than three or four, and they are the active workers; they tell us their band numbers twelve. Charles Smith, who is the leader or manager, does not show himself very often; *Minnie*, who controls the medium, Minnawagh, an Indian chief and *Minnie's* husband, Mrs. Kersey McLean, Alice Belle Pervis, known as "Belle," and the spirit of a colored man, called "Bill," are the most active workers. "Belle" went to spirit-life about seven years ago, aged about fifteen years, from near Quincy, Ill. She was known by the medium and her husband while in this life; she made her first appearance here about four months ago, and has been an active worker in both dark and light seances. She is the only one of the band who has ventured to bring the medium, while entranced, out of the cabinet upon the platform, in full view of all, she, *Belle*, being fully materialized at her side, and talking in a distinct voice at the time, while *Minnie* used the vocal organs of the medium, and answered questions propounded by us. These two forms stood palpably before us, not over five feet from us, and to remove all doubt that two living beings were before us, while the hands of the medium were used in handling the doors of the cabinet, *Belle* clasped her hands with sufficient force to be heard by all.

We proposed to weigh her (*Belle*), having platform scales provided; she assented. The scales being placed on the platform, she stepped upon them, and was announced to weigh fifteen pounds; another trial indicated one hundred and fifteen pounds; a third, five pounds. She has been weighed several times since, the result differing from nothing to one hundred and twenty pounds at will. The medium's weight in normal condition is one hundred and thirty-three pounds. At one seance the medium (entranced) and *Belle*, being both on the scales together, were found to weigh one hundred and thirty-five pounds; at a second time, immediately after, they were found to weigh one pound. This investigation was accomplished with care and deliberation, and was a perfect demonstration of the power of spirit over matter. *Belle* was found, at one time, to be able to keep the scale in such a flutter that it was impossible to obtain her correct weight, the scale running from nothing to one hundred and twenty

pounds at will, and she laughing at us all the while for our awkwardness in the weighing.

At a recent seance *Belle* gave us an exhibition of wonderful physical strength, handling a common wooden chair with one hand, sustaining it over her head, and holding it out at arm's length with one hand in a manner that astonished all present. The cabinet door being partially open, enough to perceive the medium therein, she picked up a music-box weighing thirty-six pounds from the platform, held it over her head and swung it around with as much apparent ease as a stout woman would do; she then came from the platform, took a chair and seated herself beside a member of the front circle, remained for a moment in conversation with him, then arose, and crossing the platform seated herself on the other side close to the husband of the medium. She then returned to the cabinet, carrying the chair with her, and threw the doors wide open, taking a seat in the chair beside the medium. Her lively appearance and pleasant manner during this performance were the admiration of every one present.

When thus seated by the medium in the cabinet in full view of all in the house, she said she would knit a stocking for the poor, and then and there before our eyes—talking to us all the time—she materialized a stocking by appearing to knit it; the yarn or material was black, her dress was white, and we could see the progress, could mark what appeared to be knitting needles, and could hear them grating as she appeared to knit; as the stocking grew in size she would note its progress, saying, "Now it is a finger long," "now it is a finger and a half long," "now it is two fingers," "now it is ready to heel," "now it is ready to toe;" and at the expiration of about five minutes, said, "now it is done," and stretching it out before us, it appeared as the perfect form of a stocking about the size for a child eight to ten years old. She brought it to the front and allowed us to examine it; it felt like heavy worsted goods; she remained a minute exhibiting it, then turned and went to the cabinet; as she entered the door she turned around, and the stocking was gone!

Some time since we were talking with *Belle* about Katie King materializing her hair and dress, and cutting them for R. D. Owen and others, and she said she could do the same, directing me to procure scissors and have them ready when she should call for them. Soon after, during a seance, while she was standing in the cabinet door with the medium by her side, she called for the scissors and commenced cutting pieces from her dress and throwing them upon the platform, asking as she threw them down, "Do you want more?" I have plenty of it, and can make it as fast as I can cut it," which appeared to be a fact, as after she had cut off what would require a square yard of the goods to make, we could not see—though allowed to examine the dress—where it was taken from.

On another occasion *Belle* remarked that she would give us a good test, and calling for the scissors, and standing before us on the platform, she cut a lock of hair from her left temple; the hair was about fourteen inches long as she held it in her hand; she brought it forward for us to examine; it was real hair to the touch. We laid a white handkerchief on the carpet (the carpet being dark) so that all in the room might see clearly, and she laid the hair on the handkerchief, stretching it out to its full length; as soon as she took her hands off the hair it would begin to be agitated, and to draw up; she would straighten it out again, and as soon as her hands were off, it would be in motion again. She retreated to the cabinet, telling us to watch the hair; she had scarcely reached the cabinet when the hair began to move, and in ten seconds had left the handkerchief and disappeared from our sight; *Belle* laughed, and told us to pick up the handkerchief to see if it was not beneath it; we did so, but found no hair there. She repeated the hair experiment with like result. She then by request came and put off her foot a slipper; she stood by it until all could get a fair view of it, and then retreated to the cabinet, standing in the door; the slipper began to exhibit an oscillatory motion, moved from off the handkerchief, and commenced gliding toward her; the nearer it approached the door the faster it went, until lost from our sight in the cabinet.

These statements will seem like delusion and deception to the skeptic, but we record nothing but what we have seen, and only a part of that; and we do not blame those who have never witnessed these wonderful phenomena for doubting, for it was astounding to us who were present looking on; the Committee managing these seances do not claim to be wise beyond their fellows, but we do claim that having passed their ordeal of several years close investigation with different mediums, and having endeavored under all circumstances to arrive at the truth, we think any attempt at deception made in our presence would be speedily detected. Our friends or honest inquirers after truth will always find a hearty welcome at our seance room in Dr. Pence's hall, where they may know for themselves.

Terre Haute, Ind. JAMES HOOK.

P. S.—I would like to add a word for Mrs. Jennie Holmes, having had five months experience concerning her mediumship under trying circumstances. I believe her to be a good medium; and her natural impulses to be honest. Those best acquainted with mediumship have the largest charity for mediums; if they were not impulsive, and controlled more or less by their surroundings, they could not be good mediums. While we have the highest regard for the honor and integrity from personal acquaintance of Hon. R. D. Owen, we think he was hasty in his conclusions in relation to the Katie King affair.

J. H.

Written for the Banner of Light.

THE RELIGION OF SPIRITUALISM.

BY J. O. BARRETT.

When one is accustomed to spiritual thoughtfulness, to aspiration for a better life, to reverential habits, the mind then not only towers above the merely animal, but is more receptive to angel inspirations. This is the Spiritualism that is from above, evoking a heavenly mindedness, moral bravery, forgiveness and charity. Are we not called by our angels to illustrate these virtues? What is our Spiritualism if it does not make us better—more sincere, more tolerant, more patient, more ready to consider the causes of others' downfall, with a delight in the heart to lift them up? The ancient apostles were certainly right when, in their credit of the spiritual gifts, they reckoned charity as chief, when they demanded and cultivated "a faith (spiritually) that works by love, purifies the heart and overcomes the world."

Original Essay.

CONCERNING MEDIUMSHIP.

(Specially written for the Banner of Light.)

BY J. J. MORSE.

"If the mental and moral atmospheres surrounding your mediums were perfectly adapted to the mediumistic life, they—mediums—would suffer less; but you are yet in the infancy of Spiritualism, the science of life; you do not know as yet what you should do for your subjects, and what you should not do. In your ignorance you surround them by that which they should not be surrounded by, and you take away that which they should have. We do not blame you, because you do not know what is best."—*Flashes of Light from the Spirit-land, through Mrs. J. H. Conant.*

In so far as the present generation is concerned, twenty-seven years' experimental experience of spiritual phenomena has incontestably demonstrated the reality of what is designated mediumship. That, in other words, there are persons possessed of certain peculiarities that render them susceptible to spiritual influences, and that certain phenomena do thus transpire in the presence or through the persons of the above-noted individuals. As mediumship is thus an admitted fact, just as much as any other functional fact of individual life, its operations must be amenable to law. The due understanding of the law or laws and obedience thereto on the part of media would materially enhance the value of their powers, as well as increase the successful operation thereof.

As discovery and appreciation must precede application, and the first demanding either natural aptitude of special training, it is not to be wondered at, as the majority of our media are drawn from the "lowly of life," that very little progress in this matter comes to us as the result of their efforts. In the case of public media, who are too often literally worked to death, it is scarcely expected that they, after hours of psychological exhaustion, would feel desirous of further trying themselves by entering on the extra mental labor that would be required. Private media have but little inducement to do so. Upon whom, then, devolves the task of inquiring into this matter? Upon intelligent, observing Spiritualists, whose minds are clear enough, to see that phenomenalism is not the *Ultima Thule* of our work; who see that not only the laws, static and dynamic, governing the evidences of spirit power, but the laws governing the media, must be inquired into and understood also ere many media mysteries can be solved; who recognize, too, that until then our mediums—physical ones especially—will be mercilessly and unnecessarily tortured at the hands of skeptics and Spiritualists "anxious to place the medium above suspicion," as is the case now.

It has been urged that many media are willful, untractable and suspicious. Can we wonder at it? Doubtful by friends, denounced by foes, tested by committees—whose idea is 'too often that no one is honest but themselves—is it a marvel that media are willful, untractable and suspicious? The Peri from Paradise under such treatment would soon become regular Nantippes!

Many, if not all, the foregoing disagreeable amenities of mediumship could be removed if the proper knowledge of mediumship was possessed by media and Spiritualists. Its benefit need not be commented upon, it is self-evident.

To aid the reader to understand the ideas to be elaborated the following analysis of mediumship is here presented:

- A.—PHYSICAL.
- B.—NERVOUS.
- C.—MENTAL.
- D.—SPIRITUAL.

Reading from A to D, the progressive character of the analysis can be readily perceived. The two first divisions will depend on bodily states; the two second on inner conditions. Under the head of Physical—class A—can be classed all objective phenomena outside of the personality of the medium. Such, for example, as the displacement of ponderable bodies; the production of raps and other varieties of sounds; chemical experiments—under which head can be classed materializations, the production of evanescent forms—flowers, fabrics, &c., and all the various objective, tangible or audible phenomena produced by spirits. Another department—nervous—is embraced in division B. It deals with the automatic control of the medium, who then writes, speaks or acts utterly independent of personal volition. Also under this section embrace "sensational impressibility," whereby impersonations of the characters, and death scenes of departed spirits, are wrought out. While still another phase of media development is presented here as well—the transfusion of nervous and vital force for the curing of the sick, known as "healing mediumship," the control of the mental faculties—embraced under the head of class C—for the giving of tests, messages, addresses, and all such experiments that need the cooperation of two minds—those of the medium and the spirit—to produce them. But it is not until the final division—class D—is attained to that the individual stands upon the apex of mediumistic possibility. Then is reached that condition where it is possible for the individual to exercise the attributes of its spiritual nature while in an embodied state—a condition that results in an ever-constant inspiration from and relation to the world of souls. Control, impression, and inspiration lay the foundation, and intuition is the glory-crowned result.

The ground before us being now defined, a consideration of the points presented may enable us to elucidate some of the laws governing the subject under discussion.

Our spirit friends claim that the physical phenomena—class A—are produced by them through the agency of a certain aura, said aura being evolved from the physique of the medium. Experiments conducted by William Crookes, Esq., F. R. S., England, tend to support the statement made. The fact being conceded, it is a pertinent inquiry for us to ascertain what are the conditions of physique best adapted to evolve the aura mentioned? As the power is evolved from the physical structure, may not "habit of body" and "mode of life" be determining causes of no mean order—the due and proper nutrition of the body, to which may be added personal cleanliness, outdoor exercise; in short, may it not be that due attention to all physiological requirements should, nay, must be attended to if we desire an increase in mediumistic efficiency and a diminution of suffering on the medium's part? But as this "aura" is of an exceedingly sensitive nature, more or less affected by the mental perturbations of the person evolving it, or the

positiveness of those with whom the medium comes in contact, investigators may often congratulate themselves on detecting weak or imperfect-mediumship, thus nullifying their expectations. And this too without any desire or purpose on their part. Mental and aural antagonism is a fruitful cause of failure in spirit circles. For the mediums a proper attention to the laws of physiology and personal sanitation is the point for them to consider, and the laws of mental and magnetic attraction and repulsion the point skeptics must consider and Spiritualists study.

Physiological laws govern this initial phase of media development, and just as far and as soon as these laws are understood and intelligently applied, will this form of mediumship be lifted above mere phenomenalism, and take its place as a science.

Progressively ascending, media phenomena traverse the various departments enumerated. The next class in order is the nervous. As each ascending grade deals with subtler laws than the one before it, the phenomena of class B are necessarily of a more delicate nature; will involve conditions new and strange, but yet which experienced and unprejudiced physiologists may readily understand. Sensory and motor are the divisions of the nervous system generally accepted. The control of the nerves, by an infusion of a certain element, would enable the infusing agent to control the muscles to which the nerve or nerves are attached. It is a point worthy of consideration as to whether the "infusion" is not accomplished by using it, the "influence," as a point, and directing it against some specific centre in the cerebellum. Under this species of control the arms and hands of the media may be controlled, each hand writing a different theme; and, as recorded instances testify, the vocal organs may be manipulated at the same time—three distinct exhibitions of mentality occurring simultaneously through the same individual! Unconscious cerebrationists and unconscious muscularities, please note!

In this connection one of the most beneficent aspects of media development is presented. For it is through the union of the nervous and physical forces, guided by the corresponding elements from the spiritual operators, that healing by "spirit-power," as it is called, is rendered possible. The almost miraculous cases on record of the results attending the exercise of this agency are a lasting evidence of its utility, and a triumphant vindication of its reality.

For the purpose of demonstrating their identity, and for the purpose of instructing us in regard to their new experiences, as well as for exhibiting their wondrous powers over the minds of the subjects, our spirit friends avail themselves of the possibilities conjoined in department C, and striking are the results produced. The effects above noted may or may not be accompanied by the unconscious automatic trance, but in either case a certain amount of co-operation between mind, nerve and physique, is a necessity. Lack of bodily and nervous accord may destroy the most perfect mediumship for the time. Hence the importance of the health conditions enumerated in a former portion of this article. Strictly speaking, here, in the class of phenomena now before the reader, the quality, inherent and educational, of the intellect, and the attitude of the mind—positive or passive—have much to do in influencing the manifestations produced. Trance, conscious trance, and inspiration, are the commencement, continuation and ultimate, in the range of results, flowing from the exercise of this class of mediumship. Clairvoyance legitimately belongs to this division, and it is the indication and promise of the possibilities contained under the final heading.

Pertaining to the highest department of individual life, as does grade D, its definition, "spiritual," clearly indicates the nature of its effects. A close observation of those effects will tend to prove that they are the normal exercise, during this life, of many of those spiritual powers, the exercise of which is not usually commenced until the spirit is disembodied. The various precedent stages of trance, impression and inspiration, lay the foundation, or prepare the way, for the expression of Reason's twin sister, gloriously named Intuition. The realm of cause is then entered, principles are perceived, and the spirit of things is made manifest. Soul, mind, nerves and body, are brought into harmony with each other, and a truly normal life results. While in this day mediumship, in action, is the possession of the few, the natural condition is, and will be when the harmony indicated is established, that all will manifest mediumship in some degree, thus forever removing individual incertitude in regard to spirit-life. Bodily health, and nervous and mental harmony, sustained by a due attention to physical requirements, such as in one direction the avoidance of stomachic irritants, brain stupefiers and physical depletories, are the foundations upon which alone can a useful mediumship be erected. Combined with a mind receptive and a soul aspirational after the true and useful, commonly called the good and the beautiful, will assure the highest possible results.

Let investigators be taught, and let our own public remember, that due consideration must be had of the laws governing the medium as well as the mediumship. One of the duties involving one of our wealthy adherents will be—to erect a suitable institution for the training and developing our mediums, where, under every advantage of psychic science and hygiene, their possibilities may be utilized to the utmost, and the best results brought forth. Thus should we, in the most efficient manner, second the efforts of our spirit friends.

In conclusion, let it be understood that the advance of our cause, the success and happiness of our media, will in a large measure depend upon their using, and our obtaining the fullest possible information concerning mediumship, whereon our whole cause rests.

"Would you advise me," writes some young person, "to read the Bible in the public schools?" We advise you to do as you please and be hanged to you. This is a discussion that will last a century and wind up with a fight; and meantime if you don't read the Bible in the public schools you can probably find ample time and opportunity to read it elsewhere. The trouble with you, as with a good many other people, is that you want to read your Bible exactly where nobody wants you to read it. Some might suppose you try it at a public entertainment of some kind, and see what the result will be. Don't imagine, however, that the damage to your countenance will evidence disrespect for the Bible. Take note that flattering unctious to your soul.—*Rocheater (N. Y.) Democrat and Chronicle.*

I believe that the people who are here today are not the only ones who are present. These old soldiers are here, though invisible.—*Rev. Joseph Cook, in his Oration at the Ticonderoga Centennial Celebration, May 10th.*

Free Thought.

"A SATISFACTORY SEANCE."

To the Editor of the Banner of Light:

In your issue of May 1st you publish the account of an interesting and what might be considered satisfactory seance, which is vouched for by honest, reliable witnesses. If I had been one of the number composing the seance I should, in one sense, say it was satisfactory, but in others, anything but satisfactory. I should sooner think that I had, with the rest, been psychologized, than that the material composing the building had been chemically separated sufficient to admit of "doves, birds and a fresh branch of an orange tree with a large ripe orange adhering, flowers," etc., being introduced into the apartment.

Allow me to make a few suggestions as well as ask a few questions, for the better understanding of the different phases of spiritual manifestations that are claimed to appear. Is it not evident to all persons that the articles named were either in the room when the seance commenced, or were passed through the materials that the building is composed of? Is it reasonable to suppose that a live dove can be passed through solid material walls of the building? If oranges adhering on the branches were for sale within a few rods of the room where the seance was held, would it not be well to know if they were taken from the fruit-store, or how they were passed into the room?

When testing the power and subject, would it not be well to have a small or mellow light that would not essentially destroy the conditions for producing manifestations, or at least not make them different from those that are required of and granted by other mediums. In this way there would be a possibility of finding out how and where the articles that appear are secreted, or the manner of their being brought into the room while the seance is being held.

Spiritualists should be willing to be questioned and render any information that is possible for them to give, also the mediums should take no offence when questioned for the truth's sake. Are Spiritualists willing to accept manifestations that are rebuffed in the Bible which are of a similar nature to those said to be performed to-day, or will they believe what seems inconsistent to-day and reject what they look upon as inconsistent in the past? "When will wonders cease?"

I make these remarks in the spirit of candor and honesty, being of the "dabbling Thomas" nature. A SPIRITUALIST.

Boston, May 24th, 1875.

To Investigators of the Spiritual Phenomenon.

To the Editor of the Banner of Light:

We desire to offer a few suggestions to investigators of spiritual phenomena. I do this for the benefit of a large class of persons, of whom I am one. I refer to that class who have a deep interest in the phenomena, but are necessarily compelled, on account of a want of means and opportunity to investigate for themselves; to take the testimony of others. I would say, then, in the first place, that what would probably satisfy us if we were present, and saw for ourselves, would not be sufficient when narrated by another. Others may recognize their friends, but we, being absent, cannot; hence, while the investigator is satisfied, we are left skeptical. It has occurred to us that in almost all seances of which we have read accounts, there is a lack of caution and care in reference to some feature of the affair that leaves some doubt existing in the mind of the reader other than the fact that he is receiving his knowledge upon the testimony of others.

The following suggestions have reference more especially to materialization seances, and are offered in view of the distrust which has been begotten by the "Philadelphia exposé." We would suggest that, in order to make a reliable investigation of this subject, a committee of trustworthy men be appointed to superintend the construction of a movable cabinet. Let this cabinet be made of flooring lumber; tongue and grooved one inch thick plaid boards, without paint; size of cabinet four feet by six in the clear and six feet high, and with but one opening; bring the cabinet into the centre of the room, so that spectators can see it on all sides; let it, then, be searched and measured in every direction inside and out; then place the cabinet upon movable scales and accurately weigh it, and make record of these measurements and weight; let the medium then be searched and provided with change of clothing then accurately weighed and placed in the cabinet. Now in regard to the manner of tying the medium we would suggest a small, strong cord; tie around the neck in several hard knots; then pass the ends of the cord through two small holes in the cabinet; tie them on the outside, and seal the knot, and appoint some one to hold both ends of the cord during the time of the seance; then make several records of weights of cabinet during the sitting, also have scales for the purpose of weighing the materialized forms as they appear. We would also suggest, in regard to confining the medium, that the feet should be put in stocks, the timbers of which should be fastened on outside of the cabinet, and sealed. The medium might also be put into a strong barrel properly ventilated, and then headed up with head and hoops sealed; or put the medium in a strong box, and nail securely. Again, as still further and, to our mind, a more important precaution, we would suggest that a small hole be made at a convenient place to admit the medium's hand to the outside of the cabinet; that the hand of the medium be then secured in a wooden stock and securely fastened and sealed upon the outside of the cabinet. If this condition should interfere with the materialization the hand might be covered, but left where it might be examined at any time. Will not some of our investigators go to the trouble of reporting a case of this kind, or will not some of our most reliable media who are not afraid to risk the reality of the materializations in their presence, take the trouble to present the same in an unmistakable manner? Cannot the Eddy mediums be tested according to the above suggestions? If they are genuine, they should not object.

H. HIGGIN.

The Banner of Light we have been receiving among our exchanges for some time. Mechanically considered, there can be no exception to it. For neatness and arrangement of its parts it cannot be excelled, but of its contents we are unable to judge, knowing nothing of Spiritualism, to which it is principally devoted. The articles upon this subject are well written, and seldom, if ever, surpassed in newspaper composition. A portion of the paper is devoted to secular matters and is not of any great merit. Should you wish to become informed upon the subject of spiritual philosophy, which has been and is creating considerable excitement not only in America but in Europe, you can be gratified by sending \$5.00 to Colby & Rich, publishers and proprietors, Boston, Mass.—*Cherokee Advocate, Tahlequah, Cherokee Nation.*

or the power of "gilt-edged" inspiration, in a worldly sense.

100

"It is cheering to note the very general favor with which the plan of arbitration has been received by statesmen and civilians in this country and Europe; but there are other signs of the times well calculated to occasion solitude on the part of every lover of peace. The menace of danger now seems to come from the professors of Church of Christ. At this moment the peace of our country is threatened by a secret plot of some monstrous and public nature, the details of which I will not give in consequence, if the fairest harvest fields of the world were made an arena of battle, men who claim to be especially the priests and representatives of the gospel of peace will be held responsible. *Woe to that church which, for the sake of power and dogma, breaks the trust of God among the nations, makes its missionaries assassins, and mingles blood with its wine of sacrament!* It is high time for the Christian Church to awaken to the full of its awful responsibility, if, after the dreadful expenditure of eighteen hundred years, it fails to receive the necessity of shaking itself clear of the barbarism of war, it has small claim upon the world's respect and confidence. *Its leaves are not for the healing of the nations.*"

To the Liberal-Minded

floor), Boston, Mass.

ishment" is
d as we could
made to us in
in which such
r to stand the

unto Luther
Massachu-
description
y upon trust,
and the same
item exam-
of the soul and its

ETC.

n will hold its
house, in 1875-
large in the proprie-
of officers for

the Vermont
ages will be in
the arrival of
a. A central
Secretary.

at Iowa Falls,
to called that
year, and he,
Iowa, Illinois
to last days of
Friends in
cost to take
Committee.

on. Spiritualists
inching on
of Snobs
and liberal
arrangement

Secretary.

ofion, will call
in, in Room
at. A central
distance will
President.

Mich.
armorial So-
village of 12th.
Ser-

ny.

ENCES

ER

phy.

ableness to be
found to
nina a mass
photograph
salum, Mr.
the world.

COLBY
Province

TION.

HER

ng.

adings, re-
of Winter
societies of
ages.

adings, re-
of Winter
societies of
ages.

adings, re-
of Winter
societies of
ages.

adings, re-
of Winter
societies of
ages.

adings, re-
of Winter
societies of
ages.

adings, re-
of Winter
societies of
ages.

adings, re-
of Winter
societies of
ages.

adings, re-
of Winter
societies of
ages.

Advertisements.

New Life for the Old Blood!

INCREASE YOUR VITALITY.

"The Blood is the Life."

DR. STORER'S

Great Vitalizer,

THE

Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded

people everywhere, as the best restorative of nerve-cells

and blood-giving, and the most powerful of all the

medicines known to man. It is the only one that

will hold its

house, in 1875-

large in the proprie-

of officers for

the Vermont

ages will be in

the arrival of

a. A central

Secretary.

ofion, will call

in, in Room

at. A central

distance will

President.

Mich.

armorial So-

village of 12th.

Ser-

ny.

ENCES

ER

phy.

ableness to be

found to

nina a mass

photograph

salum, Mr.

the world.

COLBY

Province

TION.

HER

ng.

adings, re-

of Winter

societies of

ages.

adings, re-

of Winter

societies of

ages.

adings, re-

of Winter

societies of

ages.

adings, re-

of Winter

societies of

ages.

adings, re-

of Winter

societies of

ages.

adings, re-

of Winter

societies of

ages.

adings, re-

of Winter

societies of

ages.

adings, re-

of Winter

societies of

ages.

Mediums in Boston.

Chairvoyant Medical Practice!

DR. STORER'S OFFICE

(Formerly at 127 Harrison Avenue, is now in the beautiful

and commodious Bannet of Light Building, Rooms Nos.

6 and 7.

NO. 9 MONTGOMERY PLACE.

MR. MAGGIE J. FOLSON.

The widely known Spiritualist, clairvoyant, examines pa-

tients from 10 o'clock A. M. to 8 P. M. daily.

DR. STORER will personally attend patients, and

whenever medical insight and practical judgment and ex-

perience can accomplish, will be employed as he is before

in curing the sick.

Patients in the country, and all persons ordering DR.

STORER'S NEW VITAL REMEDIES, for Chronic

and Nervous Diseases, will address

Jan. 3.

DR. H. B. STORER.

Dr. Main's Health Institute,

AT NO. 6 DOVER STREET, BOSTON.

THOSE requesting examinations by letter will please en-

close \$1.00, a lock of hair, a return postage stamp, and

the address, and state sex and age.

Dr. Main's office, during his absence in Europe, will be

open as usual for advice and medical treatment, under the

management of a competent person. All letters will be

forwarded to him for his own personal examination and

prescription as usual.

May 3.

DR. PETER WEST.

THE Psychometrist, France, Test and Business Medium,

also, Mental Locater, has taken rooms at 22 Equestrian

street, a few doors east of Washington street. Remember,

the doctor positively cures consumption, and long-standing

chronic diseases. Office hours, 10 A. M. to 5 P. M.

The doctor will lecture and give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

plane, and will also give tests from the astral

New Books.

THE WORLD'S

Sixteen Crucified Saviors;

OR,

CHRISTIANITY BEFORE CHRIST.

CONTAINING

New, Startling, and Extraordinary Revelations in

Religious History, which disclose the Oriental

Origin of all the Doctrines, Principles,

Precepts, and Miracles of the

Christian New Testament,

and furnishing a Key for unlocking many of its

Sacred Mysteries, besides comprising the

History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES.

Author of "The Hierarchy of Satan," and "The

Bible of Bibles," comprising a description of

(Twenty Bibles).

This wonderful and exhaustive volume by Mr. Graves

will, we are certain, take high rank as a book of reference

in the field which he has chosen for it. The amount of

mental labor necessary to collate and compile the varied

information contained in it must have been severe and

slight, and now that it is in such convenient

shape, the student of free thought will not willingly allow

it to go out of print. But the book is by no means a mere

compilation of facts, but a carefully selected and

chapter heads—follows a definite line of research and

argument to the close, and his conclusions go, like sure

arrows, to the mark.

CONTENTS.

Preface; Explanation; Introduction; Address to the

Clergy.

Chapter 1.—Moral Claims of the Saviors.

Chapter 2.—Moral Claims of the Saviors.

Chapter 3.—Moral Claims of the Saviors.

Chapter 4.—Moral Claims of the Saviors.

Chapter 5.—Moral Claims of the Saviors.

Chapter 6.—Moral Claims of the Saviors.

Chapter 7.—Moral Claims of the Saviors.

Chapter 8.—Moral Claims of the Saviors.

Chapter 9.—Moral Claims of the Saviors.

Chapter 10.—Moral Claims of the Saviors.

Chapter 11.—Moral Claims of the Saviors.

Chapter 12.—Moral Claims of the Saviors.

Chapter 13.—Moral Claims of the Saviors.

Chapter 14.—Moral Claims of the Saviors.

Chapter 15.—Moral Claims of the Saviors.

Chapter 16.—Moral Claims of the Saviors.

Chapter 17.—Moral Claims of the Saviors.

Chapter 18.—Moral Claims of the Saviors.

Chapter 19.—Moral Claims of the Saviors.

Chapter 20.—Moral Claims of the Saviors.

Chapter 21.—Moral Claims of the Saviors.

Chapter 22.—Moral Claims of the Saviors.

Chapter 23.—Moral Claims of the Saviors.

Chapter 24.—Moral Claims of the Saviors.

Chapter 25.—Moral Claims of the Saviors.

Chapter 26.—Moral Claims of the Saviors.

Chapter 27.—Moral Claims of the Saviors.

Chapter 28.—Moral Claims of the Saviors.

Chapter 29.—Moral Claims of the Saviors.

Chapter 30.—Moral Claims of the Saviors.

Chapter 31.—Moral Claims of the Saviors.

Chapter 32.—Moral Claims of the Saviors.

Chapter 33.—Moral Claims of the Saviors.

Chapter 34.—Moral Claims of the Saviors.

Chapter 35.—Moral Claims of the Saviors.

Chapter 36.—Moral Claims of the Saviors.

Chapter 37.—Moral Claims of the Saviors.

Chapter 38.—Moral Claims of the Saviors.

Chapter 39.—Moral Claims of the Saviors.

Chapter 40.—Moral Claims of the Saviors.

Chapter 41.—Moral Claims of the Saviors.

Chapter 42.—Moral Claims of the Saviors.

Chapter 43.—Moral Claims of the Saviors.

Chapter 44.—Moral Claims of the Saviors.

New Books.

SECOND EDITION.

TRAVELS

AROUND THE WORLD;

OR,

What I Saw in the South Sea Islands,

Australia, China, India, Arabia,

Egypt, and other "Hea-

then" Countries.

BY J. M. PEEBLES.

Author of "Satan of the Ages," "Spiritualism Defined

and Defended," "Satan's Myth, Man or God," &c.

This interesting and instructive volume of over four hundred

pages, first with the glowing description of the two

years' travel in Europe and Oriental Lands, is now ready

for delivery.

As a work embodying personal experience, descriptions

of Asiatic countries, and observations relating to the

manners, customs, religions, and spiritual institutions of

different nations, this is altogether the most important

and stirring book that has appeared from the author's pen.

It contains a full and complete description of the

most important and stirring scenes of the East, and

of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

and of the most important and stirring scenes of the East,

BOSTON, SATURDAY, MAY 29, 1875

—who gave her name—and who was lost with her husband and his crew off Cape Fear, North Carolina; at the time of the loss of the vessel a female body was thrown upon the beach.

has made against a sensitive and generally defenceless class who have through all time, probably, been made the instruments of promoting the cause of truth and the well-being and happiness of the world.

spiritualistic readers, who will doubtless govern themselves accordingly. It sells at fifteen cents per copy.—*Truth-Seeker.*

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Subscriptions discontinued at the expiration of the time
aid for.
Specimen copies sent free.

regard for what is due to others. I hope and trust that Mr. Olcott will avail himself of the columnar space of the Banner to substantiate, by something more than mere assertion, the serious charges he has made against a sensitive and generally defenceless class who have through all time, probably, been made the instruments of promoting the cause of truth and the well-being and happiness of the world.

It is a pamphlet of sixty-eight pages has been sent us by the publishers, Onby & Rich, of Boston, with the above title. It contains the history of that class of phenomena, citing numerous striking cases. It will no doubt be found interesting by our spiritualistic readers, who will doubtless govern themselves accordingly. It sells at fifteen cents per copy. — *Truth Seeker*.

Is the Spirit-World?
A Lecture delivered before the Semi-Annual Convention of the Michigan Association of Spiritualists at East Saginaw, June 11th, 1871, by DR. GEORGE A. LATHROP.
Price 15 cents, postage 2 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower

Postage fifteen cents per year, which must accompany the subscription.

In remitting by mail, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender.

Subscriptions discontinued at the expiration of the time paid for.

For advertisement rates apply to Pres.