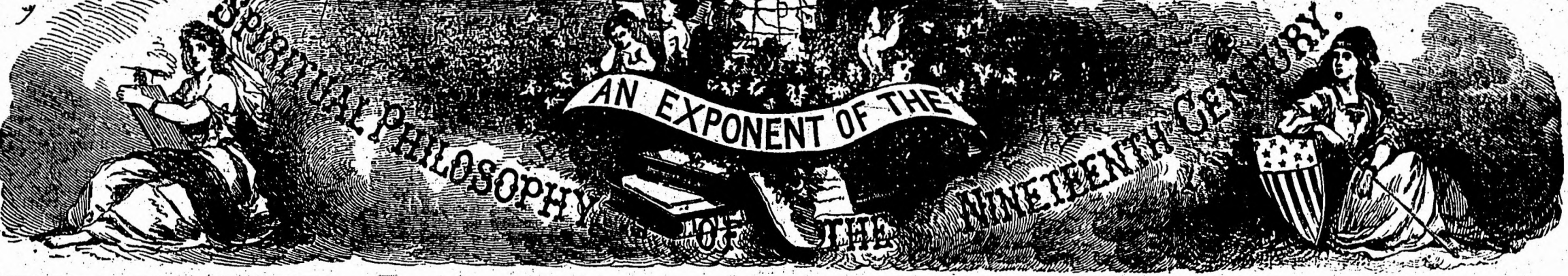


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Biographical.

MRS. SARAH A. DANSKIN,
PHYSICIAN OF THE NEW SCHOOL, BALTIMORE, MD.

The name of Mrs. Sarah A. Danskin, of Baltimore, Md., is familiar to the great body of Spiritualists in both this country and Europe, she having been, under the tuition and guidance of wise spirits, an instrument of good to many thousands and an efficient worker in the great cause of spirit-intercourse.

To-day we present to our readers an engraving, which, while it gives the outline of the features of this estimable lady, cannot portray that beautiful symmetry of life and character which so peculiarly fits her for cooperation and companionship with the higher order of spirit-intelligences.

The subject of our sketch was born in Baltimore, her father, Mr. William Ridgeway, being prominent in both the business and religious circles of that city. From his youth he had been an active and influential member of the Methodist Church. Her mother, a very beautiful woman in person and character, was a Quakeress, whose religion was of that practical kind which shed a cheering, happy influence over the domestic and social circles, and carried comfort or relief to all the sick and needy within the reach of her kindly sympathy. Both father and mother were of English parentage, and both were mediumistic in a high degree.

Upon waking one morning, Mrs. Ridgeway called her husband's attention to a small table that was rising slowly from the floor and which floated for some moments about the room, reaching nearly to the ceiling, then coming gradually to the floor again. Hearing a noise in the cellar, while preparing an early breakfast, the servant hurried to see what caused it, and found stones flying about without any visible hand to throw them. This continued at intervals until a large opening was made, and, upon examination by the family, a number of human bones were found at the bottom of the excavation. Previous to this time Mrs. Ridgeway had several times heard the sound of footsteps and the rustling of a silk dress in various parts of her dwelling. She and Mr. Ridgeway were both natural clairvoyants, and often saw those who had passed from the mundane sphere.

Mrs. Danskin was educated at the school of Miss Betsey Ramsay, a popular seminary for young ladies in that day, and in her nineteenth year was married to Col. Washington A. Danskin, a young and enterprising merchant, also a native of Baltimore. It was a marriage of mutual attraction, after a brief acquaintance of three weeks, and during all the vicissitudes of the past forty years that attraction has never lost its influence, but has grown stronger and brighter as time advanced. There has rarely, if ever, in the marriage relation, been a more perfect union or blending of two lives.

In 1852 Col. Danskin retired from business with ample means to indulge his tastes or inclinations, in whatever direction they might lead. He had, of course, heard of the "Fox family," but was not drawn to the subject of Spiritualism until after reading the many letter of Judge Edmonds, published in 1853, in which that eminent jurist resigned his high office and laid down upon the altar of truth the sacrifice of his cherished judicial position. This determined him to investigate carefully and thoroughly as soon as opportunity offered. Mrs. Danskin felt no interest in the matter, but, as the leisure of their lives was nearly always spent together, she was at his side when he first attended a spiritual seance.

Their first investigations were not very promising. Among a mass of frivolous matter there came, however, now and then, something that was genuine and positively beyond the knowledge of the medium through whom it came. Circumstances brought these seances to a close, and in a short time after, an opportunity was presented to renew the investigation through one whose mediumship and social position were entirely unexceptionable. This was a Quaker school-girl, who had exhibited fine mediumistic powers. During a period of five months the investigation was pursued—four or five nights in the week—without anything to mar or disturb the harmony of the meetings. Occasionally the sister of the medium took a seat at the table, their parents being usually present in the room; but rarely was any one else admitted. Here, amid happy, harmonious surroundings, was Mrs. Danskin's mediumship quickened into life. Here her mission to cure disease, to heal the sick and to give comfort to the afflicted was

foretold. Here the magnetic power of her immediate spirit guides and controllers was so perfectly established as to enable them to shield her from all influences that might prove detrimental. They cautioned her specially not to mingle in heterogeneous circles until they had established this power; and, relying upon their love and wisdom, she yielded implicit obedience to their counsel.

The time came, at length, when her mediumship was to be exercised for the good of others. Col. Danskin had taken the broad ground that so great a boon as mediumship was not conferred merely to give pleasure to the family circle; that with this divine privilege came the duty of exercising it for the enlightenment and elevation of humanity. Mrs. Danskin shrank from notoriety; but, knowing that her husband stood between her and the outer world, and feeling that her spirit friends could protect her from any inimical influences from the invisible world, she finally consented, and their home was freely opened to the public twice a week, the only condition being that their visitors should come with a sincere desire to investigate the truth of Spiritualism, and not for the indulgence of mere idle curiosity. Heretofore her mediumship had been confined to the sounds upon the table, communications given through the "Dial," and writing mechanically or impressionally, but now came various other phases. Her voice was controlled by spirits who had been operatic singers. She was made to converse in German, Spanish, French and Italian without being acquainted with either of those languages. Her sight became spiritually unfolded, and her hearing quickened. She could see and converse with spirits. Another form of manifestation was attempted, but only partially accomplished. Her brother's spirit told her that if she would stand before the mirror in her dressing-room at a certain hour, he would endeavor to remove her image from the glass, and replace it with his own. It was some days before she consented to try the experiment, and when she did she found her nerves unequal to the task. She said a feeling inexpressible in words came over her when she saw her reflection gradually fading from the glass. She could not bear the strain, and had to retire. This was repeated, and so far accomplished, eventually, as to have the image of another presented, but not perfectly or entirely; more like the outline of a shadow than like the reflection of a substance. This experiment was interrupted for a time, but renewed by the spirit of her adopted son's wife, Rosalia, to whom she was fondly attached. This spirit, being more congenial, more directly en rapport, gave more strength to her nerves, and, after a number of efforts, succeeded in replacing Mrs. Danskin's reflection with her own. The purpose of this development, if matured, was to enable other spirits to appear upon the surface of the mirror, and be recognized by their friends and kindred. This would have been a most useful as well as interesting feature of her mediumship, but her nervous system was not sufficiently strong, and it consequently had to be abandoned.

There came, in time, another feature in her mediumship which was a source of great pleasure to herself, and astonishment to others. Having no musical education, nor any taste for instrumental music, she was led to the piano one evening, under the control of her spirit guides, and played with a power which showed there was a master hand engaged in the work. This control lasted about three-quarters of an hour, and gathered a crowd before the house. After some few months these musical manifestations ceased as unexpectedly as they had commenced.

In the summer of 1856 it was discovered that Mrs. Danskin's lungs were seriously affected, and early in 1857 her physician, informed her husband that all the resources of science had been exhausted, and her demise might occur in a few hours; she certainly could not last longer than the following day.

This statement did not make any impression upon Col. Danskin, who waited for the doctor to retire, then closed the room, and took his seat quietly at the side of the couch upon which Mrs. Danskin was lying. She looked pale and emaciated, and, as the doctor had said, rapidly nearing the close of her earth-life; still he could not realize that she would be taken from him. From the date of their union a fixed idea had taken possession of his mind that they would never be separated, and her condition, critical as it seemed, did not shake that belief.

While sitting gazing upon the fading form which he loved so tenderly, she was suddenly thrown, as it were, into a sitting posture and controlled with great vehemence by a spirit who was antagonistic to Spiritualism. The spirit was boisterous as well as vehement, and loudly expressed to Col. Danskin his pleasure that the time had come when the tie which bound her to earth was about to be severed, and the instrument through which he did his "devil's work" would be removed from his control. The calm reply to this was, "You do not disturb me in the least. I know she is under the protecting care of those who are wiser and mightier than you, and no detriment will come to her."

After this rude control had lasted about ten minutes it suddenly ceased, and she fell back, apparently in the last moments of dissolution. Still unmoved, her husband sat quietly until he perceived a motion of her lips, and, listening intently, he heard: "It is I, my child, your father, who brought the vehement spirit. Look,



MRS. SARAH A. DANSKIN.

and you will see animation returning to the eye and color to the cheek; the blood that was almost stagnant now has free circulation. Your calmness and perfect confidence have greatly aided me. We are now about throwing her into a deep, magnetic slumber; when she awakes from it our friend, Dr. Benjamin Rush, will take her in charge and give you instructions through her own lips. Follow his directions implicitly."

After months of patient care and skillful treatment, entirely directed through her own mediumship, she was restored to active usefulness. The "circles" were again resumed, and soon Dr. Rush brought into play those powers of the interior which he had quickened and unfolded while he was renewing and invigorating the external structure.

It was not long before a well known citizen of Baltimore, who had been pronounced incurable—his disease being paralysis of the optic nerve—was restored, and his sight so perfectly renewed that he could dispense with glasses, though he had used them some fifteen years. When writing letters to his friends he would place upon the margin, "Written without glasses, thanks to the angels and Mrs. Danskin."

This was the commencement of her career in the treatment of disease, as the pupil and medium of Dr. Rush.

The fact of this wonderful cure soon spread throughout the city, and patients from among all classes of people came asking for aid, until it became a heavy draught upon her vitality and a serious tax upon her husband's income. For more than fifteen years the greater portion of her leisure was given to this work. While she diagnosed the cases brought before her, she also prepared and furnished, without charge, the medicines necessary for a cure. She never contemplated "professional" mediumship, and whenever it was suggested by the spirit of Dr. Rush, she invariably refused to practice for pecuniary compensation. He often urged, but she persistently refused.

Wise spirits, however, have a mode of bringing about what they wish, whether their mortal instruments approve or otherwise. A little over four years ago an arrangement was effected, through a mutual interchange of thought among those spirits who are guiding this great movement of Spiritualism, by which communications from the spirit-world, given through the mediumship of Mrs. Danskin, were to appear in the Message Department of the *Banner of Light*. This brought her conspicuously into notice, and soon Dr. Rush overcame her scruples and placed her professionally before the public, under his guidance and control.

From that time her name has been a household word in the mouths of Spiritualists, and many a kindly letter verifying a message, confirming the accuracy of a diagnosis or giving expression to feelings of gratitude for relief rendered or cures performed, has reached her from every State and Territory in the Union, from all the provinces of Canada, and some few from across the wide Atlantic.

One of the earliest and most remarkable cases that came under her treatment was that of a prominent politician and speculator who had been attacked by epilepsy while in Washington City. A number of the most eminent physicians in Washington and Baltimore were called to his assistance, and he became a helpless imbecile in their hands. While in this condition he was placed under Mrs. Danskin's treatment, and in a few months he became not only sound in physical health, but was morally reconstructed. The spirit of his eldest son came again and again, and at last touched the heart that had been so callous. He often wept while holding converse with this loved child whom he thought had gone from him forever, and when he returned to his family he laid aside the habits that had disfigured his life, and became endeared again to those from whom he had long been alienated.

This was a grand achievement of the spirits, and, becoming widely known, drew many to look kindly upon the "New School" of medical practice. It was regarded as an unmistakable evidence that the wisdom of the spirit-world was equal not only to the cure of the body but to the cleansing and purification of the soul.

This was followed by a case where the attending physician, after several months of in-

effectual treatment, called another in consultation, and they decided to take their patient's leg off in order to save his life. This frightened himself and friends, and he was brought in a carriage to Mrs. Danskin's office. As he was assisted into the room Dr. Rush controlled Mrs. Danskin, and, before they had time to state the case, said, "My friend, you have as healthy an organism as there is in the city of Baltimore, with but a single local difficulty, which we will speedily remove." In a few minutes medicines were prepared and magnetized for him, and his friends were directed to bring him again on that day week. The next week he came alone, not requiring help, and when he called the third time he was, as Dr. Rush had said, as healthy a man as there was in the city of Baltimore, his local difficulty having been entirely removed.

Another striking case was that of a young lady who had become insane. It was most distressing to see her; but in a few short weeks her mind was restored, and she is now the picture of health and happiness. If a case is deemed incurable by Dr. Rush, it is declined, though many cases pronounced hopeless by Old School physicians have proved curable under his skillful treatment. One of the most striking manifestations of the skill and power of Dr. Rush's spirit, is exhibited in the fact that, frail and delicate as is Mrs. Danskin's physical structure, she has not been prevented by indisposition from attending her office but two days during the last four years, and in all that time she has not taken a single day for recreation; even during the extreme heats of summer she has never been prostrated by sickness. Her endurance is wonderful, and is attributable to the magnetic force and watchful care of those wise spirits who guide and protect her.

The great power manifested by the spirit of Dr. Rush through Mrs. Danskin's mediumship grows out of the fact that in her he found one whose nature in every department was adapted to his control. Possessing a courage that never faltered, an equilibrium of mind that rarely feels elation or depression, a clearness of perception that recognizes the duty of the moment and never hesitates in its performance, she is peculiarly fitted to be a co-worker in his efforts to benefit humanity.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the *Banner of Light*,
BY G. L. DITSON, M. D.

ITALY.

The *Annali Delta Spiritismo*, of Turin, for April, contains several articles of much interest. Dr. Rinaldo Dali' Argine, writing from Florence, gives a remarkable and beautiful but sad history of a young lady who three years ago committed suicide at her residence near that city. Signorina Sandrina Picchianti, belonging to the distinguished family of Prato, was widely known for her many charms and graces of person and intellect, and quite remarkable for a cheerful disposition and for the happy faculty of contemplating the more sunny rather than the shadowy side of events. Early one morning her brother called at her room and asked her to accompany him to Florence. Declining, as she had just time to prepare herself, she said she would take the midday train, and that he might meet her at the depot on her arrival. She subsequently partook of a hearty breakfast, and the servant thereafter assisted her in dressing for her visit to town. After her toilette was completed she dismissed the maid, who returned to her ordinary work; but at 12 o'clock, as her beloved young mistress did not descend to take the train, she went to her room, found the door locked, and, greatly to her surprise, found also Sandrina's little dog that had lately been left her, outside in trepidation and anxiety. Supposing her mistress to be asleep, and as it was then too late for the contemplated excursion, the maid, with the approval of the family, made no effort to awaken her. At 2 p. m., however, when naturally alarmed by this unusual occurrence, she renewed her effort to ascertain the cause of the mystery, and summoned the household. As the young lady could not be aroused, a ladder was brought, the chamber window entered, and the door unbolted from within. All rushed then to the bed, where, elegantly attired, Sandrina was lying terribly disfigured by two pistol balls which she had fired into her head. No one can describe the anguish that pervades a happy home when some terrible calamity of this nature befalls it. The fair form of Sandrina was laid away in the new cemetery at Prato. Some days afterward, while the family were sitting together, evening having gently closed in a beautiful day, a noise was heard in the room, and presently the apparition of the lately departed, the almost worshipped Sandrina, stood before them. Could this have been mere imagination arising from the love and grief that filled all hearts there? Such was the general impression abroad, but not so at home, for the image had been too distinctly seen. However, to remove all doubt upon the subject, a courageous young gentleman was invited to come and sleep where poor Sandrina had breathed her last. The invitation was cheerfully accepted. During the night, having from some cause been awakened, and getting up and going about with light in hand, he, too, distinctly saw the fair apparition of the departed one. And it not only seemed objective to his vision, but his ears were touched by a plaintive appeal for prayer. Sandrina was indeed there, and she called him by name and requested him to ask his mother to pray to God for the repose of her soul, already condemned. Horror-stricken, the young man rushed back to his bed, where he remained several days seriously ill from the effects of the apparition.

Dr. Felice Solfoni, writing from Rome to the *Annali*, Feb. 21st, gives a graphic account of a seance he had attended in a private family where there happened to be a lady "endowed," as he terms it, "with beautiful somnambulic lucidity." It seems that Dr. Solfoni had had a friend, a Doctor, with whom he had often discussed the subject of Spiritualism, but who was always

skeptical, not even believing in the immortality of anything. The gentle somnambulist had never known him, so the more convincing would a manifestation on his part be, if his presence could be secured. Hardly had the desire been expressed on the Doctor's part—and I do not see that there had been any cabinet or other paraphernalia prepared for the occasion. "The spirit presented himself," says the writer, "in a resemblance so true and speaking, so exact in face, in expression, in dress, in action, even to a natural defect of the body, that at his first coming before us the whole family at once exclaimed: 'It is the Doctor. It is he in propria persona.' At a subsequent seance the Doctor appeared and gave a lengthy account of his passage to the world of spirits and his condition there; how he found himself in a state of darkness, in a condition anything but agreeable, one of misery in fact; but there had come to him a voice from afar that had expressed the hope that his spirit would comprehend that there was a God, a Creator; and that by penitence and prayer he would find peace. 'I have expected, have prayed,' he said, 'but the desired peace has not yet come to me.' Thus, from whatever quarter of the globe these manifestations are announced, we receive the same expressions that characterize life in the world of spirits.

Preceding the above there is a portion of a discourse pronounced in Florence, on the 19th of March last, by Dr. Sebastiano Penz, which begins with an account of the manifestations in the Fox family. The *Annali* favors its readers also with several articles on animal magnetism, with notices of important cures effected by it. Under the heading of "Citations before the Tribunal of God," occur a number of interesting items like the following in brief: "When in 1833 Pope Clement V. and Philippe Le Bel, wishing to destroy the Order of the Templars, caused to be burned alive (as hundreds of others were) its Grand Master, Jacob Molay, the latter said to the holy and to the royal assassin who committed this heinous, this fiendish crime: 'I summon you to appear within a year before the bar of God—*alta giustizia di Dio*.' The Pope died on the 20th of April, and the King on the 29th of November, 1314." "In 1801 a German soldier being condemned to death for some imprudent language, cried out in his last moments to the commander who had caused the sentence: 'Within three weeks from this time, and at this very hour in the evening, you will render an account to God for my death.' Exactly at the time specified, the officer going the rounds to inspect the sentinels, had occasion to pass over a bridge, whence, by a stumble, he was precipitated into the stream and drowned."

FRANCE.

The *Revue Spirite*, Paris, for April, opens its well-laden pages with a learned dissertation—"Researches Among the Principles Constituting the Vitality, Material and Intellectual, of a Human Being"—from the pen of M. Vagles. Mons. V. starts with and defends the proposition that the vital principle, as all which emanates from God, acts always *logiquement*, but is not endowed with the faculty of intelligence. Following this, M. Eugene Boninere has an article under the heading of "Néerland," that is a medley of entertaining matter, part romance, part fact—introducing magnetism, Mr. Crookes's remarkable discoveries, Indian jugglers and thug, and how, indelicately for the benefit of persons ill with certain diseases, epilepsy for instance, the poison of serpents had been used. In a case of epilepsy the sufferer had been inoculated with the virus, and had taken some drops internally, alternating it with phosphorus. "All this," says the writer, "reconciled me somewhat with serpents, and caused me to understand why the Greeks had coiled the serpent around the *baton d'Esculapion*." A page or two further on he says: "The immortality of the soul, is it not the basis of all religions, the belief of all the ages, the *raison d'être* of the *raison d'être* of all the philosophies? And of what use is a philosopher and his long researches if life is only for *today*? Enjoy then ourselves to the fullest extent, *per fas et nefas*, since it is a matter of indifference whether one is honest or criminal, whether the intellect be cultivated or not, since upon the tomb may be inscribed the desolate lines of Dante: '*Lasciate ogni speranza, voi che entrate*.' Leave behind all hope those who enter here! I do not speak of the founders of religion, from Zoroaster and Moses to Jesus and Mahomet, all of whom have affirmed that they spoke or wrote under the inspiration of superiors. All the sublime geniuses who, before and since the time of Socrates and Joan of Arc, have affirmed that what they did was but in obedience to *demons*, or of *voices*, shall these be thrown among impostors, bandits, assassins? And what have been the teachings of the masters of the school of Alexandria, such as Ammonius Sakkas, Plotinus, Origen, Jamblichus, Porphyry, Proclus, and many more, whose works are the glory of the human spirit? Exactly such as we teach to-day; with this sole difference, that the *doctrina* of Plato, the *doctrina* of the neoplatonists is called the *periphrasis* by Allan Kardec, the 'aural body' by Charles Foulmer, and by others the 'electroluminous body.' Further on our erudite author refers to Bayle, to the article in his great dictionary, 'Plotinus, note G.' to Prof. Thierry, P. Lehmann, P. Kirker, Gaspard Schott and Salmut.

A note to the above communication says that it should not be forgotten that M. Boninere is a distinguished historian, author of *l'Histoire des Cantabres; Spectre Louis XI*, etc.

There is also a short notice of Mr. Tyerman's journey through these United States, his satisfactory stayings with Mrs. Foye, and Spiritualism among the Mormons. Then comes the pleasing letter addressed to Mme. Blavatsky by the Viceroys of India, in which he expresses his approbation that there has been established in the Orient a society of Occidental origin, having for its object the study of ancient Indian philosophy. For the encouragement of those whose patience may be nearly exhausted by sittings, but unsuccessful, for spirit manifestations, a correspondent from Poulseur, near Liege, says, that after sitting every week for fourteen months, a society of eight or ten persons had at last obtained most gratifying results.

By rays the spirits now respond to their questions, and at a recent seance, after prayer, the medium Eugene was found to have a blue ribbon adorned with flowers around her arm. The ribbon, brought from abroad by the spirits, was about a yard in length. It was tied in a bow-knot, which had in its centre an insigne adopted at the society's first gathering—two hands joined, emblem of fraternity.

From Besancon Mr. Charles Séron, civil engineer, writes that, his wife having become a medium, they had enjoyed together some extraordinary manifestations; that objects were moved about without human contact; that conversations were held with the spirits, who were thus enabled to identify themselves, and sometimes the lady medium could see the spirit with whom they were talking.

The *Revue* gives a fine portrait of a little boy, now about ten years of age, born in the Province Core in Piemont, who, though he can neither read nor write, does, mentally, any amount of arithmetical calculation proposed to him. Recently he was asked to multiply 7896423 by 56789, and in a moment afterward gave

the exact result. "Medium or not," continues the writer, "this little Jacques Inoué is at least one of those living works the most convincing and the most interesting of anterior requirements."

A lady of Besancon, Mme. Mallard, is obtaining great celebrity as a healer. Recently summoned to Switzerland, to an invalid who was considered incurable, Mme. M. restored her almost immediately to health; but, by first expelling an evil influence that, the writer thinks, went to prove our anterior existence. M. Pétit writes to Mr. Leymarie that this Mme. M. had cured him of deafness that he had from birth. A Mlle. Sironc states, also, that a person suffering for a very long time with rheumatism, and had been abandoned by the M. D.s, was immediately cured by Mme. M. Many more testify to her great healing gift.

RELIGION.

Le Messager, of Liege, for 1st and 15th of April, contains much interesting and valuable matter, but more scientific than purely spiritual. "Radiant matter," as a new discovery by Mr. Crookes, is dwelt upon at length by M. Bonnefont; but he does not ignore a spiritual phase that may be thence evoked, and concludes his article by saying: "The moment is not far distant when the spiritual phenomena will force themselves upon all by the logic of reason, by the evidence of facts and the knowledge of the laws that govern them." Following the above are some important reflections on "Hysteria" as exhibited at the Salpêtrière, Paris. The different views of the causes, as presented by several physicians, are here given; but no specific remedy is announced. The writer says that "The phenomenon the most surprising is, that notwithstanding the violence of the attacks, in spite of the insufficiency and poor character of the food, the afflicted maintain their plumpness and the same amount of health. Though inexplicable," adds M. Richet, "these facts are not supernatural," etc. "The study of demoniacal possession in the present and in the past is as sad as instructive, and we do not believe that the prevailing materialistic opinions will permit of a fair and impartial investigation of the subject. One can find in the *Messager*, Nov. 1st, 1875, a dissertation upon *Le Génie et la Folie*, where it is shown that many great men of ancient and modern times, possessed of mediocrity faculties, have been treated as insane." . . . Mr. Kulon says of these epidemics of convulsions and *déménagements*: "The medical history of past times represents these epidemics in which one sees but the intervention of God or the devil." Notices of the unfortunates of Lodun, the demones of Marzine, and others who have had a world-wide notoriety, add interest to the grave subject under review.

The *Messager* continues its surmised narration of the spiritualistic phenomena that took place in the presence of Prof. Zöllner and other men of learning. Mr. Slade being the medium. So wholly aboveboard, so devoid of any semblance of trickery were the marvelous manifestations, these noted savants were carried away with them; but for their scrutiny might not be sufficient, the physician and magician withdrew to their *impénétrable*. M. Bellacchini, was invited to assist. His declaration concerning the genuineness of the phenomena, *i. e.*, without legerdemain, is well known.

The *Messager* gives favorable notice of *The Theosophist*, published in Bombay, and edited by the distinguished Russian lady, Mme. Blavatsky. It states that among its contributors are celebrated Brahmins of great erudition, and that it will contain translations of ancient documents, both Buddhist and Brahmanic. This publication cannot be praised too highly, for it opens a wide and grand field of thought, of research, of spiritual culture eminently characterizing a remote age that challenges attention.

"The Merchants of the Temple," by Firman and Chapman at Liege, where they evidently played only some poor tricks, and the lobby medium of Mme. Markee, said to have been transported a considerable distance by the invisibles, constitute, with a number of minor yet interesting items, what remain to be noticed of the *Messager* in Spain.

SPAIN.

El Criterio of Madrid, for March, has a second article on the "Physiology of the Spirit," in which occurs a precious citation from a sermon by the eloquent *pater Leoncadio*. I have space for only a few words: "They say, to deny the merits of the miracles of Christ, that they were done by the power of magnetism and occult natural forces not yet recognized by science. Very well! I believe sincerely in them. . . . I believe in these phenomena, that generally they are purely natural, known to wise men in all the history of humanity; that the secret has not been lost, but transmitted from age to age, giving rise to a multitude of mysterious actions. . . . God has decreed that there should be in nature irregular forces, irreducible to precise formulas, quite undemonstrable by scientific methods; has desired, in fact, to prove to those who live tranquil in the retirement of their own thoughts, that yet outside of religion there rests in our sight of a superior order, a kind of *critère* whence our soul, escaping for a moment from the body, submerges itself in those spaces it cannot fathom, and of which it conserves no memory whatsoever; but is recalled during this abnormal state of somnambulism, a present state foretelling that of the future, before which ours is as nothing. These phenomena of vision *magnetism* refer themselves to the category of prophecies without being of a miraculous order." Following the above, that must also be briefly noticed, are "Apparitions of the Dead," in which are cited the very many passages in the Bible where such occurrences are recorded, and in which, also, the writer gives some other historic relation—of Celsus, for instance, who, "as is known, though writing against Christianity, did not deny the apparitions of Jesus and his apostles, but said that these were not real, but simply shadows (*sombras*) that imitated the body of Jesus, and in no manner were the real body of the Nazarene. Origen, rebutting the anterior hypothesis of the philosopher, author of the last book *Discurso Verdadero*, in which Christianity is attacked, says that the Pagans referred to various apparitions of Esculapion and of Apollo; adding: "If these apparitions among the Pagans be admitted as real, as attested by many persons, why not recognize as true those of Jesus Christ, which are supported by ocular testimony and believed in by so many millions of persons?"

The venerable Abbot of Chini, a learned theologian, states in his *De Miraculis*, that one Pedro de Engelbert, who had entered said convent, had seen one night, between the foot of his bed and the window, the apparition of an individual named Sancho, who said he had come to expiate the evil he had done during a late war, and besought prayers.

La Luz del Porvenir, of Barcelona, holds its own as an able exponent of our cause. I have six numbers of it in hand, and can only briefly notice the contents. Lady Solar, its principal contributor and editor, wields a most forcible pen. I do not think that the Catholic Church, in Spain, has found in our ranks (perhaps with a single exception) a more energetic, powerful, logical opponent. The present series opens with her forty-fourth chapter of "Spiritualism Refuting the Errors of the Roman Church." It would take all the columns of the *Banner of Light* to lay before its readers what is here worthy of their attention. I think what she is here publishing is about to appear in book-form, and it will be a treasure to any one understanding the Spanish language. Mlle. Candida Sanz gives also her generous thoughts to *La Luz*.

SOUTH AMERICA.

The *Revista*, of Montevideo, for March, has been received. Its editor, and the "angel guardian," contribute their usual felicitous articles, which, with quotations from the Barcelona *Revista* and *El Buen Sentido*, from Diderot and Theophrastus, make it an attractive number.

La Constancia, of Buenos Ayres, for March, has also just come to hand. It has a large amount of material to be examined, and I will endeavor to give it my first attention next month.

MISCELLANEA.

Licht, mehr Licht, this attractive weekly, published in Paris, in the German language, is a volume in itself, embracing a wide field of observation, having able correspondents, and copying valuable accounts of facts and phenomena. One of its first articles of the four numbers in hand is from the *Banner*. The five next pages contain articles from three Doctors. Baron Du Potet, Elise Lavater, of Zurich, Rachel of Bordeaux, the somnambulist Louise Lasserre, and Von Christian R. (elmers?) are among its numerous contributors.

Magnetism: Three journals, from Paris, are in hand, devoted to the subject of magnetism—*La Chaine Magnétique*, edited by the distinguished author and instructor, Baron Du Potet; *Revue Internationale de Magnétisme*—Mr. Donato's; and the *Journal du Magnétisme*. Each of these is conducted with great ability, and may well claim profound attention. In the Baron's journal there is a meditation of M. Fred. Ant. Mesmer—a profile with remarkably fine features; also a sketch of Mme. Louise Guld, the celebrated somnambulist, clairvoyant, ecstatic, etc., and much other matter. The *Journal* has on its cover the picture of a temple dedicated to magnetism, over the entrance of which is the inscription, "Know Thyself," and into which are crowding the infirm. On its 5th page is a figure of Jeanne d'Arc upon the burning pyre, with an article on her life and death, from the pen of Dr. A. Peladon *fits*. The *Internationale* has numbers seven and eight embodied in its present issue, and hence appears a more pretentious publication than the preceding; but though having great value from what Mr. Donato himself contributes, and what he can verify through his amiable and devoted assistant, Mlle. Lucille, he can only consider his *Revue* a formidable rival of the others. The last item of its closing page is a well authenticated statement that a lady in convulsions, after child-birth, and who had been declared in the utmost peril by two of the "regulars," was healed by Daniel Strong by the application of cloths saturated with magnetized water. Dr. Strong is an American, and resides in Marseilles. He seems to be a clairvoyant withal, and under spirit-guidance, for he informed his patient that after two more convulsions, decreasing in force, his remedy would be effectual; and her relatives, highly grateful, make a formal declaration of their gratitude.

I have received another number of the neat little pamphlet, *Op de Grenzen van Twee Werelden*, etc. It quotes from Heb. iv. 12, from 1st Cor. xi. 14, 15, and xv. 40; from Davis, from the *Banner of Light*, and Thomas R. Hazard, and has a few words on reincarnation. An article on "Our Double," *De Dubbelganger*, occupies six finely printed pages. Under the heading of *Het Zilveren Koord*, I have the honor of being named with Dr. Peebles, Drs. V. Etten, Smedley and Pearce. Following this is a letter addressed to Mr. Peebles, by E. C. Dunn, dated Albany, 12th Feb., 1872. Further on, the *Spiritual Telegraph* is quoted from; also a letter from S. A. Peters, in which Prof. Hare is named; in other articles, Kate Robinson, Wilson, Bailey, Tuttle.

Original Essay.

"ARE THE CLAIMS OF MEDIUMSHIP FOUNDED ON RELIABLE FACTS?"

BY J. T. YOUNG.

We find in the recorded history of all nations, from their earliest period of existence, that they possessed a system of religion founded, as claimed by them, on revelations given through a few individuals known as seers, prophets, teachers, &c., having peculiar organizations, and in whose presence, under certain conditions, phenomena of an extraordinary character took place, which have been generally credited as miracles, given by the gods to mortals for the establishment of religion among men, and continued from time to time until most of the inhabitants of earth became votaries of a belief of the future existence of man after death. This belief still pervades the minds of most men, with the exception of a few more enlightened communities, who reject all theology as taught in the last two hundred years, as not reconcilable with their reason and intuition in regard to the character of God, as represented by theologians, in his partiality toward a few of mankind, to the exclusion of the many. In Asia and Africa, in consequence of the ignorance of men, the manifestations of the preternatural appearances, in their early history, through the seers or mediums of their time, were attributed by them to the gods. Thus the spirits manifesting in Egypt were named Osiris and Isis, and worshipped. In the Assyrian and Persian nations, various names were accorded to them, according to the good or evil attributes supposed to be possessed by them. The posterity of Abraham named them angels, Lord, Jehovah, God, &c. As sacred books were not written in those nations until long after many of the events were supposed to have occurred, tradition alone was depended upon by the future historian when giving publicity to the events. Therefore it is not to be wondered at that fallible priests, who wrote in most instances these so-called sacred books, should ascribe to the highest intelligence of the universe the manifested evidences of supermundane power and wisdom, and name them accordingly. Thus "the Angel of the Lord," so often spoken of as appearing to the seers and prophets, was often called Jehovah, or God, yet at other times named as man, and shown to possess the characteristics of men by eating, drinking with men, &c. Several instances are given in the history of these spirit manifestations, as "the men that appeared to Lot," also "the men who appeared to Abram" and to Daniel, "the man Gabriel," &c. In John's Revelation, the angel who appeared to him (and whom he thought divine enough to fall down before and worship), distinctly states himself to be "thy fellow servant and of thy brethren the prophets—worship God." Thus if John could mistake a spirit, once on earth as a prophet, for God, so doubtless also did the ancients, who wrote of such appearances through media, who came to establish the fact of their future existence and power to communicate to mortals on earth; that a bridge between the seen and unseen worlds was then an established fact, and would continue for all time; that through seers, prophets or media communications and other evidences of such close relationship between them should be given from time to time, until, as the prophets declared, the "kingdom of God should be with men." Thus, for the purpose of convincing men of the truthfulness of their mission for all time, the prophets were instructed by these angel messengers to predict many historical events that would require thousands of years in the complete fulfillment of all of them, pertaining to the rise and fall of nations, kingdoms, peoples, &c., particularly those nations that would become universal kingdoms, subjecting the Jewish nation, with others, to great oppression for a long period in the future.

Daniel was thus informed by an angel or spirit (once mortal on earth) that four great kingdoms should arise in succession, governing mankind in brutal power, also his people the Jews; Babylon the first, Media Persia the second, Grecia the third, and Rome the fourth. Then how Rome should be divided into two parts (eastern and western), and again divided into ten nations, and so continue divided until they were absorbed into the peaceful government of "the God of Heaven" or a universal government of brotherhood, when, as the closing prediction states, "The saints of the Most High shall take the kingdom and possess it forever." The predictions thus given, about twenty-five hundred years since, have been accurately accomplished, so far as the four great kingdoms and the divisions of Rome into two parts and also into ten parts, and its continuance in a divided condition to the present time, of about thirteen hundred

years; although several great rulers, like Charlemagne and Napoleon, have tried to unite them as one, but failed. Other prophetic mediums, both before and after Daniel's time, have given many proofs of their truthfulness in predicting the complete desolations that should come upon Nineveh, Assyria, Babylon, Edom, Tyre, Zidon, Egypt, and other great cities and nations, and also of the captivity of the ten tribes of Israel to Assyria, and their final dispersion; also of the captivity to Babylon of the tribe of Judah, and of their return, and finally of their subsequent dispersion to all parts of the earth, and the destruction of Jerusalem, their city, by both the Babylonians and the Romans, all of which has been fulfilled, though the predictions extend from twenty-five to thirty-three hundred years in the past. Also through these mediums were given the minute events that would transpire in the birth, life and death of the great teacher Jesus, who was the subject of several predictions, all of which were accomplished in his history; and through Daniel the time of his mission and death was also shown. During the mission of the greatest medium through whom the spirit-world has manifested to mortals, he, selected as his assistants such as possessed the requisite power or aura by which the spirit-world could manifest its power in signs and wonders, in healing the sick, the blind, the deaf, and all manner of diseases; fulfilling the predictions of Joel and other prophets, of speaking in tongues not their own and with an intelligence far beyond all their previous ability of mind.

The prophet Joel declared that God would pour out of his spirit upon all flesh, and they should prophesy (or teach) and see visions, &c. This is stated to have had a partial fulfillment on what was called the day of Pentecost, when, as Jesus promised his disciples, the spirit was given to them, from on high, and was promised to continue as an ever-abiding influence being "the gifts of the spirit" to be sought for earnestly, as Paul teaches. Jesus states that his disciples should do even "greater things" than he had done, showing conclusively that "healing the sick," speaking in (foreign) "unknown tongues," "discerning of spirits," were, and now are, all evidences of spirit power and intelligence, given to mediums for purposes of benefit to the human race. Thus when unbaptized spirits obsessed persons in the days of Jesus and his disciples, they brought to bear upon such spirit power, and caused the mediums thus influenced to be relieved from such evils (wrongfully called devils; evil men and spirits there are, but none worse than when on earth as men, for like will attract its like). These proofs and gifts were manifold in the Christian church for many years after Christ, and had the church continued free from worldly entanglements with the earthly governments—pure and lowly as its founder—the best gifts of mediumship would doubtless have become even more generally possessed than before, instead of being confined to a few scattered here and there on the earth, as has been the case until recently, when another influx of spiritual influence has swept over the world. Often, at different periods, efforts have been made by the spirit-intelligences to show their ardent desire to communicate more freely with mortals in the last three hundred years, but the ignorant and superstitious state of men's minds (through a false system of theological teaching) prevented them from properly "discerning the spirit," and as it was generally believed, that none but devils could communicate with mankind, and give evidence of their existence, the instruments they controlled were thought worthy only of death. Such treatment of mediums, of spirit control, was accordingly condemned by the higher intelligences of the spirit spheres, and their influence suspended for a time from manifesting their power to control mediums and give, through them, the positive knowledge of an immortal life in the future, and the comfort to such of the presence of departed loved ones. They have waited until, by the enlightenment of mankind, the time has come when they can send another spiritual wave over the world without endangering (at least) the lives of their sensitive agents, and drive back the clouds of dark materialism and atheism that have obscured the light of immortal truth for years past.

The best gifts held by the early church, and so long unsought for by the modern church, are now again brought to light, with many other added powers, to enlighten mankind and save them from the false teaching of ancient barbarism, and which was engrafted on to the dogmas of the Christian church as a part of the teaching of him who taught that all men were brothers, having "one Father, even God."

In the past thirty years millions have become firmly convinced (through mediums for spirit control) owing to the multifarious evidences held by them, of the reality of a future progressive life, and of the presence of their loved ones who have passed beyond the veil. With such it is not a simple belief, but as their senses were convinced by the many and various manifestations given, it has become a positive knowledge to them. In a large number of instances some member of their family (perhaps a little child) was the instrument. The conviction of its truth is oftener obtained in the family circle than at public ones. It is estimated that about one in six possesses more or less mediumistic powers, which can be developed by proper attention to the requisite conditions. The primal meaning of the Latin term medium is that of an intervening agency of transmission between opposites. Thus the seers were such between the present and future worlds, and were set apart and honored by the ancients as the mouthpieces of Deity. In this way all religious systems were founded in all nations, without exception, if history speaks correctly.

In conclusion I would ask if this is true, and the people have been fully convinced by positive evidence, given in so many countless ways, of the truthfulness of mediums, seers, prophets, or by whatever name they may be called in ages past, whether the claims of mediumship are not well founded, and if it is not well for us to heed the teachings given through them.

Tribute to Dr. Slade.

To the Editor of the *Banner of Light*:
Our cherished friend, the rarely gifted medium, Dr. Slade, has just left us; but the influence he has exerted during his stay will abide with us in its effects forever. More highly prized than caskets of precious gems are the states he has left full of loving messages from the other side. Through years of labor and unremitting activity Dr. Slade has been known and loved by every member of our home circle; anxiously we have watched him amid his varied experiences, and his success has ever awakened feelings of the liveliest pleasure there. No wonder he has been chosen by the spirit intelligences as a golden link between the dark valley of tears and the summer-land of love, for his sensitive nature is an æolian harp vibrating with the breath of angels, echoing the music from the Summer-land; music of voices long silent, telling there is no death; that all shall be reunited in a Paradise of love and beauty.
KATE OSBORN.
St. Louis, Mo., May 25th, 1880.

Written for the *Banner of Light*.
THE SUMMER-LAND.
I sing the golden Summer-Land,
Where we shall meet no more to part,
And warmly grasp the outstretched hand
Of men of noble, generous heart.
There side by side a glorious band,
Still onward pressing day by day,
All wisdom's brightest beauties grand
We'll gain, and gaining, keep for aye.
No streets of gold and pearly gates
To sickly sloth shall us allure;
But each with his own proper mates,
Shall march right on in progress sure.
The Summer-Land has fertile bowers,
Fair mansions rising through the trees,
And beasts and fishes, birds and flowers,
Bright butterflies and busy bees.
That land with every form is rife
Of all that's beautiful, all that's good;
No longer driven by needs of life,
Man sheds no more the creature's blood.
All are immortal, all are blest
With noble talents they can use;
By pain are errors still redrest
In those who their great gifts abuse.
The God who rules the Summer-Land
Still works by Nature's hidden laws,
Nor as with Magle's fickle hand
Brings an effect without a cause.
And all things in this ether world
Are types of glories rich and rare,
Which like a banner bright unfurled
We'll find in lasting beauty there.
There, death and want and sickness past,
All start once more, and onward go
To greater bliss, or slow or fast,
As streams that to the ocean flow.
God is perfection—there can be
None perfect here save He alone;
So in those glorious regions we
Shall never find our struggle done.
Oh ye whose timid bosoms fill
With fear at sudden eternal strife;
Who seldom yet have nerved your will
Victories to gain o'er ills of life—
Ye weakly ones, who dream to sing
Through countless ages, and proclaim
The glories of a powerful King
Without an effort or a aim—
The God who gave you gifts before,
And strength each heavy cross to bear,
Still rules on that eternal shore—
His mighty hand will guard you there.
Toronto, Canada. H. M. W.

The Rostrum.

Memorial Service to Calvin Hall and Mr. and Mrs. Amos Harvey, Founders of the Lecture Fund.

A DISCOURSE DELIVERED BY C. B. LYNN, IN SPIRITUAL HALL, STAFFORD, CONN., SUNDAY EVENING, MAY 23D, 1880.

(Reported for the *Banner of Light*.)

One year ago we laid away in the grave the sacred clay of our venerable brother, Calvin Hall. Sitting in my study—the room in which he died—I often think of his devotion to what he considered to be the truth, of his many unselfish kindnesses and of his grand generosity. While enjoying my brief sojourns in this quiet village, I have often heard Mr. and Mrs. Amos Harvey spoken of with most affectionate esteem. They were honored citizens of this place for many years, and, like "Uncle Calvin," were zealous and devoted Spiritualists. You all know that to Mr. Hall and Mr. and Mrs. Harvey we owe the benefaction of the fund which maintains the lectures to which from time to time you listen.

It is eminently proper, therefore, that we should consecrate to at least one service a year as sacred to the memory of our friends. Gratitude is ranked among the basest of vices. Do you value these services? Would you be indifferent if the hall were closed? Have these meetings contributed anything to the thought of this community? Are you strengthened, by coming here, for the struggle of life? If you can answer these last two interrogations in the affirmative, remember that to our friends in whose name we hold this service praise and thanksgiving should be given. Other questions confront us: Are we utilizing the generous gift which has been bestowed upon us? Do we sit and selfishly look on, receiving coldly and selfishly? Do we put the cause which our friends loved so well before the public in the best possible shape? Are we proving ourselves worthy of their disinterested kindness? These are not idle questions. Meeting our benefactors after the change called death, what message shall we have to repeat to them? Let us heed these topics. There is an obligation resting upon us.

Mr. and Mrs. Harvey were the pioneers. They took upon themselves heavy burdens. They gave generously of money, and their home was a blessed haven of rest for the apostles of Spiritualism. They were deeply interested in the building of this hall; indeed, among the many earnest workers who contributed money and labor toward the construction of this building, none were more enthusiastic than this honored couple.

This hall was dedicated, let us always remember, to humanity—not to a sect. Calvin Hall was also an old resident of this neighborhood. He was a plain, blunt, honest, generous man. At first, in religious conviction he was materialistic; afterward he became a Universalist, as was the case with Mr. and Mrs. H. With the advent of Spiritualism, "Uncle Calvin's" career took a new phase. He was blessed with the gift of healing. I have been reading a large number of certificates of his wonderful cures. He took no money for his services. Herein his unbounded generosity was manifest. As an illustration of his kindly spirit, I will cite an incident: On a certain home trade there was a load of wood coming as high (so the tradition runs) as Bunker Hill Monument, and then drove to the house of a poor widow and unloaded.

Our brother's closing years were peaceful, as we all know. I can see him now, as he was assisted across the street to see Gov. Field, lying encephalic. Surrounded by loving friends, "Uncle Calvin" passed away. Mr. and Mrs. Harvey, too, died among those whom they loved. And these three—noble, unselfish souls—believing in the value of ideas, left a legacy so that this platform could be supported. Dear friends, we thank you! We wish that our dull, crude senses could realize your holy presence in our midst to-night.

Now, in this hour of meditation, let us resolve to appreciate, more than ever, the gift of our beloved arisen ones.

1. This legacy is to the citizens of this place. Our doors are open to all. What we have we freely give. It is not Spiritualism in any dogmatic or sectarian form that we are trying to force upon you. We emphasize the great truth of spirit-communication. We have facts which corroborate history on this point. In conjunction with this declaration we teach simple rationalism in religion; we open our doors for lectures on science, history, travel, art—in fine, on all subjects which relate to the welfare of humanity.

Hence I say to you, people of Stafford: This is one of your homes. You are interested in the use of this fund. I want to impress this fact upon the young men and women. After the present custodians of the fund pass away, you, my young friends, will be the guardians of this sacred trust. Will you do your duty? Will you allow prejudice to come in, or sectarian hatred? I trust not. Will you allow the matter of church-membership or non-church-membership to destroy the useful work which can be done here?

Mr. Hall was 64 years of age when he passed to the spirit-world. He was called "Uncle Calvin" by all of his acquaintances.

Time changes our opinion of men and movements. Take the local history of Spiritualism here. If the movement were to come to-day, for the first time, the Church would not antagonize it, as was the case formerly. There would be no need of weakening a professedly liberal church by leaving its fold for an abiding place elsewhere. We have all gained wisdom. The Church sees the folly of its dictation and contempt; and we outsiders begin to realize that we, too, have undoubtedly erred in being too arbitrary and combative. Philosophically considered, both attitudes were products—one of inherited conservatism and the other of the inordinate zeal which always characterizes new movements.

The Church of to-day, to be understood, must not be judged by its creed. The creed is the old sign-post, but the road has been changed, and we all meet at some four corners where mutual respect and love obtain.

This fund, utilized wisely, will not be the means of a constant feud between this congregation and the assemblies which convene elsewhere. It will be the means of general enlightenment; its complex ministry will accomplish what the stationary ministry of any or all sects cannot accomplish; it will supplement the church services; it will be a missionary gathering to all.

The mood of the time, both within and without the Church, made the move in the direction of this hall essential. All is well. We stand by our flag!

But we do not labor to perpetuate strife. We will go half way in all fraternal greetings; and when the Church will acknowledge on its record that the guidestop and the road are contradictory, and when outsiders put more genuine spiritual fervor into their work, I see no obstacle against a happy reunion of severed ties.

2. This lecture fund is a prophecy of coming unity.

I cannot specify the phase in which that unity will be shown. It will be based on ideas, not emotions. The heart needs the guidance of the head. Fraternity, to be enduring, must be intelligent. Broadly considered, the moral force of the world is subordinate to the intellectual force of the world, so far as progress is concerned. Destroy the supernatural claim of religion, and you break down the prejudices based on that assumption. Simple goodness will not destroy religious prejudice. Intelligence only will lead to larger unity.

Singular is the testimony of history on this point of persecution. Who persecuted Christians? Not the profane, vulgar and licentious of the Roman Emperors, they were indifferent to it. Marcus Aurelius, a man of the highest integrity, and Julian, of renowned honor and personal purity, were conscientious in their antagonism to Christianity. The leading supporters of the dreadful Inquisition, were, were men marked by spiritual cleanliness. Eminent writers, who visited Spain to write the history of the Inquisition, were obliged to confess that nothing could be said against the character of its principal powers.

So I argue that the intellectual power of this platform is leading the way to a reasonable understanding—a fraternal relation; the destruction of bigotry.

3. Now, to offset former prejudices, to de-throne the sectarian spirit, we must put religion into the category of human development. We must swear fealty to the most rational view of religion. The facts of history, not our special predilections, must indicate to us our way.

The subject of religion is shrouded with fog and mysticism. The way into the sunlight is difficult. But we should not falter.

What a time historians had in trying to get at any rational view of things from the so-called histories written in the Middle Ages! The first historians were wandering minstrels; history depended on memory; with the discovery of the art of writing came exaggerations. Weird, grotesque, and to us ridiculous narrations of giants, etc., were written as absolute facts. Men high in ecclesiastical life wrote as history stories which put Aladdin and Jack the Giant-Killer into the shade. Slow but sure has been the emancipation from that mental condition.

Take our theology—read it without undue reverence. It is a fable—a Cinderella story. There is nothing reasonable in it. Think it over—the scheme of salvation! Imagine that you heard of it only yesterday; would you accept it? No!

This, then, is our purpose: to throw light upon the confused question of religious belief; to coordinate all the facts we can gather; to marshal the alleged savants into a glittering phalanx; to establish a sound philosophy which shall serve as a guiding power to those moral inspirations with which God has endowed us.

Friendship is the new orb in the sky of religion.

Such is the lesson of the hour. Peace and unity to our children. We will bequeath to them no quarrel. We will leave to them a rational philosophy.

Will not this ideal of our work be pleasing to "Uncle Calvin" and Mr. and Mrs. Harvey? Yes.

We must remind our young people of the good deeds of those who have gone. We must not forget the dead. Think of your ardent ones! Some miss a babe, other a husband, father, mother, sister, brother or wife. Keep alive tender and holy memories of those who have journeyed to the spirit-world. In the rush of the busy world we need the sanctifying influence of such holy thoughts. Let us cherish as something supremely sacred, the idea of communing with our sainted friends who have passed away.

And now to our dearly beloved ones, of whom we think to-night especially, in this public gathering, we say: Accept our love; we cherish delicious memories of you; we shall strive to emulate your noble example; enjoy your existence in the spheres, knowing that your life-work is appreciated. Amen.

New Publications.

SOTERIA; OR, THE SCIENCE OF SALVATION. By Rev. Samuel Emerson. Boston: A. Williams & Co.

This volume is said by its author to be the result of a lifetime of severe, earnest study of a question which he himself considers should be uppermost in every mind, and that is, "What shall we do to be saved?" which, however, naturally suggests to us another question, "Saved from what?" Oceans of ink have been spread over bales of paper in order to render complicated what is in itself very simple; and in looking over the past we begin to gain some idea of the real import of the last query and its proper solution. The correct answer must be, Saved from further disputations, theories and complications, in lieu of which an earnest and hearty adoption should be instituted of the plain but all potent rule of doing unto others as we would others should do unto us.

THE BIBLE AND ITS STUDY, published by John D. Wadley, Philadelphia, contains thirteen articles—by D. D.s, LL.D.s, M.A.s, D.C.L.s, and clergymen bearing numerous other alphabetical elongations to their names—designed as "promptings and helps to an intelligent use of the Bible."

MARRIAGE AND DIVORCE is the title of a pamphlet containing the proceedings, testimony and argument of the defence in the trial of John C. Cheney for polygamy at Northampton, Mass. Published by John Brown Smith, Amherst, Mass.

"NANA," by Emile Zola, has been translated by John Stirling, and is now issued complete and unabridged by T. B. Peterson & Brothers, Philadelphia. The story is a sequel and continuation of "L'Assommoir," but deals with other scenes than those portrayed in its predecessor.

TRANSACTIONS OF THE MASSACHUSETTS PRESS ASSOCIATION, with Constitution and List of Members, including an account of the Excursion of June, 1879, and the Reunion, February 1880, is received from John L. Parker, Journal office, Woburn.

THE QUARTERLY REPORT OF THE KANSAS STATE BOARD OF AGRICULTURE, ending March 31st, 1880, contains a large amount of valuable, statistical matter, not only in relation to the agricultural resources of the State but also its schools.

WORK AND WAGES, by Maria B. Lyman, is just issued as No. 30 of "The Sabbath Library," a series of stories of the "evangelical" order, designed for Sunday schools. David C. Cook, publisher, Chicago.

THE FRONTSIDE TRADE LIST, published at 140 West Front street, has a circulation of thirty thousand, and is a good representative of Western enterprise.

THOUGHTS ON THE BOOKS OF MATTHEW, MARK, LUKE AND JOHN, by Oliver Butterfield, has been received from the author, Franconstown, N. H.

New Books.

INDEX.

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[*] Mr. Tuttle's reply appeared in the *Religio-Philosophical Journal* for May 25th.—ED. B. OF L.

An exchange remarks that a St. Louis woman "died without medical assistance." A rare case, indeed.

ner of *Liberty*, and otherwise, many other desirable friends will seek admission. Persons desiring further information with a view to membership can call on our address,
Yours fraternally,
J. F. SNIES, 81 Leonard street, New York.

Anniversary Meeting at Sturgis.
The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church on Friday, Saturday and Sunday, the 18th, 19th and 20th of June.
BY ORDER OF COMMITTEE.

Richard Holmes, Loring Moody, A. S. Hayward, Joshua
Nye, and Prof. Charles Wesley Emerson.
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 We do not read anonymous letters and communications. The names of authors are published in full. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded, we request our patrons to send the name of the paper, and the name of the person to whom they are to be sent. Any book published in England or America (not out of print) will be sent by mail or express.
 Sales of Spiritualist Meetings. In order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

Banner of Light.

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SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion, a rock which the surge of time and change can never shake on whose heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—*Prof. S. B. Brittan.*

Thursday next—June 17th—being a holiday in Boston, the *Banner of Light* Bookstore will be closed at 12 M. Subscribers in the city who regularly obtain their papers at the office, and patrons meditating a visit to our establishment on that day, will please bear this announcement in mind.

The Matter of Conditions.

The lecture by interrogation and answer which was given by J. William Fletcher in Stegway Hall, London, and reported in the *Banner of Light* of May 15th, contained certain observations on the conditions to be observed and obeyed, if we would bring the spirits into communicating relations to us, which deserve more than a single reference and perusal. Although, said the spirit in control, "the spirits often manifest themselves in spite of doubt and unbelief," the questioner was nevertheless bidden to seek to place himself in the right condition if he would have the benefit of conscious spirit presence and communion. "Open your eyes," said the spirit; "the sun shines. Put yourself in a position to receive; the truth is ready for you; but do not go and shut out the light from your chamber, and then say there are no sunbeams. Do not close your eyes to the grand spiritual facts that are around you, and then say that they do not exist."

Again the lecturer remarked in response to a question, that "the result of any séance is mainly dependent upon the conditions of those persons who compose it." The ideal séance is formed, said the spirit, when men and women come together, not to prove or disprove preconceived ideas, but simply with the desire of ascertaining the truth, and in the spirit of little children. From such as these flow waves of spiritual influence by which the spirits who are at work are able to produce happy and satisfactory effects.

In answer to the question, Is a medium necessary in order to demonstrate the presence of spirits? the control said, "the medium furnishes the material by which and through which the spirits are enabled to present themselves to your consciousness. They are drawn, however, no nearer to you simply because you may be in the presence of a medium. The latter acts as a link between those who are gathered together in the séance, and the spirits who stand just outside your consciousness. Your influences are drawn out and attracted to the medium, and produce a power which the spirits are enabled to use." Sometimes little or no strength is taken from the medium by the spirits, and on other occasions the strength of the medium is used almost entirely. In the latter instance the resemblance which the spirit at times bears to the medium is accounted for.

If we would have this materializing power continued and increased, we must see that we are first of all faithful to the truth that is in our hearts, these manifestations, we are assured, will be continued, and will grow stronger and grander. We are too apt to accept the edicts of men, and the habit of men is to condemn what they do not comprehend. The manifestations of Spiritualism are not for scientific dissection, but for spiritual growth. If our hearts are rightly attuned, we shall have no need to ask if there is a spirit-world, for the doors of heaven will swing open so wide, and we shall stand so near the eternal world, that to doubt will be impossible. All spirit power is proportioned to the conditions under which it is exercised. So long as the right conditions are absent, and the wire is disconnected, the message cannot come. In the ancient times, mediums were carefully secluded in order to keep them safe from hurtful contact with the world. In general, man is not in a fit condition to be receptive to spirit influences. The waves of spirit-power have their ebb and flow in consequence of this fact. A revived spiritual life is preceded by an ebb, when spiritual vigor is apparently paralyzed, and spiritual life is almost extinct. Can we wonder, then, at what some are pleased to regard as the fallibility of spirit manifestations?

This ebb and flow of susceptibility on the part of the human mind draws its source largely from the fact that four-fifths of the people of the world (in the language of the controlling intelligence, speaking through Mr. Fletcher on this occasion) are so engrossed with thoughts of what they shall eat and drink, and how they may obtain material enjoyments, that they

have no thought of what may happen to-morrow. Their little world is just what they can touch; it is limited to the world of sense; and when the truths of the spirit-world are set before them, they at once ask of what use it is. If they cannot see that it is of any, they put it aside and let it wait. They do not care to be hindered in their business. They are likewise afraid of being laughed at. "But [added the spirit] if such persons only dared to face the world and say, 'This is true,' then strength would be given to help them subjugate the world." Though not many are yet ready to do this, and the "fashion of this world" has not yet "passed away," still the signs of ultimate triumph are in the spiritual sky, and the laborer who works with faithful heart to prepare the way of the on-coming truth "shall in no wise lose his reward."

Satisfactory Materialization Séances.

The phenomena from time to time occurring at the sittings for form-manifestations given in this city by Mrs. John R. Pickering, at her residence, 790 Tremont street, have been of a highly convincing character—to the truth of which statement we have taken occasion ere this to append our personal endorsement in conjunction with the testimony of various (and not a few) correspondents. We here present additional evidence in the same direction.

Thursday, June 3d, J. Warren Winslow, of Boston, called at our office and put us in possession of the following information: On the previous evening, (2d), two gentlemen from Attleboro, Mass., himself, the medium and her husband, made up the list of persons present in the séance chamber—the sitting being a private one. During the evening some ten forms, varying in size and apparel, came out of the cabinet; among the materializations thus appearing being one of a man clothed in a military jacket of red, having gold stripes arranged horizontally across the breast. One of the gentlemen from Attleboro asked of this form: "Do you recognize me?" in reply to which query the spirit bowed, and proceeded to imitate the act of playing upon a bass drum, following it up with the unique motions incident to the trombone-player. The gentleman at once acknowledged that he knew the spirit while in earth-life, and recognized his appearance now; that he (the gentleman) had played a bass drum in a band wherein the spirit now manifesting had played the trombone. This gentleman informed the few persons present that he had never before attended a materializing séance, but he was perfectly satisfied of the genuineness of what he had witnessed—in which opinion his companion concurred.

An aged relative of Mr. Winslow manifested on the same evening, identifying herself to him by going through the form of sprinkling clothes and spreading them on the ground in a manner peculiar to her; she communicated her name correctly, and, drawing aside the folds of the cabinet curtain, showed the medium still sitting in her chair.

Mr. Winslow further informed us that J. B. Howard, Esq., of 2189 Washington street, Boston Highlands, has had a remarkably convincing experience at the séances of Mrs. Pickering—and one extending over several sittings, the manifestations intended for him seeming to be a matter of growth, and increasing in clearness and vigor with each occasion of their presentation. Mr. H. recognized in the first instance his spirit wife, who wrote upon the slate: "When you come again bring my darling," meaning his little daughter of some seven years of age, who was yet with him in the mortal form. This request was complied with on a subsequent occasion, when the form of the wife came out and took the little one into the cabinet with her, placing the child in the lap of the medium, at the same time lifting the curtain that all present might see—as they did—three forms at one time, spirit, medium and child!

This act has been, we understand, repeated by the spirit mother at other séances. On one occasion a wreath of blue and white blossoms was placed on the child's head by the spirit, before the two entered the cabinet; but upon the disappearance of the form no trace of the flowers thus bestowed could be discovered anywhere in the apartment. The child, under instructions from her father, has satisfied herself, by the exercise of the sense of touch, while in the cabinet, that the forms of the spirit and the medium are actual and distinct entities. Some idea of the power of the manifesting form may be gained by a consideration of the fact that though the child weighs forty pounds, she has been on each occasion easily lifted by her mother and placed, without effort, in the lap of the medium, in plain sight of the sitters.

Those desirous of attending Mrs. Pickering's séances should do so at once, as her stay in Boston will not be a prolonged one.

Dr. Babbitt and J. H. Mendenhall.

Some years ago J. H. Mendenhall, now of Unionport, Ind., saved his daughter's life by magnetic manipulation according to the directions given in Dr. Babbitt's Health Guide. Two physicians had given her one thousand doses of medicine, and, having brought her to a point in which she lay helplessly paralyzed and unconscious, declared that "she could not live forty-eight hours." He thus did by the aid of a higher science what the college-bred doctors were unable to do, and brought his daughter to life and health. This speaks well for both Dr. Babbitt's work, now re-published, with many additions, as the Health Manual, and also for the power of Mr. Mendenhall, who is a frequent correspondent of the spiritual papers, and states that he expects to commence practice in magnetic healing and chromopathy. In a late letter he declares that Dr. Babbitt "has not only grasped the key to the Temple of Wisdom, but holds in his possession the very temple itself," in his Principles of Light and Color. He further says: "I find the blue paper excellent for inability to sleep. I magnetized blue paper immediately after reading the 'Principles of Light and Color,' for a neighbor, who had not enjoyed a good night's sleep for more than a year, which he applied to the front and top brain during the night, and next morning he told me he went to sleep at nine o'clock and did not waken until broad daylight. He used the same paper three nights in succession, resulting in sweet sleep."

"After Dogmatic Theology, What?"

Dr. Eugene Crowell writes, in a private letter, of this new book by Giles B. Stebbins: "Its subjects are selected with judgment and treated with clearness and force. No intelligent unbeliever can read it without being impressed with the fact that Spiritualism has some cultivated, sound and comprehensive minds. It will sustain the reputation of its author as a writer and thinker."

For sale by Colby & Rich, *Banner of Light* Bookstore; see advertisement in another column.

Sabbath Excursions.

The Sabbath Committee of this State, appointed not long since as special guardians of "the holy day," have made an appeal to the clergymen, calling upon them to preach sermons on the proper observance of Sunday, fearing that Sabbath excursions will soon cause the churches to become tenantless. The "proper observance" which this Committee insist upon maintaining is the hiring of pews in a house that displays the true evangelical flag, attending "the stated preaching of the gospel" therein, and being satisfied with such further recreation as may be had in Sabbath school picnics, church fairs, singing schools, charade parties and strawberry festivals on week days. The Committee intimate that unless some preaching is done to stop the rapidly increasing prevalence of Sabbath excursions, the churches everywhere will be closed, and public worship cease throughout the land. They seem to think that the prime use of men, women and children on one day in a week is to make "Sabbath," and that by getting them together in a building, giving them a talking to and putting them through a series of formal services, they are honoring God and duly observing his holy day. But fortunately for the people, they are just now taking their lessons more from nature than from the church; and they conclude that when the Committee can fence in the wild woods, imprison the summer breeze, dry up the rivers and lakes, suspend the blossoming of flowers and the singing of birds, out of respect for the Sabbath, they may be induced to deny themselves, "for this day only," the blessings which are proffered them to enjoy.

There are those who, when the first hot breath of summer is felt, journey away to the mountains or to the sea-shore, there to remain until the cool winds of autumn render city life enjoyable. But it is not these rich, heavy-fleeced sheep of the fold which the ministers seek to impound in their sanctuaries. There are thousands whose time and means are too limited to enable them to do this; and a day's excursion from the dust and heat and turmoil of the battle of life is all they can expect, and with thankful hearts they accept that when it is given them. The "Sabbath Committee" would deprive them of this, and its members ask the aid of all "the servants of God" in their efforts to do so!

An Interesting Public Circle Incident.

An interesting incident recently occurred so confirmatory of the truth of a message received at our Public Free Circle-Room that it cannot but prove of interest to our readers. A lady (Istie L. Sheldon) residing at the South End, (being in this vicinity on business, and having finished it, was on the point of returning home, when she remembered that it was the afternoon when a séance was to be held and near the time of its commencement. Though she had had no thought of attending it, she felt at this moment that an hour's time could not be more profitably passed than in our Circle-Room, and so she paid it a visit.

During the afternoon a spirit gave a message in which he said that he had hoped to have lived a long life upon earth, so as to be able to assuage suffering and be of use to others; that he had been in the spirit-world but a few days (this was May 11th); that he belonged to Amesbury, Mass., and that his name was Dr. Thomas S. McAllister. [See message on sixth page.]

The lady—Miss Sheldon—immediately recognized the name as that of a physician with whose family she was well acquainted, but she had received no information of his having passed to the spirit-world—had not known that he was sick; and yet she had confidence in the message received through Miss Shelhamer, and felt that, strange as it might be, what she had heard was true. Upon reaching home she at once wrote and posted a letter to the father of Dr. McAllister's wife, stating what she had heard—the mere fact without the details of the message—and in a short time received from him the following letter in reply:

AYER'S VILLAGE, MASS., May 19th, 1880.
 FRIEND HATTIE:—Dr. Thomas S. McAllister passed over about 5 o'clock, Monday morning, May 11th. A few days before he left he said he should like to live to do good by relieving the sick and suffering, but if he overrules all for good had ordered otherwise, he was ready to die. He was a devoted Christian, and will remain for the present. Poor child! she seems broken down physically with care and anxiety for her dear husband while living, and heart-stricken with grief at his loss. I shall go to Amesbury in a day or two, and will take your letter with me for Ellen to read. Will you please send me a copy of the *Banner of Light* containing the message referred to in your very kind note of the 17th, and much obliged.
 Ever truly your friend, M. AYER.

Anti-Vaccination.

At the inauguration of the First Anti-Vaccination League of America, Dr. Alexander Wilder, the President elect, stated that half the medical men in America disbelieved in the efficacy of vaccination. The pernicious practice would soon be abandoned if the profession would be honest and tell what they know. Professions, however, do not reform themselves, hence the necessity for a League to enlighten public opinion and unite the scattered opposition which is everywhere discernible. Dr. Wilder has published an admirable tract, entitled "Vaccination a Medical Fallacy," which can be had at this office. Intending members of the League should send in their names to Prof. R. A. Gunn, M. D., or to the Treasurer, Dr. Holbrook, 18 Lighthouse street, New York. Funds are needed to carry on the work.

We regret to learn that Dr. F. L. H. Willis recently met with a severe accident, by which his right foot was badly cut and crushed, necessitating his departure for his summer residence at Glenora, N. Y., a month earlier than usual. For five days he suffered acutely, and was able to move about but little, and that with the aid of crutches. His many friends will, however, be gratified to know that he is rapidly recovering from the effects of the accident, and that he continues to attend to the large number of patients located in various parts of the country, who, by means of correspondence, receive aid from him.

By the kindness of Bro. G. A. Lomas, editor of *The Shaker Manifesto*, we are favored with the plate of a new devotional song entitled "BLENDING OF THE SPHERES," by Anna White, Mt. Lebanon, N. Y. The words and the ideas they convey are eminently spiritual in character, and the music is a fitting vehicle for both. Our readers—both singers and hearers—will, we feel, agree with what we say, when they personally scan the production, which they will have an opportunity of doing in our next issue.

Read the advertisement headed "A GOOD BARGAIN" on our fifth page, which announces a reduction in the price of D. D. Home's book, "THE LIGHTS AND SHADOWS OF SPIRITUALISM." A two dollar volume may now be obtained for 60 cents. Do not let the opportunity pass by unimproved.

Home Again.

Our worthy and valued business partner, Isaac B. Rich, has arrived home from his trip to New Mexico, California, etc., and all who have met with him since his reappearance in Boston join in the verdict that the journey has been of marked benefit to his outer man; if appearances may be taken as true indices of his bodily health. We gladly welcome him back to the field of his labors in the *Banner of Light* establishment. The *Spiritual Record*, of Chicago, for May 29th, contains the following paragraph concerning his brief "stop-over" in that city while on his way eastward:

"Isaac B. Rich, of the *Banner of Light*, was in attendance at the closing services of the first Society of Spiritualists of Chicago, last Sunday evening, and, after the meeting, accompanied a few of the society to Long Lock's improved wigwag for a cup of coffee. He is looking a little bronzed in the face, which is a fashionable color for all silver-hunters who return from the mines, where he has been sojourning for the past few months. Mr. Rich only stayed in Chicago a few days, and returned on the evening of the 26th to Boston."

The *Religio-Philosophical Journal* for June 5th has an editorial reference to his visit, from which we make the following extracts:

"Last week we had the pleasure of a day's visit with Mr. Isaac B. Rich of the firm of Colby & Rich, publishers of our esteemed contemporary, the *Banner of Light*. Mr. Rich and his friend, Dr. Jenkins, who is a director in the mining company of which the former is president, have been down in New Mexico inspecting their work. They appear well satisfied with the prospect, and anticipate a great future for that section."

After a couple of days passed in "doing" Chicago, Mr. Rich left for Boston, and has ere this gladdened the heart of his editorial partner with the numerous messages and presents from distant friends of which he was the bearer."

[In this connection we wish to return special thanks to J. Montague, of Los Angeles, Cal., for specimens of fine oranges from his grove.—Ed. B. of L.]

An Unfortunate Illustration.

At a Sabbath School Convention in Illinois, Mr. Wm. Reynolds spoke of some object-lessons he had witnessed. One of them was where the preacher, to illustrate the necessity of the washing of regeneration, used an ink bottle; and this is the way he employed it:

"He poured water upon it, but it was not transparent. Extracted the cork, then poured water into the bottle, which cleaned and left it clear. Putting the cork in and having water poured on it, showed how men pretend to desire to be cleansed from sin, but 'cork themselves up.' Also, illustrated necessity of cleansing before death, by showing a blackened bottle, and at a blow shivering it to pieces. The destruction (or death) left the fragments impure as before."

But why did n't this illustrator continue the figure? After uncorking the bottle and pouring water into it it became clean and pure. Why did he not pour water on the fragments of the bottle after destroying it? Did he fear he might "shiver" his argument in showing those fragments cleansed by the same process that the bottle had been? No one believes that the effect of what is called "death" purifies the soul, but it is affirmed that the same agencies that operate to do so before death will do so after death. This might have been illustrated if the water had been applied to the pieces. It was, therefore, an unfortunate illustration for our clerical teacher to use, for if he had gone one step further it would have somewhat damaged the lesson he was seeking to illustrate.

One who writes to the daily press recently concerning "The Advanced Turk" and his ways, makes the following damaging admission regarding the comparative positions which the Mussulman and the Christian religions sustain to the hearts and lives of their respective followers:

"Christianity is mocked at by the educated Mussulman; you may destroy his faith in the religion of his sires, but he will never sincerely adopt yours! In an argument on this subject you will be surprised to find the Turk will tell you that he prays for you, and that he knows nothing of God—God is God, and he will shake his head at any clearer definition. You will find he gives to Providence unceasing control of affairs, and that these decrees are unalterable. Kismet (it is written in the Turk the Alpha and Omega of life)—nothing can be attempted against that almighty fiat. Preach to him the Gospel, and he will devoutly ask you, 'Why are you so rich? Jesus Christ was poor? Why do you do exactly the contrary to what he taught?' He himself will tell you that he prays devoutly at the stated times prescribed by the prophet; he drinks no wine; he takes but a limited number of wives; during the sacred fast he eats nothing from sunrise to sunset (and this for forty days); he is studious and clean in his person; the Europeans taught him, he did not cheat or lie or steal. And this is all true, and you will be made to feel that his religion (though on a lower plane), is the religion of the nation, an amiable and practical, while yours, though a flawless code of ethics, exists on paper, and does not stir the heart of the mighty multitude bearing the name of Christ."

Prof. H. Cooke, "the Monarch Supreme of Spirit Mysteries," (?) pranced into Nyack, N. Y., sometime in May, and engaged the Opera House there for a series of "exposures" of Spiritualism; but as the *Rockland Advertiser and Chronicle*, Horace Greeley Knapp, editor, asserts that "on each evening he had the smallest audience we have ever seen assembled in Nyack since the days of Bentley, the book agent," it is to be presumed that the Professor did not "prance" out of town, but took a more unostentatious though perhaps equally expeditious method of making his departure.

Mr. John De Morgan, the lecturer and elocutionist, it is announced will arrive in New York early the present month, and will be open to make arrangements to lecture or give elocutionary entertainments through the States. His terms will be half receipts. The name he has made in England, and the world-wide popularity he has achieved as the champion of the defenceless and the friend of the people, give him good hopes of a successful tour through America.

The second meeting of the First Anti-Vaccination Society of the United States of America was held on Monday evening, June 7th, at Clarendon Hall, 114 and 116 East 13th street, New York City, Robert A. Gunn, M. D., delivering on that occasion a lecture on "Vaccination a Fallacy and a Crime." J. R. Nickles is Secretary and Alex. Wilder President of this useful organization.

The medical bigots of Massachusetts have already commenced the enforcement of the compulsory vaccination law. Those who from any reason are unable to preserve their own bodies or those of their children from the contamination ordered by our motherly Commonwealth, will find recorded some practical antidotes to the disgusting virus by reference to a paragraph on this subject in another column.

Annie Blanchard, sister of Miss Lottie Fowler (the well-known test medium), passed on from Boston City Hospital on the evening of Tuesday, June 1st, at the brief age of twenty-two years.

Cordial thanks are due and are hereby heartily returned to H. G. White, Esq., for a fine lot of Rock Bass, sent by him to this office last week from Pocasset, Mass.

A Westfield (N. Y.) correspondent writes: "The *Banner of Light*, is, as ever, doing its own noble work: God speed it."

Purity of Character.

Purity of life, by correct conduct in all the relations and transactions with our fellowmen, is an important factor in our influence as Spiritualists. More than this—it is a duty that devolves upon every one professing our faith. I know the subject of an upright, moral life is a little tiresome to some of us. And I am aware, also, that some regard it as a secondary matter. But it is not so. A pure life—a life freeing itself daily from the corrupting vices which are constantly spread as nets, of entanglement in our pathway—tells more for good, and proclaims more loudly the truths of Spiritualism, than hundreds of lectures delivered or articles written upon the subject. Such a life shines with all the radiance of the noonday sun, dispelling the fogs of doubt, and converting the pestilential miasma of distrust into the healthful breezes of confidence and faith in humanity.

If we are inclined to underrate the value and influence of a pure life, we have but to recall scores of examples of upright living, wherein the daily life was or is a daily sermon of rare import. I have in mind one of such, who, though of humble station, and destitute of those accessories that might be thought necessary to make prominent the daily deportment and conduct, nevertheless is quoted by every one, vicious or otherwise, as an example worthy of imitation. The subject alluded to is not an old patriarch, who, having exhausted his animal nature in earlier days, is now doing what an eccentric minister once said, "giving God the stump end," but is in the prime of life, with all his passions at their full vigor.

I regret that my experience and observation have proved to me that this is an unwelcome topic. You approach one upon the matter, and you are accused, perhaps, of a belief in asceticism or effeminacy that is incompatible with a successful struggle in the social and business circles in which one is thrown. While I am not unmindful that youth or early manhood is the natural season of the outflow of the animal spirits, and the natural period for the gratification of an appetite which the exuberance of a normal and healthy physique suggests, still I cannot but think that our teaching should be, such that our higher and spiritual faculties should hold supreme sway over all these, controlling and guiding them into their legitimate channels, and making them our subjects instead of our masters. How many of us are there today who are chained to some vicious habit that bids us do this or that, and whose bidding we follow with all the abject submission of the meanest slave? Now it seems to me that the cause of this is mainly attributable to early training. I believe it to be the duty of every parent to teach his boy or girl in the plainest manner the true function of manhood or womanhood; that life is given us to enjoy; that gluttony or excess of anything in life produces misery instead of pleasure; that true happiness is only attained by a temperate use of the things of life—by a moderate indulgence of its pleasures.

I wish to emphasize the necessity of the strictest morality on the part of Spiritualists, because they have the light, and thus sin against the Holy Spirit when they go astray.

Portsmouth, N. H. CHAS. W. GARDNER.

A certain "Rev. Mr. Briggs," of Texas, unable to answer the arguments of Col. R. G. Ingersoll, launched out not long since in a torrent of vituperation concerning him, wishing that holders of such views could be summarily treated to hempen neckcloths, etc., etc. Being, however, suddenly made aware by a storm of popular indignation that he was rather behind the age, the ministerial bigot sought to escape the consequences of his act by denying the correctness of the reporter's version of his remarks. He is shown up in good shape by the *Galveston Citizen* of a late date, its review of the matter ending as follows:

"In this [the disclaimer mentioned above] the reverend gentleman was indiscreet, for the reporter appends to the denial a copy of his short-hand notes taken at the time of the delivery of the lecture, thus either raising a question of veracity or an issue that he used language he did not intend to employ and would now fain have condoned. Mr. Briggs would make full reparation for the injustice he did Col. Ingersoll, he will give the name of the author of the letter he read at his lecture, wherein Col. I. was represented as the lowest of the low in character and association. Until this is done the reverend gentleman must bear the merited censure his conduct has evoked."

At a late meeting of the Council of the British National Association of Spiritualists in London, W. Stainton Moses (better known to our readers in America as M. A. Oxon), said—in the course of a debate in reference to the prosecution of a medium in Kelghley, Eng., (reference to which has been already made in these columns)—"that while it was extremely desirable that the Association should in no way, directly or indirectly, commit itself to the defence of anything that was not perfectly straightforward and bona fide, and that it should move with caution, yet there could be no doubt that it was its bounden duty to defend mediums from unjust persecution. This it had always been foremost in doing. Witness its action in Dr. Slade's case. This it would do whenever opportunity offered."

Dr. Babbitt writes us that "Volney P. Slocum, M. D., an excellent magnetic and eclectic physician, occupies an elegant residence at No. 47 West 37th street, in the cleanest part of New York City. Our progressive people visiting New York would find a congenial home with them at less than hotel rates. Mrs. Slocum is well known as an able inspirational lecturer and writer."

Harry Bastian, physical medium, has of late been holding séances, in Ithaca, N. Y. He was to go from thence to Lockport, where he has been several times, and has always received a warm and hearty welcome. He has it in mind to visit England in September next, as he is receiving many cordial invitations so to do from old friends in that country.

Harrina M. D. Robinson, only daughter of Mr. B. V. and Mrs. Katie B. Robinson, of Philadelphia, Pa., was united in the bonds of matrimony to Mr. George F. Gowan, of Boston, Thursday evening, May 27th, by the Rev. Joseph May, pastor of the First Unitarian Church of Philadelphia.

We shall print next week the concluding portion of A. E. Newton's admirable reply to Prof. Thompson's views on Spiritualism.

Dr. A. B. Dobson, magnetic healer and independent slate-writing medium, will visit the camp-meetings at Belvidere, Ill., and Bonair, Ia.

The address of Prof. S. B. Brittan will, during the summer months, be at Belvidere, Warren Co., N. J.

A A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

After Dogmatic Theology,
WHAT?
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vices commence at 7:30, closing precisely at 9 o'clock. The
doors will be closed, neither allowing entrance nor egress
until the conclusion of the service, except in case of absolute
necessity. The public are cordially invited.

The messages published under the above heading indi-
cate that spirits carry with them the characters of the
earth-life to the beyond, whether for good or evil—con-
sequently those who pass from the earthly sphere in an unde-
veloped state, eventually progress to a higher condition
of being. We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his
reason. All express as much of truth as they perceive—
judiciously.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication.

Our angel visitors desire to behold natural flowers
upon our circle-table, we solicit donations of such
from the friends in earth-life who may feel that it is a pleas-
ure to place upon the altar of the spiritual world.

Miss Shelhamer wishes it distinctly understood that she
gives no private seances at any time; neither does she
receive visitors on Tuesdays.

Letters pertaining to this department, in order to
secure prompt attention, should in every instance be ad-
dressed to Colby & Rich, or to

Lewis B. Wilson, Chairman.

Messages given through the Mediumship of
Miss M. T. Shelhamer.

(The following message—given May 11th—is published in
advance by request.)

Dr. Thomas S. McAllister.

It seems to me that human life is a strange
and wonderful thing. I do not realize it yet in
its full importance, but the events of the last
few weeks are fraught with meaning to me.
Not long since I was encased within a mortal
form. I went about among my fellow creatures,
ministering to them in sickness, and performing
my duty to the best of my ability. Now the
change has come. I have passed to another
plane of being, and it is all very strange to me
as yet. I have hardly emerged from the mists,
but I hope to do so at no distant date. I thought
that I had a long life before me in the mortal
form; I believed I should be able to assuage
suffering, to be of use to others; but now I see
this is all changed, and although it may be as
well, I cannot feel that I have as yet found my
proper place. I am told by parties here that I
shall do so speedily, and be placed in a position
where I may learn a great deal concerning nat-
ural law, which will be of use to every man, pro-
fession, but I do not understand it so. At this
time I would, however, finding myself in posses-
sion of a human instrument, and speaking
through mortal lips, send out my earnest re-
gards and love to my family and friends, and
tell them I find that it is immortal life, what-
ever else lies beyond, and I have been ascertained
that the spirit really can return and communi-
cate with mortal life. I belonged in Amesbury,
Mass. I have been in the spirit-world, as you
call it, but a few days. I am Dr. Thomas S.
McAllister.

Seance March 10th, 1880.

Invocation.

Once again, oh Father God! we would offer up to
thee the homage of our souls; we would bring into
thy altar the treasures of our hearts, and in the
inmost lives, praying that we may reach out never,
yet nearer to thy holy light. We would bring thee
the offering of the soul's sweetest incense, asking that
it may be acceptable in thy sight, and that, in return,
we may receive from thy dominions more light,
strength, encouragement and cheer. We ask the
blessing of thy love to rest upon all humanity. We
ask that thou wilt lead the human race ever upward
and onward; even though that path be through arid-
ness and desert, may thy dear heart reach toward
thy heavenly kingdom. Be unto every soul the light
and the way; be unto every heart the comfort and
consolation of peace; bring unto every spirit that
abiding faith in thee, the Father, and the Son, and
the Holy Spirit, who shall lead us through the waves of sorrow, far
yond into the light of eternal happiness. We ask that
gathering angels may be permitted to return to earth
this hour, to send forth unto mankind their messages
of love, good-will and cheer, and unto every heart
consolation and peace which thy most needs. Open
wide thy gates of eternal life, that the loving ones
gone before may return, and, hearing with them the
balm of healing, pour it over stricken souls, in con-
solation and eternal life. In the name of the Father,
the Son, and the Holy Spirit, Amen. We ask that
all a guiding star which shall draw them upward to
thee and thy eternal, beautiful angels.

Cora Lenox.

[To the Chairman:] May I come, sir? I have
a friend whom I am exceedingly anxious to
reach by letter. I think she is in Philadelphia,
at this time, at work there—her name is Sarah
Horton. She was with me when I passed away;
she attended me in my short sickness, and I
want her to know that I am here, and I want
to speak to her. I want her to let me come to her,
somewhere, and talk to her about our earthly
scenes. She was not a relative, but a very dear
friend. I died with pneumonia. My name is
Cora Lenox. I want Sarah to understand that
what I told her just before I was taken sick,
about the ring and the lock of hair, I really
meant. She knows what I wished her to do
with them, and as she has not done so yet, I
thought if I came to her she would feel it was
really my wish. We had been laughing and
joking, and I told her that these things should fall
into her hands at this time, where I would like
her sent. She felt that perhaps I was not in
earnest, and the affair seems to trouble me a
great deal, because my friends are looking for
them. I send her my love, and tell her I have
met Minnie on the other side. She sends her
love, too. Minnie died with consumption, three
years ago, and she was the first one I saw. Then
I met my mother and little Willie. My friend
will know I can go to him in spirit, but I can't
get close enough to him to tell him the name of the
place where she is—I think perhaps I can do so
after this. I'll try to get my letter to her, but
if I should not succeed may I come again? I
thank you, sir.

Dr. Samuel Maxwell.

Mr. Chairman, I am happy to meet you. I
take somewhat of an interest in that young lady
spirit who has just manifested, although I did
not know her upon earth. I found her in a cir-
cle in Philadelphia, some little time ago, striv-
ing most earnestly to manifest, and finding that
she was unable to control a mediumistic organ-
ism at that place, I undertook to guide her hither,
knowing you always welcomed strangers.
Having some knowledge of Philadelphia and its
surroundings, having a great many friends in
that place, also knowing where to find medium-
istic organisms that I could control, I felt that
I should undertake to try and guide that mes-
sage, and I shall most certainly do so. In com-
ing with the young lady I found myself en-
wrapped, as it were, in the aura of the medium,
and I was forced to manifest. You will excuse
me if I take too much time. While here I would
like exceedingly well to send out my most earnest
love and sympathy to my friends and co-
workers, and to tell them to have courage and
cheer. "The clouds look threatening at times
for our beloved ones. There is a great need of
workers, and the battle sometimes wages thick
and fast, but above them all the golden light
of truth is shining, the guiding hand of wisdom
beckons onward, and there is no cause for their
faltering, for the work goes bravely on, the
leaders and followers in our ranks are doing
their best appointed work. Go on, my friends,
and those spirit-guides who have stood by you
in the past will do so for all time; they will
guide you on, and bring you that strength you
most need. You may be sure that I shall be
fast to you at all times and seasons whenever
possible. You may know that I am a worker on
earth, also a resident of the spirit-world, and I
may be called upon whenever you feel to need
my presence. I shall of a surety respond, and
give you what I may gather from higher souls
above me. It is not a time to tell of the beau-
ties and glories of the spirit-world; it is a better
time to tell of the great work to be done upon
earth, and to speak of the glories and beauties
which shall irradiate your spirits who will
look well to your inner lives, and cultivate the
good, true and noble. I was known as Dr.
Samuel Maxwell.

Andrew Meade.

[To the Chairman:] Well, sir, I come from
Michigan, from Ann Arbor. I have a desire to
be heard once more in a mortal way. I have
not manifested through a human instrument,
or any other, in fact, before; but I felt that
I would like to travel around Boston a little while
and see if I could not find some familiar places.

It is a very strange thing for a spirit to be trav-
eling around these streets, encountering this
person and that, entering one place and another,
looking to see if you cannot find one who is fa-
miliar to you, and receive no nod of recognition
or acknowledgment of your presence. Well, I
presume it is an experience that I need, and it
is indeed a very novel one. I presume my friends
would like to know where I am and what I am
about. To me it seems but a short time since I
died and left the earth, outwardly speaking, but
to those who remain after me the months fly by
rather less swiftly. If, when in the mortal
plane, and had a friend who went across the
water to a distant country, as I was, contem-
plating to do myself sometime, I think I should
be pleased and even anxious to have my friends
send me word how to prepare for that journey;
to tell me what I should need to take in the way
of luggage, and give me any other items of in-
formation calculated to be of benefit; and I
look upon this mode of returning from another
life in the same way; I think we should send
out to our friends information as to what they
had better retain, themselves, when they
come over. In my opinion, just at this time the
best way to prepare for that journey, which
they will take, is to lighten themselves materi-
ally, as much as possible, of any load. If they
have accumulated any amount of wealth, they
had better scatter it abroad among the needy
and distressed; they had better look to the wel-
fare, to the education of the little ones around
them, and see if they have all that is needful for
the development of their best attributes; they
had better stretch forth the hand of kindly feel-
ing and good will to those about them, and in
seek to throw off all selfish desires and
inborn propensities, provided that they do not
suffer with them; in my opinion is that all
persons are more or less weighed with these
things. Of course I am not as well cared for, or
rather I have not as beautiful a life as I would
desire. Of course I was weighed with some of
these things, I have told you of, and I will ac-
knowledge that it has not been of benefit. I
would say to my friends that this new life of
mine is so much better and purer and more beau-
tiful than I ever dreamed of—it is so much more
natural than I am contented. I feel that it is
a beautiful, enduring life. To priest or bishop
can save the soul, but our own acts, our own
lives, are the ministers who lift us up, provided
they are of good.

I trust my friends will see what I have said,
and believe that I have returned. My mortal
life now seems but a span to me, although years
sped over my head and left their trace. In the
future I hope to meet many who now re-
main, to clasp them by the hand and bid them
welcome. Andrew Meade.

Dr. William S. Chipley.

[To the Chairman:] Are you prepared to hear
a voice from Cincinnati? This is a new expe-
rience to me, one which I feel I need, therefore
I am glad to come in this way. It is a very
short time since I stepped from the mortal form.
I have not seen much of the spiritual life;
I have not learned of the laws of the spirit-world,
of its conditions, so far as this, where I have
gone I have found happy homes and cheerful,
pleasant faces. I have seen some misery and
suffering—souls that need the aid of a physi-
cian surely, but I find the mode of ministering
to these diseased ones very different from what
you employ on the mortal plane; but, as I have
said, I have not gathered in enough of these
scenes and conditions to speak of them at this
time. I wish my friends and associates to un-
derstand that I am by their side in their work;
my interest seems to be centered there. I am
always at the Sanitarium, and although I may
not manifest my individuality, yet I am pleased
that I can come so, and I believe that I am of
use. Now I can see the interior—as I did not
before—and as a friend of mine possesses qual-
ities which make up a mediumistic organism, I
feel that I can use him for a work. I shall not
ask his permission, because I feel that it would
not be granted; he having no faith in the re-
turn of spirits; but knowing that I can use him,
and knowing now, at this time, that other
physicians in the higher life have made use
of his organism for a work, I shall take pos-
session of him whenever I see a need. I am
told that my message will be brought to the
notice of my friend, that he will read it, there-
fore, speaking as I do here, when my closest
friend receives this message he will understand
that I refer to himself, because he knows that
he is at times sensitive to some power or force
which appears to be above and superior to his
own powers, and which aways him to a large
extent. He will, therefore, realize that I refer
to himself, and I want him to know that I
want him frequently not only to assist in
his work, but also that I may learn more deeply
concerning the inner life of the spirit, while
encased in mortal form and concerning interior
conditions of physical life. I send out my word
here, believing it will not be accepted, but at
least seen and heard. To my friends every-
where, to my dearest and nearest friends, I
would say, no love has been quenched, no sym-
pathy broken which bound my spirit to yours.
I shall be with you whenever possible, and in
the future you may be sure that I shall meet again,
never more to know separation.

To my associates I would say, Go on in your
work, but do not live conservative lives. Be
liberal; let your ideas broaden and expand to
meet the demands of the age; search diligently
into the interior laws of nature, and your mis-
sion will be abundantly blessed. In the future
a new science will come to earth which will el-
evate the physical life of man far above its pres-
ent platform. This I am told by higher powers,
but I do not realize it sufficiently to give it
proper expression. Dr. William S. Chipley.

George A. Redman.

I have taken a fancy to steal around this cor-
ner and speak, not only to my friends but to
mortal generally. I am happy to meet you,
Mr. Chairman, as no speaking of the light
in the good work of spreading the light and
knowledge of future existence. I am, of course,
most deeply interested in the physical phenom-
ena; that is, I mean in the expression and man-
ifestation of spirit through physical matter. I
thought I would come here at this time to gather
more strength, more material for future
work from the bands of spirits gathered here
as missionary workers, for they continually im-
part to others magnetic force, which is of un-
bounded benefit. I do not send my word to any
one in particular. I do not want to make any
one a medium, but I wish to say that I am
interested in medial work at different places,
wherever I find an opportunity of manifesting
the power of the spirit over matter, and I do so
regardless of the individual identity being ex-
pressed. Since my time there has been a great
advance in the manifestation of spirit-power,
and I have been working along beside others
and marching on with this advancement. You
have stepped from the old familiar phases of
physical power to the very little understood
forms of materialization and transfiguration.
The latter, which is to me as beautiful and as
satisfactory as the former, is, I declare to you,
friends, the most often used now. Those of us
who return to earth-life to manifest in these
strange ways, do not consider it important for
us to make ourselves known in person. The
identity of the manifesting force, or the person-
ality of it, also the idea of proving to mortals a
future existence, is to us, a secondary and not
at all a primary object. The first grand object
in our manifestations is to demonstrate to you
the power of the spirit over matter, and not to
the satisfaction of mortals, but to the satisfac-
tion of spirit experimenters; because, in the
future, we have mapped out a grand work, and
we need to lay our lines closely, to experiment
and investigate concerning our own powers
clearly and well; therefore it is that we are not
always so desirous of identifying ourselves as
the friends in mortal life wish to have us.

Of course there are many souls returning
from the higher life who are anxious eagerly
to find their way to the material plane, and who
wonder how much power we possess, and how it
may be utilized. My friends may believe that I
am active, that I remember every one of them.
I also return to various mediums and man-
ifest power. The present work is small, com-
pared to the work of the future; therefore spir-

itualists may be content with this as merely a
primary movement, and wait for a future time
when the little children who have never been
trammelled by creeds and dogmas, who have
been brought up under the light of knowledge
and truth, have grown to maturity, for then
they will receive an influx of spirit-power that
shall prove to mankind and to humanity that
spirit possesses power indeed over matter, and
that matter itself presents no impediment to
the work of disembodied spirits. My familiar
spirit, and attendant is by my side, and although
he does not wish to be of this, he desires
me most earnestly to send his good wishes, and
also his remembrances, to the old friends, and
to tell them he is at work as much now as in
the past. I am George A. Redman.

MESSAGES TO BE PUBLISHED.

March 22.—Martha Boyd; William Goddard; Emma I.
Brown; Rose Clancy; Dr. Theodore Kittredge; Bright
Stearns.

March 30.—George Thompson; Harriet M. Sanson; Ed-
ward C. Jones; Paulina Wright Davis; Nellie Fletcher;
Isaac Nutrick; Red Wing.

April 6.—Mrs. M. A. Chandler; Dr. William Porter; Jen-
nie Thompson; Albert Smith; Minnie Temple.

April 13.—Rev. Joseph Smith; Menominee; Emma Olivia
Gray; Annie Lee; William Young; John Kiley; Mary A.
Dickinson; Clara King.

April 20.—Nelson Tuttle; Thomas Jennings.

April 27.—Mrs. Alice Lee; Mrs. Mary A. Jones; Margaret
Dean; George Lee; Mary Lavett; Rosa T. Amey.

May 4.—Mrs. Ellen French; Thomas S. Anderson; Ed-
die Martin; Maria Washburn; Theresa Tinnotti; Dr. Wm.
G. Jones.

May 11.—Ezra S. Gannett; Henry C. Newhall; George
Shilling; Mrs. Corolla A. P. Morse; Dr. J. R. Doty;
George Lee; William Miller; Katie Merrill; Isaac Taber;
Daisy M. Howard; Theodore S. Bigelow; John Hatch
Lanning; Mary H. Lanning.

May 18.—John E. Lawrence; Henry Lanning; William Rob-
inson; Martha D. Arnold; Jennie Clapp; John S. Gilman;
Philip Harrington.

June 4.—John E. Lawrence; George A. Fisher; Esther
Doogee; Frederick Mayne; Mily E. Jameson; Blue Bell;
Clara E. Simpson.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. RICHMOND.

At the Banner of Light Free Circle-Medium, during her lec-
ture, given at Boston, January and February last,
in the absence of Mr. Colville.

We invite written questions from all parts of the
world, and give free opportunity for verbal questions from
members of the audience.

Questions and Answers.

Ques.—Are what we call solid bodies seen by
spirits only as fluid or volatile?

Ans.—All substances or bodies called solid are
in reality porous. Dr. Franklin declared, more
than a hundred years ago, that if matter were
really solid the substance of the earth could be
concentrated within an egg-shell. All sub-
stances or solid bodies that seem to your senses
impenetrable and impenetrable, are therefore
porous to spirits, not to all spirits, but to those
who have any degree of spiritual perception;
while the spiritual qualities and atmosphere
surrounding individuals seem much more im-
penetrable to the senses of the mortal eye. This
accounts for the readiness with which cer-
tain classes of manifestations are produced by
spirit-power. One point that should be promi-
nent in every mind is, that matter is porous; that
it is not solid; that the tenacity of the physical
atoms is capable of interruption; that this inter-
ruption does not of necessity destroy organic
function provided the spirit-power renews the
position of the atoms before their attraction one
for another has ceased. This will explain why
spirits, in coming in contact with solid bodies,
as the ground, do not recognize, are not gov-
erned by the same laws that govern you in
your contact. A spirit very easily penetrates
and passes through the walls of an apartment;
a spirit very easily emerges from a dungeon or
grave; there is nothing to prevent it from pass-
ing through the earth. In its organic structure
the earth has no property or power of resistance
to the spiritual formation. Whenever solid
substances, however, are introduced through
spirit-power into a room, there must be a dis-
integration of one or the other of the bodies. This
disintegration may be partially, or both or only
one of the bodies may be dissolved, but matter is
solid. The porous property of all substances,
and of the earth, is one easily discerned by
spirits. To the spiritual eye the earth is shad-
owy, while spirits walking the earth in human
form are distinct and real.

Q.—Do we know ourselves in the degree that
we know nature?

Ans.—We do not think there is a great prepon-
derance of knowledge upon either subject. The
degree that nature is known, however, is a de-
gree of physical observation and mental com-
parison, through the senses. Man has a differ-
ent method of knowledge concerning himself;
it is not observation, but intuition; it is not
that which he discerns from without, but that
which he perceives from within. All human
beings know themselves better than they are
willing to admit; they know their secret motives
and well-springs of action far better than they
can express. It is the misfortune and good for-
tune of human life that these limitations con-
cerning the interior nature are precisely in-
crease to the extent of that nature. A new
observation of natural law and natural man-
ifestation has greater facilities in the present
degree of human unfoldment, but the time will
come when you will know yourselves in the
same sense of material comprehension of spiri-
tual laws that you now know or endeavor to
know the natural laws surrounding you; but
nature is a sealed book until you understand
the spirit of nature, and there will be as great
an advancement in human observation of nat-
ural laws, as any eye is opened, and you will have
more knowledge of yourselves, as there has been
in past centuries, when man has risen from a
mere external existence to one of intellectual
comprehension of science. The truth is, man
is included in all nature, and the spiritual per-
vading nature will be the key-note to the full
knowledge of natural laws. To know man's
self, however, in its entirety is to know eternity.
This is why you can never know in external
form, absolutely, of yourself, as you know of all
substances beneath spirit; for spirit is to live
and while every one of the four elements and
you are transient. You can observe them, they
live a few years; but as spirit is eternal, you
can only know its passing manifestations at a
given time, or you can observe its eternity by
intuition of the mind. If it were capable of ab-
solute knowledge there would be an end to eter-
nal progression.

Q.—Where is Spirit Theodore Parker? Why
so long silent?

Ans.—Mr. Parker has given his own explana-
tion; it is not our province to do so. In passing
through spirit-experiences spirits are often-
times silent. When Mr. Parker is ready, he
will make his own explanations.

Q.—[By L. A. Baker, Elmira, N. Y.] My com-
panion and I have lost our darling little boy,
just entering on his fifth year. Is his spirit
with us still? And what has the change called
death effected in him?

Ans.—Of that personality we individually know
nothing; but Spiritualism teaches that the
spirit lives, that affection lives; that the change
called death cannot separate the child from his
loving parents. If that love survives, then the
child is near and must feel the pulsations of
the parental mind and heart. The change called
death effects, to a degree, the removal of
the child from the outward sight and external
care; the child becomes the ministrant now,
the parents the pupils. The child has taken
one step in advance, has gone on to another and
a different life; the parents remain, conscious
of the void, the vacancy beside them, but full
of the vision and hope that the loved one
survives. In the spirit world there are orphan
children; they that love survive, and their
guardian angel from the parent sphere is com-
missioned to take charge of the child. There
are no walls in spirit-life, no foundations; the
guardians of the spirit-land carefully nur-
ture and attend the souls or spirits of all those
little ones who go out from your earthly homes;
teachers are provided adapted to their condi-
tion; spirits appointed to minister and instruct
them. The child that binds them to the earth
parents, side upon the earth, and they are kept
that the little hands can brush away the tears,
and, in the spirit-world, can often perceive
the thought and consciousness of the parents'
hearts. If the tears did not blind the earthly
eyes, and sadness did not oftentimes destroy
the gleams of spirit-life, they would perceive
these little ones, who are now intent upon min-
istering to their need, who are gathering care-
fully the treasures of knowledge and spiritual

wisdom imparted by kind teachers and friends
in spirit-life, and conveying them to the par-
ents' hearts upon earth. Death does not re-
move you of your loved ones; they are nearer to you
by one degree less of matter than when upon
earth; there is one less veil to separate their
spirits from yours. This is our version of
death.

Q.—[By a clergyman.] The revelations of to-
day ought not to obliterate those of yesterday.
Those which have stood the test of eighteen
centuries ought not to be buried by every novel
outcome, however enthusiastic. Shall the ut-
terances of to-morrow equally dishonor those of
to-day? Shall it be the chief occupation of fu-
ture scientists or seers to dig graves for the
scientists and seers who insolently rule the
present hour, and snub the antiquity of the last
century?

Ans.—It would be very well, according to this
clergyman's statements, if these living sci-
entists of to-day had their graves dug by future
scientists. If they refuse to respect that which
is alive and sacred in the past, they are already
dead. We do not know of any living truth that
supplants any truth equally alive of past time;
we know that you bury the dead forms. You
would not keep the form of mother or father,
however sacred your love, in the house, nor
would you retain that form through all the
years of your natural life, when the spirit had
departed from it. We remember the past; the
living truth of to-day is alive because of the
truth of the past; nor do we forget that the past
was our mother, that all that is great and good
of this hour has been the result of her existence;
nor do we forget that the spirit of the past is at
this moment alive, the worshipers of matter may
slay the past; they are slaying gods, materialists,
worshipers of forms, who destroy them one
after another, to give place to other material
forms. Spiritualists are no assassins of living
truths; they respect the life of eighteen cen-
turies, of all the centuries of time, but they refuse
to wear the garments of the grave; they will
not drag the ceremonies with them. This is to
be remembered, and in clashing hands with the
sacred truths of past time, at this moment, not
scientists nor theologians can begin to un-
derstand as you do and as we do the living truths
of all past revelations. We claim that Spiritual-
ists are the only persons upon earth who have
knowledge. Others have belief; others may
claim to despise the superstitious revelations of
past time, but Spiritualism claims to have
knowledge of their truths; for that which is
alive to-day has proved, by its existence, that
the spirit of inspiration, discarding the forms
and ceremonials and decaying methods of hu-
man worship, appreciates the spirit of every age
and clasp hands with the inspirations of every
hour.

Q.—[By A. H.] Why is it that all events, and
all things in nature, seem to come in clusters or
numbers?

Ans.—There are cyclical reasons for this, sim-
ilar to those which govern the groupings of the
planets, the groupings of flowers, and of differ-
ent forms of vegetation, the groupings of certain
forms in the animal kingdoms, and the group-
ings in human life; so in spirit-life there is a
solution of all this. Every atom in the universe,
it is true, is related to every other atom, but
this relationship varies. There are duads and
triads in the atomic world, groups of twos and
threes and fours and fives. These groups ex-
ist also in the spirit. Humanity is grouped
into families, not simply families of national-
ities, but families of kindred souls, that clasp
hands across the centuries, and are recognized
by their thought as belonging to the same kin-
dom. So, in a lesser form, there are groupings
in your daily life; all artists, poets and philoso-
phers tend toward each other, and those sub-
tly that link you frequently to the stranger
upon the street, or the casual acquaintance in
whom you recognize a kindred thought, betoken
a family relationship of spirit. Everything in
the universe is manifested according to this
near or approximate relationship. In spirit-life,
you will find that as there are groups of
stars and constellated bodies, and other group-
ings in material life, so everything is expressed
according to the science of numbers, of har-
mony, all of which belongs to the spiritual as
well as the material kingdom.

A WORKMAN AND A KING.

BY GEORGE W. HUNGAN.

Stand up beneath the freesoed sky;
Stand firm upon the solid earth.
He is well-born, of lineage high,
Of the best blood and noblest birth,
Whose heart is right,
In pity soft, and brave in fight!
Invention stoops to industry;
To whisper secrets she will withhold
From meddling eyes that pry and spy,
And perfumed dunces dressed in gold.
The workmanman
First gets a map of thought and plan.
Hold up thy head, think thou thy thought;
Fear not the lordly tyrant's frown.
He is the king whose soul, unthought,
Will help thee to thy justice down.
The just alone
Are the true sovereigns on the throne!
Reach out thy hand, bronzed in the sun;
A clean, hard hand no bribe can stain.
No sly glove thou needst put on
To hide the hue of guilty gain.
Is warm as blood and strong as steel.
Speak out thy word—no monotone
Becomes a workman, prince, and heir
To honor's crown and manhood's throne,
With power to sway the sceptre there;
Thy words, that ring
With royal truth, befit the king!

THE SCIENTIFIC BASIS OF SPIRITUALISM.

To the Editor of the Banner of Light:

The most common objection to Spiritualism
by those who have but little knowledge of it, is
that it is not a science, or that its scientific
principles have not been discovered, or that
scientific men have not yet examined it or as-
certained its value. Such remarks are seldom
answered by Spiritualists as they should be.
They concede more than is necessary.

Spiritualism is a word of loose, inaccurate
meaning. If we speak of it as a science or de-
partment of knowledge, the proper term is
pneumatology. He who says that pneumatol-
ogy is not a science simply exhibits his own ig-
norance. Science is a collection of well-attested
facts in a systematic and intelligible form. It
would require a very large volume to present
in a condensed form the important facts that
have been ascertained concerning the human
soul, in the body and out of the body.

The departure of the soul from the body and
the nature of its life and environment in the
spirit-world, have been elucidated by a vast
number of observations as authentic and reli-
able as anything in history or in medical science.
A volume of spiritual science would compare
favorably with a treatise on natural history or
on geography for fullness of information and
authenticity of facts. True, there are many
things not yet clear, on account of the subtlety
of the theme and the difficulty of explanation;
but the same objection applies to the study of
medicine, which is an imperfect or incomplete
science—as much so as pneumatology. The
cases are quite parallel. Medicine is an incom-
plete science, because the basis of the laws of
life and disease in the nervous system has not
been thoroughly investigated. Pneumatology
is defective or incomplete for the same reason.
Its basis, too, is in the brain and nervous sys-
tem, for all life and mind operate through the
brain, and the laws of psychic operations in life
are to be ascertained only by the study of the
brain, which has been so greatly neglected.

When the vital forces and spiritual capacities
which reside in the brain are properly under-
stood medicine will be a philosophic science,
for it will have reached the causes of the multi-
phenomena of life. And in like manner

when the joint operation of the brain and soul
are understood, spiritual science will have found
its philosophic basis in the constitution of man,
and then pneumatology will be an important
part of our medical philosophy, which at pres-
ent is as blind as an oyster to everything beyond
matter, and therefore utterly incompetent to
deal with many peculiar conditions of mind and
body which to the clairvoyant eye are perfectly
intelligible.

I have before me a medical journal from San
Francisco, edited by medical professors of the
State University, which speaks dogmatically of
the mind as being a mere secretion of the brain,
and of the idea that man has any spiritual ele-
ment in his being, as an old notion which the
world has nearly outgrown. Under such teach-
ing, the medical profession is systematically
stultified. Young men are educated into ig-
norance and bigotry. It is a misfortune to a young
man to be sent to an Allopathic medical school,
and it is an equal misfortune to be sent to a
theological seminary to acquire artificial ig-
norance. So gross is the bigotry of the General
Theological Seminary of the Protestant Episco-
pal church in New York, that the Rev. R. Heber
Newton, one of our most enlightened and be-
nevolent Episcopal clergymen, denounced it in
his sermon recently as giving an education of
the mind, saturated with bigotry. "It would be
better to have the seminary razed to the ground
and abolished altogether, than to have it fill the
church with the men it does now," said Mr.
Newton.

If the old medical and theological schools were
all razed to the ground, the world would be a
gainer, and both might be reconstructed in har-
mony with the spirit-world.

But spiritual

BRIEF PARAGRAPHS

Thales being asked what was most universally
joyed of all things, answered, "Hope; for they have
who have nothing else."—*Epictetus*.

that this excursion is for the benefit of the Lyceum and if you procure tickets such action will not only furnish you with a good day's enjoyment at a pleasant place of resort, but you will also be aiding a good cause.

J. B. HATCH, JR.,
Sec'y Shawmut Spiritual Lyceum.
Boston, June 7th, 1880.

Three hundred and sixty-two treaties with Indians have been broken by the United States Government and yet we speak of Indians as "treacherous dogs." *New Haven Register.*

generations more, and the thought of this first sin-book will have percolated through the different strata of society, and then it is to be hoped we shall only put a stop to the propagation of thieves and rascals, idiots and insane persons, but positively do nothing grand toward the improvement of our kind. Everybody have a copy of this little book.—*Herald of Health.*

or sale by COLBY & RICH.