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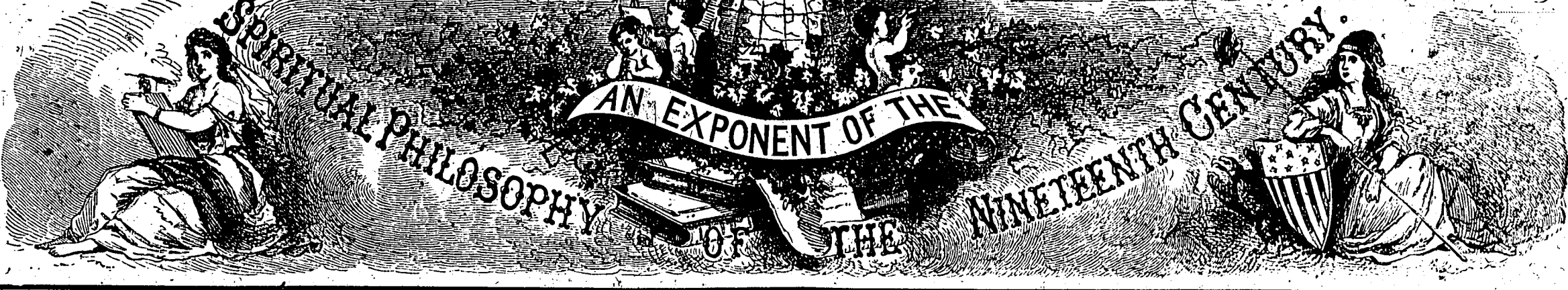
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# BANNER OF LIGHT.



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## The Rostrum.

### GROWTH AND RECOGNITION IN SPIRIT-LIFE.

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

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

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

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

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

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

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

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

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

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

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

is something more than this; that the child that is yours, the possessor of your spirit, the outgrowth of your mind, is inevitably linked to you by a spiritual tie; and that that tie, far from being weakened by death, is made stronger as the body that divides you is lessened and weakened by death. This which you call life, or the circumstances which govern you here, often does separate you from your loved ones, but death brings them nearer to your spirits, makes it possible for them to hold near communion with you, awakens your spiritual sympathies and energy, and prepares, by constant aspiration, the habitation of your spirit with theirs. Death is the awakener, and not the destroyer, of love and affection. Death is that subtle spiritual agent that brings souls nearer together that were divided by space and time and sense and matter. It has been revealed, as we state, by the subtle process of clairvoyance, psychometry—Spiritualism—that these chains of intelligence, that the laws of mind continue their operation, advancement and perfection in spiritual existence.

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

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

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

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

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

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



## Spiritual Phenomena.

### MATERIALIZATIONS IN PRESENCE OF ANNIE STEWART.

To the Editor of the Banner of Light:

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

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

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

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

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

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

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

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

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

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

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

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

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

Terre Haute, Ind. JAMES HOOK.

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

J. H.

Written for the Banner of Light.

### THE RELIGION OF SPIRITUALISM.

BY J. O. BARRETT.

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

## Original Essay.

### CONCERNING MEDIUMSHIP.

(Specially written for the Banner of Light.)

BY J. J. MORSE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Free Thought.

### "A SATISFACTORY SEANCE."

To the Editor of the Banner of Light:

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

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

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

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

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

Boston, May 24th, 1875.

### To Investigators of the Spiritual Phenomenon.

To the Editor of the Banner of Light:

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

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

H. HIGGINS.

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



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

[illegible]



## To Book-Buyers.

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## The Proof Palpable of Immortality.

At a time when the public mind is being so deeply agitated with regard to spiritual manifestations and kindred phenomena, we would call the special attention of the reader to that admirable work by E. S. Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

In the BANNER OF LIGHT, care should be taken to distinguish between the various shades of opinion to which our correspondents give utterance.

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TON, MASS.

It will no doubt give the readers of the Banner of Light pleasure to learn that we have made arrangements with the talented authoress and lecturer, MRS. EMMA HARDING BRITTON, to write for this paper a series of articles—twelve in number—upon the Spiritual Philosophy of the nineteenth century, embracing its many phases, such as the trance, the double, the moving of ponderable bodies by occult power, materialization of spirit forms, etc., etc. The initial number will appear in our forthcoming issue.

## Spiritualism and Psychology.

The New Psychological Society of Great Britain was inaugurated in April, under the Presidency of Mr. Serjeant Cox. The hall was filled to overflowing, and many distinguished persons were present. The special object of the new Society, according to the explanation of the President in his opening address, is "to secure authenticated reports of all psychological phenomena, and to subject whatever is presented to its notice to the severest scrutiny." The purpose is simply to discover the real truth. The honorary Secretary, Mr. F. K. Muntion, remarked that "for a long time past a large number of persons, certainly thousands, or it might be millions, had taken considerable interest in the phenomena of what was called Spiritualism, and it required courage to stand in the front of an audience like that to discuss such a subject, of which the vast majority of the public either knew nothing or would not inquire."

Assuming the phenomena of Spiritualism to be added, to be facts, they had not been fairly treated by the public; at the same time it should be remembered that they might be facts without being attributable to spirits, but he expressed no opinion on this point, for he had no bias, and he hoped that such would be the state of mind of all who joined the Society for the sake of investigating. On this subject, he said, there was more obstinate prejudice than had been exhibited against any subject that had been introduced for more than a century. There were numbers of men in London who were believed by their friends upon any other subject, but not upon this one; and that was unfair. He said there were two classes of persons in relation to Spiritualism; the credulous and the incredulous. Both had brought about a state of things which he deplored. He would have the Society investigate the phenomena, and follow wherever the truth led them.

Robert H. Collyer, M. D., said that he came to that meeting unprepared to hear so dispassionate a presidential address upon a subject which was enveloped in myth, because of the action of the incompetent persons who had been dealing with it. He had had many years' experience in the phenomena of Spiritualism; he had given much time to the subject in America; he had been made the victim of imposture without becoming discouraged in the task of sifting truth from error, the result being that he was a firm believer in the facts of Spiritualism, but not in Spiritualism itself. He believed in facts as faithfully as he believed in his own existence. The world lacked an institution like that. He was experienced in microscopic physiology, and he was astonished at the vast mass of intellectual men, some of them old fellow-students of his, like Dr. Carpenter, who pretended to know so much about cerebral physiology, whose intellect was worthy of all respect, but whose conclusions were unreliable. He hoped the Psychological Society would be a great success. What could be more terrific than the phenomena of brain? They had played a wonderful part in the affairs of men in past ages; in the temples of the Egyptians the facts were known, but not the philosophy of their origin. Speculations there rife had been handed down to succeeding generations, and we in England were the children of Egyptian thought.

Mr. Tagore said that although he was a native of India he was psychologically united with those present that evening, for they all belonged to the great Aryan race. The opening address was rich in truth, poetry, and science, and he thought Mr. Serjeant Cox had been successful in defining the objects of the Society, and in setting forth that its members were not going to be partisans of Spiritualism, of this religion, or that belief, but intended to study the soul, her sorrows and her aspirations. He thought that theological

subjects should not be excluded from debate, but that the religious thought of the ancient Brahmins, Hebrews, Christians, and other religious bodies should be studied, to learn what were the aspirations of the soul in all ages of the world; he thought, in short, that no subject should be excluded from discussion, not even Mormonism or Mahometanism. He himself was a Hindu converted to Christianity. He wished the Society to be tolerant, and not to interdict any discussion which would throw light upon the mysterious subject with which they had to deal. He thought that the philosophies and faiths scattered throughout all history ought to be studied to throw light upon the nature of the eternal and indestructible soul.

Major S. R. I. Owen said that he perfectly agreed with the last speaker, and as to the question of Dr. Edmunds, "What is a fact?" he would reply that he (Major Owen) was a medium, so he drew from himself his knowledge of facts upon psychological subjects; those facts could only be brought home to each individual man, by the trying of careful experiments at home, and developing mediumship either in himself or in some members of his family; but even the latter result was not always sufficient. If the President and members of the Society would develop themselves as mediums, then they would know the facts for themselves; otherwise they could not be satisfied, they could not know, they could only believe, and fresh evidence was always liable to upset any belief. The science of what he would call Spiritism would ascertain facts relating to intelligent beings who were independent of the individuals they saw around them, and Spiritualism would stand in the same relation to Spiritism that the arts did to chemistry. Spiritism would collect certain facts just as chemists collected facts, but Spiritualism was a religious process which was derived from and established its foundations upon the facts of Spiritism. If the Society only went into psychology, or the laws of the soul while engaged in a mortal body, and if it neglected Spiritism, it would miss much Mr. Tagore wished to see studied. Psychology dealt only with the spirit in the body. Spiritism dealt with the spirit outside the body.

Doctor Sexton, the well-known Spiritualist, thought that the speeches which had been made showed some of the difficulties the Society would have to contend with in carrying out its plans; one speaker suggested that the class of subjects should be taken up, whilst another argued that they should be excluded; one speaker suggested one line of action, and another speaker suggested another—so what might be expected when they began to go into the matter practically and began to discuss such great problems? The need of the Society had been felt by everybody, for there had been a tendency adverse to psychology in the present generation; science had become very materialistic, and had tried to get rid of the soul altogether, and to lay down the law that psychology was based upon imagination and whim; in short, that it had no foundation. There was nothing more important than the phenomena distributed throughout all ages; phenomena which had never yet been intelligently collected, classified, and put in proper form; it was high time that this should be done, whatever the result might be, either theologically or scientifically. As the Society had no object in view but to arrive at the truth, it would do good to mankind at large. Dr. Edmunds had asked the president to define a fact, and Mr. Serjeant Cox had distinguished facts from hopes, fears and imagination; but to him (Dr. Sexton) these were as much facts as anything else, although they were not material, and they required to be dealt with as facts. He thought that they would have to give due weight to them in the Psychological Society. He considered an emotion to be as stubborn a fact as any other; in truth, every fact was but a process of the intellect, and nothing more.

This new Society is but another proof of the power which psychological phenomena are acquiring over the general mind, and strengthen our faith in the steady progress of man toward the goal of an enlightenment in spiritual things which shall be equivalent to revelation.

## The Sioux in Washington.

It looks as if the Indian chiefs came to Washington for other purposes than to talk about the Black Hills, for they insisted on having an interview with the "Great Father," and after obtaining it did not seem to be any better satisfied than before. But that might in no sense have been their own fault. It is noticeable that a variety of powerful interests, foremost among which are the trading ones, are on the ground, ready to make their own interruptions, and to improve their opportunities. Spotted Tail openly complained at the interview that what the Sioux chiefs say to the President is not properly interpreted. This charge pertaining to their complaints particularly. It is said that "measures are to be taken to secure interpreters who will not betray their trusts." Oh, yes. Whom do the interpreters interpret, the Indians or the traders and conspirators? The same fraud is said to have attended the last visit of these chiefs to Washington.

One chief complained of an agent's having robbed him; the interpreter falsely made him say that this agent was his best friend, and that the Indians desired him retained. Red Cloud and Spotted Tail have brought on their own interpreters, and through them they insist that they shall be given an opportunity to talk fully with the President and acquaint him with the ill-treatment and dishonesty of the agents to their tribes. They say that they will never endure such sufferings on their reservation again as they endured last winter. Red Cloud threatened to go uninvited to see the President, if he was not soon gratified. They believe the Commissioner of Indian Affairs is preventing them from telling their whole story. They say they have come on to Washington to have their wrongs redressed; they do not talk Black Hills at all, but merely declare that the other matters must be attended to first. They have the recollections of many years of wrongs accumulated in their breasts, and this is their main business.

The actual interview of the chiefs with the President, delayed purposely as it was, afforded the former but little satisfaction. The talk was direct and plain on both sides. The President informed them thus: "We know what is for your good better than you can know yourselves." Then he turned them over to the Secretary of the Interior and the Commissioner of Indian Affairs, the very men of whom they had had enough already. To be first robbed, and next told by the robbers that the latter knew best what is for their good, cannot supply a very satisfactory reply to any sincere complaint. Pagan massacres Indians are still reluctant to believe

are for their "good," or Black Hills invasions, neither. Spotted Tail said to the President that the Secretary of the Interior and Commissioner of Indian Affairs had lied to him. The substance of their whole answer was that they came to talk with the President, and with him only. The negotiations, if that is what they may be called, have been delayed until another Chief of the tribe can be sent for. His name is "Young-Man-A-Fraid-of-his-Horses." The New York Herald observes that an explanation is given "that the Sioux have no legal claim upon the Government for food; the treaty which guaranteed such supplies to them having expired by limitation two years ago." But this does not justify the statement that the Indians have no cause for complaint. The Government has admitted a moral duty by appropriating last year twelve hundred thousand dollars, and this year eleven hundred thousand for their support. The Sioux have a perfect, indisputable right to complain if they are cheated out of this appropriation. It is just as much their money by gift as it could be by treaty. Besides this, the American people have some interest in the matter. If they spend twenty-three hundred thousand dollars in benevolence they want to see the result. There can be no apology offered for the dishonesty of the agents who have swindled at once the Indians, who are the wards of the Government, and the Government, of which they are the servants. The people do not care whether the appropriations to the Sioux tribe are a gratuity or a payment. They want them to be honestly expended, and have too much reason to believe that they have been stolen. Who did the stealing? is the question we want answered.

In reference to the whole of this Indian business the New York Times, in the course of an article, remarks that "there can be no doubt that the Indians have been the objects of quite as much ill-treatment as ever the negroes were, and, if such sins are inevitably followed by retribution, as many events in the history of the world seem to prove, why should we escape more than others?" It is a question much more easily asked than answered. Justice is eternal, and her scales evenly always.

The New York Sun says, in a late issue, that "the real mission of these Indians is perverted, and made to assume a shape which was not intended by them at all. They are in the power of the Bureau, its agents and interpreters." Even when they come to negotiate they are baffled and cheated. The "turkey" never comes to the Indian. Should a bargain be forced on these chiefs for the Black Hills, on which the Indian tribe is clearly bent, by the treaty made with them in 1869, they would have no authority as signers of it unless it was ratified by the vote of three-fourths of the tribe interested. This will settle the question, and nothing else will. This negotiation so far illustrates once more the determination to cheat the Indians. Let us, as a people, remember that justice is retributive.

## Proscription among Liberals.

We regret to see that in addition to that feeling among men which has made the words of him of Nazareth: "A prophet is not without honor save in his own country," a trism for every generation, there seems also to be in existence concerning Dr. George Sexton, of England—editor of the Spiritual Magazine and the Christian Spiritualist—a spirit of coolness among the liberals of Great Britain because of his peculiar opinions, which is indeed painful to contemplate. Is it substantially true that those who have struggled hard for freedom of thought are unwilling to fellowship the same in their own ranks? One may judge so from the contents of a letter contributed to The Spiritualist newspaper of May 17th, by Frederick Rowland Young, from whose vigorous sentences we make the following extracts:

"Take the case of Dr. Sexton. I am not merely grieved—I am ashamed of the impediments thrown in his way; and when these are not placed there, the degree in which he is practically, and so largely ignored. Here is a man, a ripe scholar, a good scientist, a thorough philosopher, a keen and exact logician, an admirable platform speaker, and a sincere and bold thinker; as I take it, because he is not merely a Christian, but a 'pronounced' one, and refuses to ignore his Christian belief while expounding or pleading for Spiritualism, he is allowed to struggle as few others would have permitted themselves to do, and seldom employed unless in cases where societies are glad of his advocacy, but want it given to them gratis. When Dr. Sexton avowed himself a Spiritualist he broke the ties of a life-time, and flung himself into the new movement, and with his reason and conscience he has been hated him with all the energy and singleness of mind which have invariably characterized him as a public man. And what has been the result? For a little while he was the rage; but from the time he avowed himself on the Christian side, and told the world that it was Spiritualism itself which had brought him back to Christianity, his engagements to lecture have become 'small by degrees and beautifully less,' and the pecuniary support which Spiritualists ought to have afforded him has been rendered only in the most meagre degree. Men have been put forward into the front of whom it may be said with perfect truth that he has forgotten more than they will ever know, and this preference has been shown because Dr. Sexton is a Christian, and they are not Christians. I do not know how these facts may strike you and your readers, but if this is the genuine outcome of what is called 'liberalism,' then may God shield me from being a liberal! For liberalism of this kind seems to sum up its ideal in saying, 'You are free to believe as we do, and if you do not we'll make you or try to do so by starving you into compliance.'"

In saying all this I beg of you to understand most fully and distinctly that I am not pleading, directly or indirectly, for myself, and that I have no conceivable selfish or personal motive to serve. I am a Spiritualist, and cannot help being one, and I never conceal the fact, although, if I had followed the suggestions of mere worldly prudence, I should have kept my belief to myself, and so not have lost friends, or involved myself in countless sacrifices and almost any amount of unpardonable slander. No, sir, this is not a personal plea, but a few words wrung out of me in consideration of one my friendship with whom has ranged over two and twenty years, and who is entitled to far better treatment than he has ever yet received. Dr. Sexton knows quite well the money value of his talents and attainments; and had mere money been his object, and he had been willing to sell himself to the highest bidder, would he not have sold himself to his doctors? but he has chosen in this, as in every other crisis of his life, to be simply honest to the present truth and the present duty, with what results, as far as the Spiritualist movement is concerned, let the Spiritualists answer, and blush as they do so."

## Dr. Jack Returned to Haverhill.

Dr. W. L. Jack, after a successful trip to New York and Philadelphia, has returned to Haverhill, Mass., and resumed his practice in the healing art. Patrons and friends will find him at his apothecary store and office in Odd Fellows' Building. The doctor is one of the best clairvoyants of the day.

## Meetings at Rochester Hall.

The Boston Spiritualists' Union held a session last Sunday afternoon, the objects of which can be best expressed by subjoining the call for the same which was served on the individual members:

At a meeting of the Board of Managers of the Boston Spiritualists' Union, held on Monday evening, May 18th, the question of merging the Union into the American Spiritual Institute came up for consideration; and in view of the fact that the objects and work of the two societies are substantially the same, and believing that such action would be the best method of promoting the purposes of each and the good of the cause, it was unanimously voted that the Board recommend the Union to transfer its interest and support to the new institution now fully organized. Therefore, you are invited to be present at a business meeting of the Union, to be held at Rochester Hall, Sunday, May 24th, at 2:30 P. M., precisely, when the above vote will be submitted for action thereon.

L. A. PLUM, Secretary.

Boston, May 21st, 1875.

The meeting was called to order by H. S. Williams, President; the Secretary set forth the minutes of the meeting of the Board of Managers, and the above document was read to the people assembled.

On the call of Dr. H. F. Gardner, the Treasurer, H. D. Simonds, rendered his report, and H. S. Williams, as Chairman of the Hall Fund, also presented an account of his stewardship. It transpired that the Treasurer reports that the sum of \$85.70, in all was in the hands of the Union. These reports were accepted.

President Williams then made remarks in pursuance of the ideas embodied in the call above cited.

Dr. H. F. Gardner reviewed the field of labor gone over by the Union in the past, and paid a high compliment to its usefulness; nevertheless, as centralization was better for work than dissipation, he should now vote for the proposition to dissolve this society and unite with the Institute. He suggested that the funds now on hand—\$85.70—should be given into the treasury of the Institute, not as a mere item to swell its aggregate contents, but for some special object, serving to keep alive the memory of the Union, which, as it was about to die an honorable death, he desired should have an honorable burial. He recommended that the money therefore be given to the Institute for the special purpose of maintaining, as far as it would go, a system of congregational singing to harmonize the meetings of said Institute.

Further remarks were offered by various speakers, after which the following series of resolutions, presented by E. Gerry Brown, was adopted:

Resolved, That the members of the Boston Spiritualists' Union are members of the American Spiritual Institute, and that they are invited to transfer their interest and support to the same.

Resolved, That the American Spiritual Institute is organized for the purpose of promoting the purposes of each and the good of the cause, and that for which the Union exists; therefore,

Resolved, That the Union hereby dissolve as an organization, and that the members of the Union be invited to transfer their interest and support to the American Spiritual Institute.

Resolved, That the funds in the hands of the Treasurer of the Union be voted to the American Spiritual Institute, provided that they accept the same as a donation, for the special purpose of providing music for the singing of the hymns and songs of the Institute, and that they be expended in no other direction than this.

On motion of Dr. H. F. Gardner it was next

voted that a Convention of the friends of Spiritualism be called under the auspices of the Union and held at the same time to be held on Saturday morning and afternoon, May 29th, and Sunday afternoon and evening, May 30th.

Dr. H. F. Gardner, E. Gerry Brown and A. E. Carpenter were appointed a committee of three to arrange the details of the proposed meeting.

The Union then adjourned, and President Williams called the meeting to order as the Spiritual Institute.

F. J. Blank, Recording Secretary, read the records of the meeting of the Board of Managers, held on the 17th inst., whereat, among other business the following ladies and gentlemen were appointed to serve on the various committees: For Directors—Educational Department: J. B. Hatch, Alonzo Danforth, George W. Lang, Mrs. Hattie Wilson, Mrs. Sarah Hartson; Charity Department: Mrs. A. A. Woods, Mrs. C. C. Hayward, Mrs. Mary D. Stearns, Mrs. M. L. Union, Mrs. J. S. Dodge; Committee on Music and Entertainment: E. Gerry Brown, Alonzo Bond, H. D. Simonds, Mrs. William Durell, Mrs. J. B. Hatch; Committee on Lectures and Meetings: H. S. Williams, John Wetherbee, Dr. T. B. Taylor, Dr. H. B. Storrs, Dr. Samuel Grover; Committee on Finance: H. S. Williams, M. T. Dole, C. P. Drisco, Charles Houghton, William H. Durell, F. L. Union, S. P. Morse.

Mr. Blank then read the report of the former Secretary pro tem, wherein it appeared that three hundred and ten persons had signed the articles of agreement, and that the funds on hand (without including those voted by the Institute) amounted to some \$289.65. He also read the report of the action of the last meeting of the Society regarding election of officers, etc. All which reports were accepted.

Mrs. Alfred Nash resigned as Director, and Mrs. Union was chosen to fill the vacancy.

It was set forth to the meeting that the Board of Managers had decided it best to endeavor to raise the sum of \$3000, the same to be a guaranty fund, to sustain the Society in its operations for the current year. It was also stated that Charles Houghton had headed the official paper drawn up for this purpose, with the sum of \$100. Others were invited to sign, if agreeable with their views, and during the session upwards of \$200 were pledged by parties present.

Voted that said paper, or copies thereof, be circulated for signers elsewhere, for which a volunteer committee of five was organized.

Brief remarks were made during the session by Drs. Storrs and Richardson, Messrs. Hatch, Brown, Carpenter, Danforth, Williams, and others.

J. B. Hatch gave notice that on the morning of the following Sunday, Children's Progressive League, No. 1, would hold a session in honor of "Decoration Day," and that the hall would be ornamented, and the services would be of special interest. He hoped the members of the Institute, now that the two organizations were practically one, would favor the school with their presence.

After notice that the hall on Sunday afternoon next would be occupied by the Union Convention, the Institute adjourned.

## Prof. J. R. Buchanan.

Alfred E. Giles, in a recent number of the Norfolk County (Mass.) Gazette, thus bears witness to the sterling qualities of this well-known scholar and polished gentleman, whom we are proud to reckon among our list of early and, we trust, life-long friends:

"One of the most eminent scientific men of the South, Prof. J. R. Buchanan, resides in Louisville. Years ago his large work on Anthropology, and his three volumes of 'The Journal of Man,' gave to him an European reputation. His delicate researches extended into temperamental and nervous spiritual qualities. To designate the subtle knowledge into which he had pioneered the way, he coined the word psychometry, and other kindred terms which are now in common use. His lectures on the brain, delivered in Boston a year ago in the Medical School of the Boston University, were highly appreciated by those who were so fortunate as to attend them. In his refined and happy home in Louisville, honored by his citizens, and cherished by troops of friends, he continues quietly to pursue and develop his favorite studies. Two works he has now on hand nearly ready for the press. The larger one is on Philosophy and Philosophers; the other is on popular education."

L. G. Stafford writes from Dansville, N. Y., 19th inst., as follows: "It is idle for any one to go to Havana, N. Y., to attend Mrs. Compton's seances. Four persons from here went there last week, and staying about five days, could get her to sit but once, and then it was nearly fatal to her. She will doubtless be unwell for a long time, and none should go there without previously writing her, and getting a reply from her." Other parties who have lately visited Havana corroborate the above statement.

## RE-INCARNATION.

BY HORATIO N. SPOONER.

The poet's pencil, aided by a fruitful imagination and frenzied enthusiasm, may succeed in drawing a fanciful picture, highly colored with fiction, and well calculated to captivate the unreasoning lovers of the marvelous; but an application of sober truth, in simple prose, may readily break the enchantment and dissipate the illusion.

All must be aware that a theory, the material of whose foundation and superstructure is mere conjecture, cannot prove satisfactory to intelligent minds generally. Ancient myths and fables may have had their uses; but when the attempt is made to build thereon a theory in relation to eternity, the effort must, as it should, prove abortive.

What does it argue if all the nations of the East believed in re-incarnation? Did they not also believe in the diurnal revolution of the sun around the earth? If, when any individual represented diviner attributes than the majority of men, the Orientals supposed that the phenomenon was a case of re-incarnation, shall we evince our progressive wisdom in adopting their theory? How many among Spiritualists sincerely believe that the nightingale "sings her love lay because of an ancient unrequited wrong"? Because countless hosts of the ancients believed in myths, are we bound to respect their faith, to the extent of holding them in our estimation as a vast cloud of witnesses, proving conclusively, by force of numbers, that their visionary tales "must have some foundation in truth?"

Mrs. Tappan states as an undoubted fact, that "the more spiritual your natures become, the less will you care for your town and country, house and home, and the particular things which mark your individual positions, until finally this impersonality extends itself in those larger minds to comprehending and including the whole earth in the consciousness of thought." Wonderful! But may we not include the whole earth in the consciousness of thought, without excluding house and home, town and country? True Charity will not essay to gather the whole earth under her wings, when the attempt must involve the necessity of leaving the nearest and dearest objects of her affection out in the cold!

"The soul," says Mrs. Tappan, "if immortal, must have existed in past eternity as an identical existence. Since immortality is not valuable except in connection with identity."

Supposing that immortality without identity is not valuable, will the fact, when demonstrated, preclude the possibility of such existence? That spirit is eternal and indestructible, there need be no doubt; but while we have not the ability to analyze it, we must be utterly unable to determine its value without identity. Again:

"In the state of sleep the somnambulist remembers what takes place in waking hours; but in waking hours the somnambulist does not remember what takes place in sleep."

It may be so, perhaps; but where is the proof that in the state of sleep the somnambulist remembers what takes place in waking hours? Besides, if demonstrated, it would fail to establish the theory of re-incarnation. Once more:

The idea of re-incorporated prophets, or re-incarnated divinities, was a theory having its foundation in the fixed religion of the countries of the East, and which, having such foundation, must have represented a primal truth."

If not a primal error? The "fixed religion" may be a "fixed fact," or a fixed error—not always in accordance with true philosophy, or with common sense. Finally:

"Perhaps there are a few hundred individuals upon the earth to-day who will positively declare that they recollect existing upon the earth before."

Perhaps not. But who would believe their testimony, since, if they had previously existed on earth, they probably would not have the slightest recollection of the fact, while still in the mortal form.

The increasing wisdom of successive generations may be readily accounted for, without calling to our aid the re-incarnation theory. Tradition, history, inspiration, will furnish ample means for solving all the marvels enumerated by Mrs. Tappan; and thus her favorite theory must be left without the slightest shadow of rational probability to afford it a resting-place.

Plymouth, May 6th, 1875.

## A Remarkable Work.

In our last number we noticed editorially the new book entitled "The Unseen Universe; or Physical Speculations on a Future State," just published by Mcmillan & Co., of New York City, and now learn, direct from the publishers, that it turns out to be the joint production of Professor P. Guthrie Tait, of Edinburgh, and Professor Balfour Stewart, of Owen's College, Manchester.

The "Unseen Universe" is a valuable book for perusal on the part of students examining the revelations of Spiritualism, in that it conducts the reader, by purely scientific processes and inductions, to the results and conclusions which are already set forth, as it were, intuitively, by the Spiritual Philosophy, namely: "That there is an invisible world of spirit intercommunicating with this; that man has a spiritual body relating him even now to that spirit-world; and that immortality is proved by this law of continuity in the universe, to the elucidation of which all the facts of Spiritualism converge." This remarkable literary production is for sale at the office of the Banner of Light: bound in cloth, \$1.00; in paper covers, 75 cents.

## War and the Church.

The following words from the Quaker poet, John G. Whittier, have about them the old-time ring, and are replete with truth and sturdy common sense:

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







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