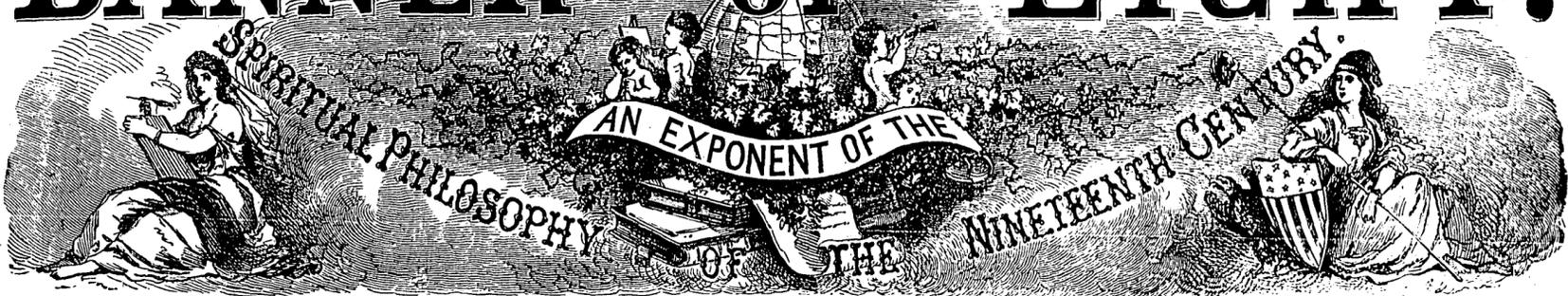


# BANNER OF LIGHT.



VOL. XLIII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 8, 1878.

\$3.15 Per Annum,  
In Advance.

NO. 11.

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## Spiritual Phenomena.

### A COMPEND OF EXPERIENCES.

WASHINGTON, D. C., May 20th, 1878.

To the Editor of the Banner of Light:  
I had occasion to address the following letter to a lady in a distant city a few days since. As the brief summary of my experiences may interest some of your readers, I submit it for publication, suppressing, of course, the name of the person to whom it was written, and of others to whom allusion is made.

WASHINGTON, D. C.,  
Friday, May 17th, 1878.

MY DEAR FRIEND—Our friend M—W— informs me that she has written you in regard to certain communications which she thinks were addressed to herself and me by your departed husband some days ago through a medium now in this city, and she requests me also to write you on the subject.

This is to me a somewhat distasteful task, for the facts relating to the subject that have come to my knowledge during the last thirty years are to me very sacred, while to many of my friends they are exceedingly unwelcome, not to say repulsive. If I held to nothing but doctrines upon the matter of a future life I might be inclined to become a propagandist of my faith, as it is easy to defend or oppugn with zeal opinions and dogmas that admit of no sensuous verification. But when one maintains that the reality of a life after death is being daily proved by sensuous illustrations originating with the so-called "dead" themselves, one is very properly challenged for the facts. When, however, the facts are received with ridicule, suspicion and even aversion, one is disposed to keep silence and wait for the facts to come to the knowledge of the doubters in their own good time, even though that may not be before death overtakes them.

This is my attitude. I say to myself, The truth can wait. If my friends are disinclined to recognize the facts, if certain preconceived religious theories affect them with a welcome blindness to realities, that is their business and not mine. When the proper time shall come, the eyes will open in spite of themselves.

My faith in "Spiritualism," so called, antedates the existence of the name, and it is not likely to be shaken when the number of those who credit the existence of the phenomena has augmented from a few hundreds to hundreds of thousands.

Let me enumerate certain classes of facts that have fallen within my experience during the last few years, some of which have occurred within a few weeks, or even days.

1. I have received long communications written upon slates, when either there was no hand but my own upon the slates on which the writing was done, or when double slates were shut together.

2. I have seen in perfect darkness lights produced, varying in size from a point to that of a human face, which were caused by no known chemical agency, and which left no odor or residuum.

3. I have had a tangible detached hand in the full light of day fondle my watch-chain when no embodied person was within four feet of me.

4. I have witnessed a great number of so-called "materializations," and within the last three months I have had the same female figure come to me from a dark cabinet, in a sort of twilight, thirty-five times, the medium meanwhile being locked in a cage. I have seen the same figure vanish away upon the floor.

5. I have had paraffine molds of human hands produced in a dark cabinet, in a box locked by myself, to which I held the only key, within twenty-five minutes from the time the paraffine was put in the box. I still have the molds. I will give any human being one hundred dollars, that with the same materials and the same appliances will produce in darkness similar molds (as regards perfection of workmanship) in six months' time. This feat was performed for me in Vineland, N. J., on the 8th ultimo, at about 8:20 P. M.

6. I have conversed by the half hour *via vocis* with spirits over a hundred times. Twice a week of late I have been in the habit of listening to the *via vocis* singing of three spirit-children, one of which has learned from me a few lines of Wordsworth's "Ode to Immortality," and who repeats it to me occasionally, upon request.

7. Within three weeks I have had a spirit-friend write for me in English letters a Greek password taken from the New Testament, which for a special test I had neither written down nor spoken aloud in the presence of any living person. The writing was direct, wrought by no mortal hand.

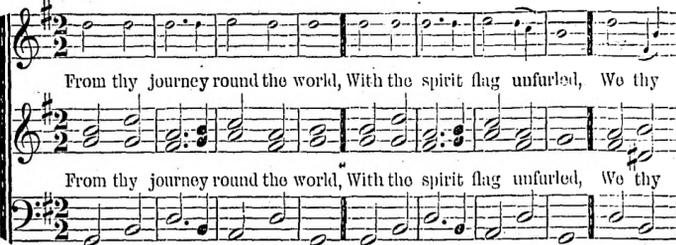
8. Through the hand of a "medium" on Wednesday evening of this week, this sentence was written me by what purported to be my father: "You know I spoke to you, or impressed

## "WELCOME HOME."

CONGRATULATORY TO DR. J. M. PEEBLES,

ON HIS RECEPTION IN BOSTON, JUNE 1st, 1878.

Words by JOHN S. ADAMS. AIR, "PLEYEL'S HYMN."



From thy journey round the world, With the spirit flag unfurled, We thy

From thy journey round the world, With the spirit flag unfurled, We thy



friends-to-geth-er meet, Thy return with joy to greet, Welcome home.

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I.  
From thy journey round the world,  
With the spirit-flag unfurled,  
We, thy friends, together meet,  
Thy return with joy to greet;  
Welcome home.

II.  
Thou hast borne o'er land and sea,  
Truth—the truth that makes men free.  
Once again, as in the past,  
'Mid familiar scenes at last,  
Welcome home.

III.  
Thine the mission was to bear  
Blessings all the world shall share—  
Unseen threads that yet shall bind  
As one people all mankind.  
Welcome home.

IV.  
Not alone we meet to-day;  
Those who've led thee on thy way,  
All unseen though they may be,  
Join with us to give to thee  
Welcome home.

V.  
Welcome home! While life shall last,  
Where'er our paths are cast,  
If to Duty's mandate true,  
We shall find, earth's journey through,  
Welcome home.

the medium to do so, regarding a certain Fourth of July. It was the one in the past when you helped me to remove (what was left of better days) into my new quarters, when with whitened hair and broken spirit I left the home which had been endeared by so many associations." This is an allusion to a former communication, in which I was asked if I remembered what occurred on a certain Fourth of July. The day was too vaguely specified to enable me to answer. But the question now appears to have been asked in order to furnish occasion for a test. The Fourth of July referred to was that of 1849, when I did help my father remove from his old home to a new one. My father completed his sixtieth year fifteen days later.

9. Within the last four days I have had a voice, not that of a mortal, join with me in singing "John Anderson, my Joe."

The voice announced itself as that of J—S—. In the early part of July, 1877, I heard a voice in whisper, not that of a mortal, announce itself to me as J—W—L—, and thank me for calling upon you two days before. The "medium" had certainly never heard the name of your mother, much less that I had seen you. In the same way within three days a living voice not mortal, giving the same name, has earnestly requested me to write you. Of course all these seeming facts are delusions, or the mockery of evil spirits; at least so I ought to believe, if I were to follow the teachings inculcated in the Rev. Dr. C—'s last Sunday evening's sermon. This sermon has been handed me by Mrs. R—, and I have perused it with some care. Pardon me if I amuse myself with imagining him in conversation, after the style of a modern clergyman, or of Tyndall or Huxley, with James, "the Lord's brother." Transporting Dr. C— to the vicinity of Jerusalem, and to about the thirty-third year of our era, we will suppose that James has asserted in his presence that the crucified Jesus had risen from the dead. Dr. C— may be imagined testing James's faith; "something in this way:

Dr. C.—How do you know that Jesus rose?

JAMES.—I saw and touched him.

Dr. C.—When and where?

JAMES.—In a room at night. He came in when the doors were closed, and vanished before they were opened; but all present saw him.

Dr. C.—Was he really tangible, and are you sure you touched him?

JAMES.—He was really tangible. I am sure that I saw and touched him.

Dr. C.—My dear James, that is all delusion and illusion. Either some one was in the room, slyly personating him in dress and features, or some evil spirit presented himself, or you were in such a state of "mental expectancy," all of you, that you saw and touched only what you wished to see and touch. No spirit can come in the semblance of flesh into a closed room and vanish while it remains closed. This is hallucination pure and simple. Your Jesus never rose from the dead; and, James, neither you nor any other person saw him as if alive after death. But if you did see him, remember that "no severer denunciations are found in the Bible than those against necromancers, sorcerers, &c." Turn to

Deut. xviii: 10-12. If you saw a real spirit, it was not Jesus, but some demon personating him for the time being. You teach, James, a "doctrine of devils," in teaching the resurrection of Jesus.

If Dr. C—'s sermons were put into dialogue I think I fairly represent the language in which he would be bound to address a "witness of the resurrection of Jesus," had he lived in the first half of the first century. It is interesting to see that no section of the Christian world, except a small body among the Shakers and Swedenborgians, has one word of welcome or any kind recognition for this class of phenomena. When the great scientific minds of all countries are strenuously maintaining that the possibility of a future life is altogether dubious, the Church is doing its best to suppress the evidence that demonstrates to the very senses the reality of such a life. It is unfortunate that her guides, blind leaders of the blind, are always opposed to the disclosure of any new truth. They imprisoned Galileo for teaching the verity of the Copernican system; they earnestly resisted the diffusion of all true knowledge of astronomy or geology; and now, when the telegraph, telephone and phonograph at least suggest that we may reach our departed loved ones, these same blind guides are the first to discourage the effort and to disseminate suspicion in regard to the only known modes of access to the invisible world. First, they hold that the mediums are all deceivers; secondly, the inquirers are all deceived or hallucinated; thirdly, if the mediums do really open the veil between this world and the next, demons alone may be expected to be the only visitants. This is all the fruit the Church can reap from the wonderful array of facts that show the world to be entering upon that period when, in the language of the unknown author of the Apocalypse, "there shall be no more death." That is, practically, no more death, because our loved and lost ones are to be found to be still alive under higher and more desirable conditions for all modes of sentence than when in the body.

The urgency of voices dear to you, though not spoken through fleshly lips, impels to this communication, the first and probably the last upon this subject with which I shall ever trouble you. Pray receive it kindly, and hereafter we will speak only of the things that perish, as those that belong to the immortal world are seen by us from points of view so dissimilar.

Very truly your friend always, D. L.

The force of the guinea you have in your pocket depends wholly on the default of a guinea in your neighbor's pocket. If he did not want it, it would be of no use to you; the degree of power it possesses depends accurately upon the need or desire he has for it—and the art of making yourself rich, in the ordinary mercantile economist's sense, is therefore equally and necessarily the art of keeping your neighbor poor.—*Traskin.*

A newly invented mariner's compass, designed to overcome variations of the needle due to local causes, employs four thoroughly insulated magnets, which can be so grouped as to neutralize the distracting magnetic currents in any given case.

It is with a plous fraud as with a bad action. It gets a cautious necessity of going on.—*Thomas Paine.*

## Literary Department.

### ONLY A MEDICINE:

A TEMPERANCE TALE.

Written for the Banner of Light,

BY GRACE LELAND.

The April sun streamed brightly into the room. It seemed to bear a richer blessing even than was its wont, and to nestle gladly amid so much beauty and sweetness; it touched lightly the brown hair of Edith Percy, changing it to gold, and entering her heart bore its message there, and the young wife looked up and smiled with a happy, thankful spirit. She glanced around the room. Its furniture was all that exquisite taste with moderate means could desire for a lady's boudoir. Books, pictures, piano, birds and flowers, with a few gems of statuary, met her eye and thrilled her heart, each bearing its part in the symphony of "Home, sweet home." She glanced upon the pleasant grounds around the house, which would soon burst forth in bloom and fragrance, over the fields to the village beyond, and on to the distant hills. A look upward into the fathomless depths of ether revealed the spirit's search for the Divine Author of all this good, the child's loving recognition of its Heavenly Parent. The eyes drooped, and as they fell on the piece of fine cambric which she was daintily embroidering, her full heart overflowed with tenderness for the little life unfolding from her own, and happy, grateful tears fell upon her work.

"I did not dream a few short years ago that life could be so rich, so full," she mused. "Not many of these swift, happy weeks before our hopes will find their glad fruition, if Heaven be willing. And oh! how tenderly we are led through life's brightest sunshine! Dearest Howard! It is for him, even more than for myself, that I rejoice."

A rap at the street door interrupted her thoughts; for this April morning smiled on that happy home more than thirty years ago, and bells had not then been introduced into the quiet country town of Melford.

"Ah! good morning, Mrs. Percy." The village physician stood before her, and as he took the proffered seat he said blandly:

"I just met your husband, and he wished me to call and see you. He says although you are quite comfortable you are not very strong, and I told him perhaps your system needed toning up a little."

"Indeed I am very well, Doctor; but Mr. Percy is so careful that I think he is needlessly anxious."

"That may be; still I have great faith in stimulants in cases like yours." Then, after some inquiries, he added: "I will tell your husband to get you a bottle of whiskey at once, and you will find that it will make a new being of you. You will feel stronger and more like yourself."

"But, Doctor, I cannot! I must protest against taking whiskey, even for a medicine. My principles are strictly for temperance."

"Oh, yes, I do not doubt that. So are mine. I don't believe in alcohol as a beverage—not at all. But it is a valuable medicine—as mercury and arsenic and many other poisons are, you know. You do not need much medicine; you only need to be toned up a little and you will be all right."

"No, Doctor, do not urge me. I cannot take whiskey. With care I shall do well, I am sure, without medicine."

Then followed a wordy if not sound argument, by which the Doctor strove to convince Edith of her need of the stimulus.

"Well, just try the whiskey," he continued, "and I'll warrant that it will do you good. It won't hurt your temperance principles to take it for medicine. I'll call again in a few days, and hope to find you feeling stronger. Good morning." And he left the house.

But a shadow had fallen on the happy spirit. Something had driven out from it the peaceful sunlight of an hour ago. What was it? Did the future years for a moment unveil a dread, dark specter from their silences—a shadow of the Coming Ill?

She knew not what it was; only that it was a gloom and a weight!

Haunting shadows! how little do we know their meaning when they thus steal into our hearts. Only through the process of refining which the years work out in us do we become their interpreters!

When Howard Percy came home to dinner he brought a bottle of whiskey, which the prompt physician had ordered at once.

Great faith in the efficacy of alcohol as a medicine had Dr. Phillips. He seemed to think that man had excelled the Almighty Creator in preparing a healing balm for nearly every ill; but water—the pure, crystal element, from Deity's own hand—he considered unsafe, nay, absolutely dangerous. His fever-stricken patients called in vain for cold water to moisten their parched lips, while by every means in his power he nursed—not the patient, but the fever! Was it strange that so often the church-bell tolled solemnly, at sunset, the ended years of young and old? that again and again, in quick succession, a new white marble shaft gleamed in the churchyard? And yet Dr. Phillips meant well. He had not a scientific turn of mind, was neither a student nor an observer, but was in all things narrow and

contracted. He had only mistaken his calling, as many do.

While we have been glancing at Dr. Phillips and his mode of practice Howard Percy has been meeting and overruling his wife's objections to the doctor's prescription; for in his great anxiety for her he trusted too blindly in the judgment of their medical adviser, who, he thought, must know better than they could of the strengthening properties of stimulants. And as they passed into the dining-room he added:

"I fear your strength will give out, for you have always been so delicate, you know. Try the whiskey, darling, for my sake if not for your own. The doctor must know best."

Although Edith was not convinced, she at last, through her love for her husband, yielded to his wishes, and gradually the haunting specter of the unknown evil vanished, and the sunlight again streamed into her soul.

Thirty years ago hygienic laws were but little understood by the common people, and even the medical faculty groped sometimes in darkness from which modern thought and science have evolved the light of truth.

Ere we again enter Edith's home we see that October has written its wonderful idyls on maple and birch, which November's blasts and keener frosts will soon erase from field and wood. We find Edith with the same happy look which her face wore when we first saw her, only that it is deepened and chastened into a holier meaning now. She smiles as her husband plays with the babe in her arms, whose infantile laughter is music to their ears. His face is hidden for a moment against his mother's bosom, then the bright, roguish eyes peep out for a glance at his father, and the little voice gushes forth in a trill of childish joy. He coos, and talks, and tells a wonderful story in his baby language, the *spirit* of which, if not the letter, the delighted parents catch. It is not strange that they are proud as well as fond of their little one. His brain is large and well developed, yet his physical development is as good. The features are promising, the organization fine and firm. Let us listen a moment:

"Howard, I often look into the future of our little Allen. He seems so promising! Think of his ancestry: no crime, no vice, no bad habit, even, tainting either branch of our families as far back as we can trace. A line of ancestry so free from vice must prove a blessing. Loften look into his innocent little heart, and rejoice that it is not marred by any dark, hereditary stain!"

"Oh, you foolish little dreamer!" The fond kiss accompanying this appellative robbed it of any implied reproof. "The little Corporal is about right in his father's estimation; but, bless you! I don't suppose there is much difference in babies. Every parent's first-born is a prodigy."

"But you know, Howard, that the parents form the character of the child, and that physical, mental and moral traits descend from generation to generation."

"That is true. The sins of the fathers are visited upon the children to the third and fourth generation, and probably their virtues also descend in the same manner."

"For example: How many become victims to intemperance because their father or grandfather filled a drunkard's grave. Oh, thank God that our little one has no such chain forged on his innocent spirit!"

"Yes, thank God!" reiterated her husband, who fully shared his wife's views and feelings on the subject.

Reader, we may be excused, perhaps, if we pass into the adjoining room, and open the door of a small closet. On a shelf stands a bottle half filled with whiskey. Edith no longer protests against the use of it as a medicine, for Dr. Phillips has convinced her that it is necessary to meet the demands upon her strength while she nurses her babe, and that the child, as well as she, will be the better for it.

The little Allen grew and thrived, a busy little fellow, for whom the days were not long enough, so much he had to attend to. The least carelessness on the part of the older members of the family was at once taken advantage of, with a quickness of thought and motion that was surprising. Now delving into his mother's work-basket with mute delight; now diving into some just opened drawer, turning its order into a bewildering confusion in a twinkling, with the charming unconsciousness of mischief which belongs only to infancy; now, when on rare occasions allowed the range of the dining-room, hastening into the pantry or store-room, and diving into the mysteries of flour, and meal, and molasses; a little rogue indeed!

He went through the usual infantile processes with zeal, got his teeth with ease, and crept, walked and talked much after the usual baby fashion. He was truly a sunbeam in that happy home. But there came a change. This little hero of a year and a half, who had passed through



The Reviewer.

Views of Our Heavenly Home.

The latest and most interesting work of Mr. Andrew Jackson Davis is a book of "Views of Our Heavenly Home," published in Boston by Colby & Rich. It is a singular production, in which, amidst much of the author's distinctive "Harmonical Philosophy," is presented a series of views of the spirit-world and of the spheres inhabited by those who dwell on earth, according to various systems of the extraordinary seer. Mr. Davis has always been charged with being an iconoclast, a teacher of the various religions of his fellow-mortals; in this book he seems to present the opposite characteristic—to build up—and, after having shown what heaven is not, to offer his views of what the future state is. He does not agree with Swedenborg—who is the only other known explorer of the heavenly worlds, and presents us with a very striking and original revelation of his own, which must be accepted, we suppose, if at all, on his authority, since there is none to gainsay him. It is unlikely that the only two explorers of the spiritual realm should not agree in their reports. The universe, according to this author, is not absolutely limitless. It has its boundaries, and these boundaries, since it consists of six inconceivable "circles of suns." But it is easier to imagine a limitless than a limited universe; the limited idea implies a limit in duration, also, and is inadmissible. Our solar system is shown in the diagrams (for this strange book is illustrated) as a small cluster of dots, off on one side of the outer circle—the stupendous mass of blazing suns called the Milky Way, with their various visible attendant planetary worlds, being a part of its outer circle. (When we leave the body, we reach the heavenly home by a sort of magnetic ocean-river route.) The limits of any one of these circles (of which only a part of the outermost, or least spiritualized, is described) are too stupendous to be represented by earthly measures expressed in figures; there are suns in the Milky Way, says the seer, whose light, flashing out at the rate of nearly two hundred miles a second, has been centuries in reaching our earth. We see the Galaxy, it seems, obliquely:

"The Milky Way presents itself to the human eye as a bright, closely resembling the Milky Way, with their various visible attendant planetary worlds, being a part of its outer circle. (When we leave the body, we reach the heavenly home by a sort of magnetic ocean-river route.) The limits of any one of these circles (of which only a part of the outermost, or least spiritualized, is described) are too stupendous to be represented by earthly measures expressed in figures; there are suns in the Milky Way, says the seer, whose light, flashing out at the rate of nearly two hundred miles a second, has been centuries in reaching our earth. We see the Galaxy, it seems, obliquely:

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"The Milky Way presents itself to the human eye as a bright, closely resembling the Milky Way, with their various visible attendant planetary worlds, being a part of its outer circle. (When we leave the body, we reach the heavenly home by a sort of magnetic ocean-river route.) The limits of any one of these circles (of which only a part of the outermost, or least spiritualized, is described) are too stupendous to be represented by earthly measures expressed in figures; there are suns in the Milky Way, says the seer, whose light, flashing out at the rate of nearly two hundred miles a second, has been centuries in reaching our earth. We see the Galaxy, it seems, obliquely:

about at the foot of the mighty mountain. The effort is instructive and helpfully enlightening. Amidst the confusion of the material world, the seer's eye is turned to the spiritual realm. In the ocean-spirit of the Infinite, is the feeling now suggested. There is a strain of mournful music straining through all these wonderful, but so mysterious, spheres. The domes of vast cathedrals, the turrets of temples, the spires of consecrated homes impress one with the feeling that there are many mansions in the spiritual home. These great religious societies, says the seer, exert a marked influence in quickening the religious movements and observations on earth. They differ widely from other scenes and other societies and localities which he describes; but are striving more and more to look like the heavenly home, and will conclude with this quotation from a passage concerning the extent of some particular sect and its surroundings in spirit-life:

"Why do they not open their eyes, use their reason and see their errors?" you ask. For the same reason, I reply, that they did not open their eyes or use their reason upon themselves while they were in this world. They believed in what they saw, and they still believe that what they see is all that there is. They do not now know, in practically unattainable and unknowable spheres, the spirit of love, the spirit of purity, the spirit of wisdom and the spirit of worship, they believe they alone possess in true form and in largest abundance. What better can they do than as missionaries and as heavenly-ordained ambassadors of the everlasting truth, to reach out their philanthropic hands of salvation for mankind wherever they find it? Do you think that they have any one of them to the acceptance of your convictions? If so, suppose you begin to mourn upon your nearest ecclesiastical hierarchy. When you can do this, then you can see the sense and reason of the nineteenth century, to open Mr. Cook's eyes, and to see with them as you, then, they will see with more consistency than they do now. They are in the Heavenly Home. You will remember that the opening of the spiritual eye is an immediate consequence of death; it is not necessarily followed by a corresponding opening of the affections, will and understanding."

We think the reader will agree with us that the strange illustrations of spirit-life presented in this book are nothing stranger than this curious volume. A natural question arises—How does Mr. A. J. Davis get his knowledge of the higher spheres? He says it is revealed to him clairvoyantly and clairaudiently; by clear seeing and hearing. He hears messages and conversations which would be inaudible to the uneducated spiritual senses of the rest of us. Just as in many authenticated instances, persons have been saved from terrible impending accidents and disasters by obeying the warning words of a voice which has sounded distinctly in their own ears, though nobody else would have heard it had they listened. So, too, throughout his life, he says, he has heard voices and seen things which he has never seen, and which are all to be taken as trustworthy is quite another matter. They are curious developments of a curious transitional period in modern history. To the majority of readers his pictures of scenes in the heavenly home will be regarded as being as unsubstantial and fanciful as the creations of a poet's brain. —Haverford Daily Times.

The Rev. Joseph Cook on the Spiritual Body.

The attempt of the Rev. Joseph Cook to talk scientifically on the subject of the spiritual body, while he ignores the great facts of Modern Spiritualism, is as abortive as to speculate about electro-magnetism, leaving out of account the great facts which illustrate its action. In his last lecture in Boston Mr. Cook discoursed as follows on the spiritual body:

"It is an accepted conclusion with Julius Müller that this finest thing of all, or the coordinating force which we know exists in the physical organism, is the true body. It has taken on this poor fleshy envelope as a hand puts on a glove. What if, by-and-by, it puts on a resurrection-body as another glove? Julius Müller, in a passage of great inclusiveness in a volume now before me, says: 'It is not the mass of earthy material, but the soma, the organic whole, to which the Scriptures promise a resurrection. The organism, as the living form which appropriates matter to itself, is the true body, which in its glorification becomes the soma pneumaticum.' The Scriptures teach that the soul, between death and the resurrection, remains unclothed. (Stucken, and Ericksen, pp. 77, 78.) This is language forty years old, and represents the truly orthodox view of the resurrection.

This is the morning after Easter, and what topic could have greater timeliness or impressiveness than that which is suggested by these three questions:

- 1. From the point of view of theology, what is the standard orthodox, scholarly opinion as to the manner of the resurrection?
2. From the point of view of biology, what is the best opinion as to the same point?
3. Is there any conflict between the two views?
If I am to follow Julius Müller, I must regard the true body and the resurrection-body as two things. But they are related to each other much as the true body and the body of flesh now are; that is, as hand and glove. The true body is the organic force which correlates all the parts of the flesh. It assumes here the clothing of the physical tissues. We drop at death all that is corruptible or gross, but the soma, the organic whole, as Julius Müller calls the correlating force, continues to exist. In these positions Julius Müller is not denying at all the Scriptural assertion that there will be perfect identity between the resurrection-body and the body laid down at death. The Scriptures assert that there is sameness between the body which we bury and the body which is to be raised. They do not teach in what the sameness consists. Open Prof. Hodge, of Princeton (Systematic Theology, Vol. 111, pp. 778, 779), and you will find him citing Julius Müller's views with approval; but he is careful to say that neither the church nor the Scripture undertakes to determine in what the sameness consists between the buried and the resurrection body. We must be very careful not to know too much on this topic.

What Julius Müller teaches is, that in the resurrection-body the organic principle of the present body clothes itself again. It is unnecessary to go back, with some medical teachers, and inquire whether any part of the body that is buried is preserved and is used in that glorified clothing. It is not necessary for us to shock ourselves by any long citation of Jerome, in the passage where he says that, unless there be physical bodies, the wicked cannot gnash their teeth in the next life. Neither need we remember that it has been said that cripples rise as cripples, and that those who were variously deformed have the same deformity in the resurrection body. All these medieval ideas are rejected by scholarly theology; they hardly belonged to a serious popular presentation of this truth even in the dark ages.

The scholarly presentation of the manner of the resurrection asserts sameness between our present body and the resurrection-body, much in the sense in which it asserts sameness between the present body which I now possess, and the body I had when I was five or ten years old. Every particle of that earlier body has been changed, but the organic principle is unchanged. The man who committed forgery twenty years ago is responsible, on account of the identity of his body, for the crime of that date; but you know he has changed every particle in his body since that time. And so, when we lay down the fleshy body at death, we retain the organic principle which has already assumed several bodies. At the resurrection day it will assume a glorified body, of which the capacities, according to Julius Müller, were taught at the transfiguration, and in the forty days after the resurrection. There are two definitions of sameness—chemical identity and organic identity. Julius Müller does not assert chemical identity between the present body and the resurrection-body. He asserts organic identity. Three things are to be distinguished from each other—the present body of flesh, the present organic principle or spiritual body, if we please to use that phrase, and the resurrection body. Consider these apart from each other, and you will not be confused when you read Müller's views of the spiritual body in connection with Julius Müller's views of the organizing principle and the resurrection-body are not the same thing any more than the hand and the glove are the same, or any more than the *sars* and the *soma* are the same.

Julius Müller's teaching is far from being that of Swedenborg. There is nothing in the creeds of the church against the doctrine of a spiritual body as now existing in us, and as an organic principle which will ultimately receive a resurrection body. This is the doctrine which Julius Müller derives from the scriptural assurance that there is a spiritual body, and there is a natural body;—that is, that now and here we have a natural body, and now and here we have a spiritual body.

Go with Julius Müller to the highest outlook of biological science, and compare his view of

the organizing principle in man, with the biological view of an invisible force or coordinating power behind bioplasm. Put with Julius Müller your hand through the spaces which that force may be supposed to occupy. Study this coordinating power with Urie and Lionel Heale and Hermann Lotze. Take your biological authorities and confront them with your theological; and I defy any man who understands biological science on the one hand and theological science on the other, to find any conflict between the scientific doctrine of the spiritual body, and the Biblical on the same point. [Applause.]

If Mr. Cook was not perpetually trying to sit upon two stools, namely, the scientific and the theological, his scientific teachings would carry much more force. But when he tries to prove vicarious atonement and eternal damnation scientifically, he merely makes us mistrust the scientific value of the more demonstrable conclusions to which he would conduct us. And now in his attempt to reconcile certain unendurable theories, theological or sectarian, with the main fact of a spiritual organism, such as Spiritualism teaches, he weakens the truth by his admixture of mere speculation, but forth in the obvious desire to bolster a creed of purely human and sectarian authority. And always when he is at his weakest he calls upon us to admire the strict scientific processes by which he has arrived at his assumed demonstrations. He is continually vaunting his scientific method and his scientific authorities. Such clamorous advertising of his science at least weakens suspicion.

In his sophistical effort to reconcile the psychophysiological fact, which Modern Spiritualism confirms, with the theory of a Day of Resurrection and the old "evangelical" notions of a "resurrection-body," Mr. Cook departs from the line of scientific verification, and shows himself the mere partisan of a creed.

This is the principal fault we have to find with his lectures, though their faults of style are obtrusive. In his case the pure scientist is ever subordinate to the mere theologian—the upholder of a creed. Of course he would have you believe just the contrary; but in this he does not succeed. The attempt to reconcile vicarious atonement, an everlasting hell, and a resurrection-body with scientific facts is all impertinent, inconclusive, unessential, and speculative. It is out of the line of demonstrable science; it merely weakens and invalidates those parts of his argument where the lecturer has true scientific ground to stand upon, would he but confine himself to it, and not make it a part of the cloud-land, to which his theological proclivities are continually bearing him. Why not content himself with presenting the facts (which Spiritualism enforces) of a veritable spiritual body coexistent with the physical? Why, for merely sectarian ends, attempt to supplement it with a mere theory of a resurrection-body—telling us that "the soul between death and the resurrection remains unclothed," and that "this teaching is far from being that of Swedenborg." We should hope it was! The great seer knew better than that.

There is obvious inconsistency in the teachings of Mr. Cook. If, as he tells us, "the soul between death and the resurrection remains unclothed," what is the meaning of all his talk about "a spiritual body now existing in us," as "an organizing principle which will ultimately assume a resurrection-body"? In the eternity before we see the spiritual body may vary as the spirit progresses; and the spirit may always, by the force of will, have power to assume the *simulacrum* of its earth-body, or any other body, even as now spirits manifest power, at materialization sances, to assume the appearance of the earth-body at various periods of its existence. But all this attempt on Mr. Cook's part to reconcile the mere *letter* of certain loose Scriptural expressions with the fact of a spiritual body is merely illustrative of his propensity to mix up the purely speculative with the scientific; whenever the exigencies of his evangelical creed seem to demand it. He thus impairs the usefulness of the really scientific and forcible points often presented in his teachings.

By neglecting to avail himself of the demonstrable facts of Spiritualism he passes by a grand opportunity of enforcing the truth. As Alfred R. Wallace well remarks: "All further discussion on the inner nature of man and his relation to the universe is a mere beating of the air so long as these marvelous phenomena, opening up, as they do, a whole world of new interactions between mind and matter, are disregarded and ignored."

(From the Haverhill (Mass.) Publisher, May 29th.)

Baxter's Lectures.

The closing lectures of J. Frank Baxter on Spiritualism were given in the City Hall last Sunday afternoon and evening. Before good audiences. The manner of the lecturer was more radical than on some previous occasions, especially in the evening discourse, which had enough of sharp points to aid in the foundation of a sect, surrounding and supporting the theory. The singing was excellent. Mr. Baxter being assisted, as on the Sunday previous, by Miss Jessie Merrill, of West Newbury. In the afternoon the poetic selection was Shakespeare's "To be, or not to be," which was a most excellent recitation of that admirable mental creation.

At the conclusion of the lecture in the evening several interesting descriptive tests were given of a peculiar character, and possessed of features rendering them worthy of close observation and study. The first scene described as visible to him was that of darkness, which soon opened up into light, in accordance with the reading of a flag and a banner with the inscription 50, M. V. M., and a white banner, upon which was July 4th, 1863, and Company F. This passed away, and a large wreath of green leaves took its place, enclosing the form of a young man twenty or twenty-one years old, and the name of Harry T. Hunkins appeared. Following this another person appeared, who was an older man, with a placid upon which was Company G and the name of Wm. C. Wallace, June 16th, 1863, and the remark made: "We hope our comrades will look above our graves for those who fought and died for their country."

The next vision was that of a little boy, apparently six or seven years of age, who came talking about papa, and saying he did not suppose he would listen to what he should say. With this vision was employed the reading of the clear-cut sentences in which DARIUS LYMAN, Esq., has given utterance to his thoughts in this connection: and those who cherish pleasant memories of the telling blows dealt by ERKS SARGENT, Esq., in his admirable brochure "Does Matter die?"

Will be, we are sure, glad to find all this body of irrefragable evidence for the truth and reliability of Spiritualism—gathered up with such matter on the same topic—welded into a substantial mass in this neatly-executed volume. And those who approach the book without having had such preliminary reading, will find in it a mine of rapid information, which will be of great value to the Spiritualist, as well as to the public at large, and to the student of the Spiritual Philosophy, who is not a public or private advocate of its teachings, but who has employed the same in a conscientious and careful reading. It should be circulated far and wide.

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going out of the earth-life before the spirit-body was fully prepared." Following this the name of Joseph Hoyt was given.

Successing this scene was the appearance of a very old man, who suggested the words, "Say John Plummer," and remarked: "This was not exactly according to my way of thinking, but it is true." Attea said this man was a Free Baptist.

After this came an influence, as it termed, which called the name of Barnet or Barnard, but proceeded no further, and the scene changed to the presentation of an infant child, whose name was given as Johnny Bigelow, who had been in spirit-life only a short time, and in connection with the name of Franklin Bigelow was named. Another influence then signified its presence by the remark, "I have always been in favor of the investigation of truth and against the investigation of error, but I have found that there is much truth found in what is sometimes called error." In connection with this, the name of John W. Leek was given, followed by the remark that he preferred to drop his title in the spirit-life. With this came the recollections, and the evening's exercises were concluded by a duet sung by Miss Merrill and Mr. Baxter, commemorative to the soldiers.

With regard to the record of these persons, there is much interest to know just how they stand. We have not yet been able to obtain any record of the death of Harry T. Hunkins as dying July 4th, 1863, but it may be in existence. If a soldier, and dying away from home, there would be no record at the City Hall. We found, however, the unusual circumstance that Ensign S. Hunkins, who was his father, caused a record of his family to be made on the city books in 1863 and in it the name of Harry Hunkins, born June 10th, 1841, is found. He died in 1863 he was 21 years old. It will be remembered that the judgment of his age was expressed as his being 20 or 21 years old, but Attea said that was too old. The record of the death of William G. Wallace, Company G, has not yet been found. The death of Charles Rand occurred May 30th, 1877, that of John O. Bigelow, infant son of Franklin A. Bigelow, was January 31, 1878, aged 8 months, 18 days; John W. Leek, an Episcopal minister, died Feb. 18, 1877. It is well recollected that John Plummer died some two years ago, and the death of Joseph Hoyt occurred at East Haverhill several years ago. There are intricacies and peculiarities shown by the records and the open statements made by Mr. Baxter, which make the whole matter one of singular interest and worthy of careful thought. The most probable suggestion is that Mr. Baxter is posting up by some one, or that he posts himself up. There are conditions attending these last tests which seem to forever explode that theory. We should be delighted, however, to receive any evidence, if it exists, proving such to be the way this thing occurs. If anybody has the least particle of evidence looking in that direction, let them bring it on, and we will publish it. The cheapest kind of evidence will be received, and proper credit given for it. Bring it on. In the meantime our inquiry is, what is this power?

PUBLIC MEETINGS, ETC.

Spiritualist Convention in Vermont. The Vermont State Spiritualist Association will hold its annual convention at the Hotel Windsor House, Plymouth, on Friday, Saturday and Sunday, June 7th, 8th and 9th. This being our annual meeting, it is expected there will be business of importance come before it in reference to our more perfect organization. We became a legalized body some six years since, and it would seem proper that we should adopt such measures on our part as will place us on an equal footing with other organizations, and in order to do that it may be necessary to obtain further legislation. It is therefore important that all who are interested in the welfare of our cause should be present. We therefore confidently hope and expect a full attendance.

In addition to the regular convention, the Board of Trustees of the Vermont Liberal Institute will hold a meeting in the school building at one o'clock P.M. on Saturday, the 8th, by order of the board. Let us come together once more, friends, and pledge anew our faith in the great truth of our cause over bigotry and superstition. Never before since the advent of Spiritualism could its friends so far forward with more confidence than at the present time. Our Philosophy, our metaphysics, our ethics, and our philosophy are being investigated and subjected to the most careful and thorough examination at home and abroad, and our speakers will address in all the cities of the civilized world.

Let us meet on the 10th of June at our annual convention and congress at each other's; the progress that has been made within the last ten years, since we became an organized body, is such as to give us confidence in our future. Let us meet on the 10th of June at our annual convention and congress at each other's; the progress that has been made within the last ten years, since we became an organized body, is such as to give us confidence in our future. Let us meet on the 10th of June at our annual convention and congress at each other's; the progress that has been made within the last ten years, since we became an organized body, is such as to give us confidence in our future.

Quarterly Meeting. The Spiritualists and Liberalists of Northern Wisconsin will please bear in mind that our next Quarterly Meeting takes place in Oconto, Wis., June 10th, 11th, 12th, 13th. The simple announcement that Prof. H. G. Eccles is engaged is a sufficient guaranty of the success of the meeting. Good food and the most comfortable accommodations will be provided. Dr. J. C. PHILLIPS, Secretary Northern Wisconsin Spiritualist Conference, Oconto, Wis., May 15th, 1878.

The Nineteenth Anniversary Meeting at Stuttgart. The Harmonical Society of Stuttgart will hold its Annual Meeting in the Free Church at the village of Stuttgart, on the 14th, 15th and 16th days of June. The meeting will be held from about 10 o'clock in the morning to 10 o'clock in the evening. A general invitation is extended to all. By Order of Committee.

The Psycho-Physiological Sciences, AND THEIR ASSAILANTS.

BRING A RESPONSE BY ALFRED R. WALLACE, OF ENGLAND; "PROF. J. R. BUCHANAN, OF NEW YORK;" DARIUS LYMAN, OF WASHINGTON; EPER SARGENT, OF BOSTON;

TO THE ATTACKS OF PROF. W. B. CARPENTER, OF ENGLAND, AND OTHERS.

Those who have followed the course of the crushing review of Dr. Carpenter which Dr. J. R. BUCHANAN has from week to week contributed to the columns of the Banner of Light: Those who have perused the well-weighted arraignment of this would-be explainer of Spiritualism which Prof. A. R. WALLACE has given to the world. Those who have enjoyed the reading of the clear-cut sentences in which DARIUS LYMAN, Esq., has given utterance to his thoughts in this connection; and those who cherish pleasant memories of the telling blows dealt by ERKS SARGENT, Esq., in his admirable brochure "Does Matter die?"

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The above are less than half of the questions treated by the author in this volume.
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**Banner of Light.**

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Letters and communications for the Editor should be addressed to the Editor, Banner of Light, 150 N. B. St., Boston, Mass. Business letters should be addressed to the Business Manager, Banner of Light, 150 N. B. St., Boston, Mass.

**A Fair Chance.**

How much depends on the chance a person has in this world is never known to others, and for that reason it becomes us all to exercise the utmost possible charity. Mr. Murray touched this subject recently in one of his Sunday discourses, treating it with a rare suggestiveness which it fairly deserves. There are few of us but at times wonder how it would have been with them if they had been born into different circumstances. Man, said Mr. Murray, was not made for failure, but for success. There is no part of his nature that suggests a crippled state. All God's organisms seem so infinitely ingenious as to serve perfectly the purpose for which they were designed. The spiritual nature of man will be found to be constructed for success equally with his physical nature.

To fail is to be subjected to loss such as taxes the system beyond anything else in the way of calamity that comes upon it. The speaker regards failure in business as among the least of failures. The loss of character is the worst bankruptcy of all. That carries down everything else with it. All individual loss like that is a common loss; the whole community suffers from it. There is no sadness felt in any heart, said the speaker, that does not move the ripples of its waves into the surface of my sea. The more you educate the mind, the more you give it an amount of joy and a capacity for suffering that ordinary nature can never feel. The dreadful story of the death of Jesus was not supernatural. It was the story of a loyal spirit which was enabled to bear on his own great heart.

It is perfectly true that some failures, so considered, are the result of a man's being born out of his proper time. In other words they are born too soon. The Saviour was instantiated by the speaker as the most illustrious proof of his statement. It is of the first importance that a man be fitted to his time and his time be fitted to him. In order to prevent all such failures, the speaker said that our civilization should be made so wide and varied in its wants that there shall be work for every class of talent. The only reward that is paid in this country for service is money. The work done by the men of finer fibre of mind and a genuinely spiritual elevation is rarely recognized, if it is at all. The ear-ear ones crowd these rudely aside and do not permit them to be known.

In respect to inheritance of nature, Mr. Murray said that he could easily see that he possessed the mould of both his father and his mother. He could see that he was really the child of both parents. Here, said he, is a child born in one block of houses, and all is done that can be done for its intellectual, moral and spiritual advancement. He grows up honored by his fellow-men, and when he dies there is wide regret felt and expressed. In another house, on the same night, in a small room, in a state of poverty, a mother in the presence of a drunken husband brought forth another boy, and after thirty years or so you hang him. But, added the speaker, when you have for any cause, you're hanging, not I. That boy has clearly not had a fair chance. He will start in eternity as he did the first day he was ushered into life here.

wherever it exists, and enabling the common mind to become conscious of the wealth which lies waiting about it for lack of due appreciation and appropriation. What we all need together is a deeper and quicker insight, and a larger capacity for true sympathy.

**Paine Hall and Liberalism.**

There is a certain ear mark, so to speak, about liberality of sentiment and sympathy, by which it may be known as soon as it is seen, and by which it is particularly distinguished from the article that exists only by profession. Whatever agents offer for the practical emancipation of the human mind from superstition are readily welcomed by truly liberal persons everywhere. Spiritualists are glad to see any contrivance operating to batter down the walls of superstition and bigotry, confident that when that is once done the light of heaven will be let in. They therefore do not content themselves with grumbling and growling because a structure for the proclamation and exchange of free thought, like Paine Memorial Hall, is not exclusively their own; but are heartily thankful that it is another avenue opened for the entrance and exit of liberal sentiments, that it is an enlargement of the common ground on which all men may freely compare and debate their opinions, and that it is practically significant of the progress which Liberalism is making in men's minds at the present time. If this is not all they could wish, it is at least something. The symptom is a healthy one. It shows that there is a breaking up of blind prejudices on all sides, and at such a time it would fill the hearts of those professing Spiritualism to seek to excite their animosity.

We cannot, therefore, but regard the elaborate assault of the Religious Philosophical Journal upon the management of the Paine Memorial Hall property, to rescuse it from the auctioneer, as inspired by something very different from a truly liberal sentiment, and calculated to excite hostilities in quarters where it is entirely unnecessary to provoke them. If, as the Journal asserts, the publishers of the Investigator are blank materialists, while Paine himself believed in a God, it can certainly allege no complaint that it has been so far warped in their faith as to desire to preserve this merited memorial of a man who held to better things than they do. It only shows, taking the Journal's assumption for granted, that Thomas Paine's character and teachings have benefited those whom the Journal condemns. If they are guilty of inconsistency in desiring to magnify the name of a man who believed in what they do not believe in, the punishment be upon their own heads. For ourselves, we can only say in all modesty that we do not feel specially called to administer it to them. We are only rejoiced if it is true that the contemplation of Thomas Paine's life and character has had the effect to change infidels into deists and worshippers of matter into worshippers of God.

The assumption of the mortgage on Memorial Hall by the proprietor of the Investigator was undertaken at the risk of all the property he had in the world, and at the last moment when it became apparent that it otherwise would be lost for ever. For assuming such a responsibility no one deserves to be abused with respect to his face to the public. In the eastern section of the country we are in the habit of welcoming all agents and agencies whose cooperation helps on the dawn of the great day of mental emancipation; and we will refuse to believe that the people of other parts of the country look at it any differently. If Paine Memorial Hall is used for purposes that seem inconsistent or incongruous, so is the Boston Music Hall used alike for the teachings of Col. Ingersoll and the preachings of Mr. Murray—for masquerade balls and the singing of the children of the public schools. A public hall is practically devoted to public ends. Whether it be professedly dedicated to Music or Liberalism, it is practically for the use of the public, and the rental it is willing to pay help toward the support of the property for the chief object for which it was erected. It is in this sense, and in the manner that we have repeatedly expressed a wish that Paine Hall might be preserved from the hammer of the sheriff for those uses on the side of Liberalism which are in such increasing request.

**Mrs. Andrews of Springfield.**

Mrs. Louisa Andrews of Springfield, Mass., with her son Mr. Lancelot Andrews, (a graduate of Yale, who recently took the highest honors of his class in scientific studies,) also with her sister, Miss Emily G. Jones, sailed for England from New York on the 4th inst. It is the intention of Mrs. Andrews to fix her residence for a time at Brighton, a healthy and pleasant watering place. Both she and her sister have been for many years devoted investigators into the phenomena of Spiritualism, and there are few writers in our ranks better qualified than Mrs. Andrews to present the subject favorably and clearly to the English public. Her contributions some ten years ago to the London Spiritual Magazine on the subject of the Slade phenomena are models of exact and graphic narrative; and the readers of the Banner have not unfrequently had opportunities of reading her pithy and pertinent comments on matters pertaining to the great subject in which they are interested. We commend Mrs. Andrews warmly to the confidence and respect of our English brethren. She is a lady of the highest character, socially and intellectually. Her son, Lancelot, is a lineal descendant of that Lancelot Andrews, Bishop of Chichester, Ely, and Winchester, (born 1565, died 1626.) and one of the authors of the common translation of the Bible: that same Bishop Andrews whom Milton celebrated in one of his Latin elegies, bewailing his death in language of the most impassioned regret and adoration. The Lancelot of our day bids fair, if he lives, to prove himself worthy of his great ancestor. Wishing Mrs. Andrews and family a prosperous voyage, we again commend them to the acquaintance of our English friends. Mrs. Andrews's address for a short time will be "Care of Mrs. C. Barnard, 6 York Road, Western Road, Brighton, England."

James H. Young, 245 Gasquet street, New Orleans, La., has compiled a neat pamphlet of some fifty pages, whose title-page sets forth its objects as follows: "Rules and Advice for those desiring to form Circles, where Media may be developed through whom they may commune with Spirit Friends, together with a Declaration of Principles and Belief, with Hymns and Songs designed for Circle and Social Singing." The brochure retails for fifteen cents per copy, and may be obtained by addressing its compiler as above.

**Rev. John Tyerman Coming to America.**

This brave and eloquent defender and advocate of the Spiritual Philosophy has accomplished much good for the cause in Australia, and elsewhere—much of his work having been the severest kind which falls to the lot of the pioneer. Mr. Tyerman was at one time a member of the ministry of the Church of England, and his bold advocacy of the new truth which came to him called down upon him the usual fate of martyrdom—his temporal affairs being thoroughly wrecked in the struggle which followed the loss of his stated employment. He is reported by all who have listened to him to be an earnest, convincing and eloquent speaker, and certainly deserves a warm welcome to the shores of this continent. The following letter from Mr. T. will explain his plans more thoroughly:

To the Editor of the Banner of Light:  
Dear Sir—I sent you a short letter some time ago, which I see you have kindly published in the Banner, intimating my intended visit to America. I now write to inform you that I shall come by the mail which is announced to leave Sydney on May 23d, and is due at San Francisco on June 20th. Having received an invitation to deliver a course of lectures in Auckland, New Zealand, before proceeding to America, I shall leave home a fortnight hence, and will catch the mail at Auckland.

With your kind permission I will give a few subjects on which I am prepared to lecture; from which any societies wishing to engage me can choose, if they think proper. I can assure you that it is with considerable diffidence that I offer to lecture on Spiritualism, in the land of its birth, in its modern form, and where so much has been said and written upon it, but I trust I shall be able to give something which those interested in the subject may think worth listening to.

- I shall also lecture on what are popularly called Free Thought subjects. I hardly like, however, to make this distinction between Spiritualism and Free Thought, because *True Spiritualism*, as I understand it, includes all that is worth having in *Free Thought*. Still, as I suppose those distinctions will be kept up a while longer, some of the following will be called Free Thought, as distinguished from spiritualistic subjects.
1. Any society wishing to engage my services will please address me for the present in care of Mr. H. Snow, 314 Kearney street, San Francisco, to whom I have written, asking him to be good enough to take charge of letters for me until further notice.
  2. The following are a few of the subjects on which I shall be happy to lecture, viz:
    1. Spiritualism—its Character and Claims to Investigation.
    2. Spiritualism Considered from a Biblical Point of View (a course of four lectures).
    3. The Teachings, Uses and Objects of Spiritualism.
    4. The World to Come, as Revealed in the Light of Spiritualism (a course of four lectures).
    5. Spiritualism as a Destructive and Constructive System.
    6. Is this World Man's only State of Probation?
    7. Orthodox Spiritualism and Materialism—Which is the Best Calculated to Benefit Mankind?
    8. The Bible—Is it the Word of God? (a course of fourteen lectures).
    9. Who and What was Jesus Christ? (a course of five lectures).
    10. The God of Christendom, a Human Creation.
    11. Is there a Devil? or, the Scarcetown of Christendom Unmasked.
    12. Is there a Hell? or, the Doctrine of Eternal Punishment Examined in the Light of Reason, Justice and Benevolence.
    13. A Trinity of Distinguished Free Thinkers—Voltaire, Paine and Bradlaugh.
    14. Organization and Circumstances—their Influence on Life and Character.
    15. The History of Modern Christianity Compared and Contrasted.
    16. Creeds and Dogmas—a Plea for Theological Revision.
    17. The Evolution of Religious Ideas—Human Origin of all Religions.
    18. The Popular Views of the Atonement Examined and Disproved.
    19. Liberty in its Relation to Human Progress.
    20. The Church of the Future.

Of course, there are many more subjects on which I can lecture if necessary. Having lectured three years and a half in Melbourne, and nearly three years in Sydney, I have had to traverse much more ground than is indicated by the above list, but that will be sufficient to show the kind of subjects I take up.

In conclusion, I will just add that Mrs. Emma Harding Britten met with a most cordial welcome in Australia, and has achieved a brilliant success so far. Her visit will do a great deal of good. Could not some good text medium come over from America? Such an one would find Australia at present a fine field.

Yours faithfully,  
J. TYERMAN.  
147, New South Street, Sydney, New South Wales, Australia.  
April 25th, 1878.

**Christ, the Corner-Stone of Spiritualism.**

This new pamphlet of some 40 pages by Dr. J. M. Peebles is now ready for sale. Price, 15 cents. The edition of 2000 was readily disposed of in Australia, and the English edition met with a rapid sale. The following is a summary of the subjects treated upon: The Talmudic and Rabbinical Proofs of Jesus's Existence. Who was Jesus? And what the Evangelists say about him. What Thomas Paine, Lord Bolingbroke, Rousseau, Diderot, Strauss, Emerson, Carlyle, Max Müller, Sir Humphrey Davy and others say of Jesus Christ. The Estimate that some of the more competent and cultured of American Spiritualists, Davis, Denton, Brittan, Watson, &c., put upon Jesus. The Marked Distinction between Jesus and Christ. The Commands, Teachings and Spiritual Gifts of Jesus Christ. The Belief of Spiritualists and the Church of the Future.

The pamphlet, written with the author's usual clearness and terseness of expression, shows a large degree of reading and research. In drawing the distinction between Jesus and Christ, the writer says: "The two words, Jesus and Christ, should never be confounded, or employed interchangeably. They are not synonyms. Jesus was not called Christ from his birth. The reason why Jesus so positively charged the disciples to tell no man that he was the Christ, was because he was not the Christ, but simply Jesus, the prophet of Galilee, and, as termed by the apostle, 'the other Jesus.' Christ, from *Christos*, in the Greek, and this, some *Kristo*, to anoint, signifies anointed, enlightened, divinely illumined. Remember, therefore, that Christ is a principle—an impersonal principle—and a title, rather than so much avowedly in the form of man."

**Mrs. Pickering.**

Who has been holding successful materializing séances in Salem, this State, of late, accounts of which have been published in the Banner, returned to her home in Rochester, N. H., last Tuesday.

A letter remains at this office for Charles H. Foster, Esq. Will please forward us his Post Office address?

Mr. and Mrs. Mott left their home in Memphis, Mo., for Colorado, May 29th, to be absent about a month.

**Spiritualist Camp-Meeting at Lake Pleasant.**

J. H. Smith, Secretary, writes us as follows, under date of May 20th: "The managers of the New England Spiritualists' Camp-Meeting Association have perfected their arrangements for the meeting at Lake Pleasant in August. The association has leased the grounds for ten years from the first of January 1879, and have contracted for a large dining hall 25x80 feet long, two stories high. Rooms in the east end of the building will be reserved for headquarters and post-offices. The second floor will be used for circle and lodging-rooms. A kitchen 16x26 will also be built, and the railroad company are putting up a brick oven, adding more seats to the auditorium, and making various other improvements.

Speakers engaged for this season are J. Frank Baxter for two weeks, Mrs. Nellie J. T. Brigham, Mrs. N. J. Willis, Mrs. Fannie Davis Smith, C. Phas B. Lynn, Bishop A. Reals, Giles B. Stobins, H. C. Lull, E. A. Wheeler, Dr. R. T. Hallowell, Capt. H. H. Brown, Mrs. Sarah A. Byrnes Snow, Mrs. Abbie N. Burnham, C. Fannie Allyn, and others; and Prof. Wm. Denton and J. M. Peebles are expected to be present.

Several cottages are to be built this season, and many more will build when they find the grounds are secured for a term of years.

Wm. H. Eddy has signified his intention of being present at the meeting this year, as well as other mediums for materialization. These gatherings have become very popular, and the prospects are that the meeting this year will exceed in numbers any that has preceded it."

**A Buddhist Priest Coming to America.**

Mrs. Mary M. Peebles, who came on from Hammonton, N. J., to meet Dr. Peebles and attend his reception by the Boston Spiritualists, brought him, among other letters from foreign lands, one from Mr. Doncarroll, a prominent Buddhist layman of Colombo, Ceylon, specifying upon what terms a distinguished Buddhist priest would visit America, and spend a year as a missionary to begin the work of evangelizing the corrupt and war-practicing Christians of America.

This Buddhist, Doncarroll, corroborates what we previously published in one of Dr. Peebles's letters, that two Buddhist priests were already in France, the one teaching the Pali language to some University linguists, and the other laboring as a missionary among the Catholics.

**"The Quality of Mercy."**

Our Chicago brother does not quite comprehend our meaning when we say: "The Banner has been always just, not merciless, toward all fraudulent attempts to help on the phenomena." This, he tells us, is "a nut he cannot crack." If he will turn to the dramatic works of one William Shakespeare, he will find in the following lines the sentiment that prompted our words:

"And earthly power doth then show likest God's,  
When mercy seasons justice."  
We do pray for mercy,  
And that same prayer, doth teach us all to render  
The deeds of mercy."

**Resurrected.**

On May 28th Dr. Josiah Jordan, Treasurer of the Free Religious Society of Springfield, Mass., passed to the spirit-world. He was a firm, intelligent and consistent Spiritualist, and was a highly esteemed citizen of the community in which he lived. Death was to him an open door to larger opportunities in high and holy things. Mr. Jordan will be greatly missed by the workers in the Free Religious Society. He was constant in his attendance upon the meetings, and most cheerfully bore his share of all burdens.

**BUDDHISM AND CHRISTIANITY FACE TO FACE,** or, An Oral Discussion between the Rev. Migtuwatte, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Pantura, Ceylon, with an Introduction and Annotations by J. M. Peebles, M. D.

This bulky and deeply interesting pamphlet of 100 pages is now ready for sale at this office. Price 25 cents.

Dr. Peebles's seventeen pages of Introduction, treating of the nature of Buddhism; of its following of 500,000,000; of its notion about Nirvana; its moral influence; the ten commandments of Buddhism, and the death of Gautama Buddha, with the annotations and concluding remarks, are richly worth the price of the work.

The body of the book contains the full report of the arguments adduced *pro* and *con*, and what the disputants thought and said of the other's religion. At times, the two speakers were not only sharp, but severe and terribly bitter. It is plain enough to be seen in reading this spirited discussion between a "heathen" and a Christian, that Dr. Peebles sympathized with the Buddhist priest. In the following paragraph from the 97th page, the Rev. Migtuwatte said that:

"Buddhism inculcated the purest morality and urged the necessity of self-denial, self-sacrifice, and charity. It encouraged peace. It tolerated all religions in its midst. It had nothing to fear. It pleaded of men to follow the example of Holy Buddha, and pointed the sick and the sorrowing to the blissful state of Nirvana. Quantities of books could be adduced in proof of these teachings, but it was needless to do so, as he had, he hoped, to the complete satisfaction of his auditory, proved the truth of Buddhism and the falsity of Christianity."

By reference to our third page the reader will find the Haverhill Publisher's report of J. Frank Baxter's closing lecture in that city for the present. The Publisher has shown the utmost fairness and candor regarding the presence and labors of Mr. B. in its neighborhood, also in reference to the spiritual phenomena which have, through Mrs. Pickering and others, fallen under the notice of its representatives, and as a friend of fair play deserves the patronage and countenance of all who love freedom of thought—whatever their specific beliefs—who may make their home in Haverhill or vicinity.

A trustworthy correspondent, who has had several sittings lately in Philadelphia with the Bliss mediums, pronounces the manifestations in their presence unqualifiedly legitimate, notwithstanding all that has been said and published to the contrary.

Be sure and read the letter of Mrs. Mary E. Bond, on our fifth page, concerning the cure of her daughter through the use of Dr. Stone's system of *Condensed Air*. We are knowing to this case, and remarkable though it may seem to the stranger reader, all the statements contained in it are true to the letter.

Much interesting matter prepared for this number of the Banner was necessarily crowded out to make room for a full report of the reception given to Dr. Peebles.

**Dr. J. H. Peebles at Amory Hall.**

This place of assembly—corner West and Washington streets, Boston—was well filled on the evening of Sunday, June 21, by an audience whose attention was closely held for upwards of an hour by Dr. P., while he depicted his conceptions of what a true life for humanity must be, and interspersed his logical remarks with specimens from a large fund of anecdotes of travel, and the rendition of brief narratives, pathetic and humorous, which served to illustrate his positions in the happiest degree. J. B. Hatch, on calling the meeting to order, announced himself as highly pleased in being the first individual to whose lot it had fallen to introduce the Pilgrim to an audience in the character of a stated lecturer since his return to the United States. The reading of selections from the 7th chapter of Matthew, songs by Miss Maria Adams and Miss Collier, and an Invocation by Mr. Peebles, succeeded each other, after which the speaker launched out upon the consideration of his theme.

Love, not force, was the spring of reformatory power. The four redemptive agents which were to save the race from error were, to his mind, right generation, right education, right social surroundings and right heavenly influences to impress and inspire us in the proper course as we journeyed along the path of human life. He was gratified with what he had seen during the session of the Children's Progressive Lyceum in the morning, and complimented its officers highly for the work they were doing in teaching the young the Fatherhood of God, the brotherhood of man, and the continuity of life beyond the grave. The Jacobian adage said: "Knowledge is power," but the experience of society was that knowledge was not the best form of power, unless the man possessing it was governed by his moral faculties. He would have the young taught to be honest and sincere; to recognize the necessity of their being and remaining mentally, morally and spiritually, ever in harmony with the provisions of the law of justice. He referred to the great influence for good exerted upon human nature by the revelation given by Spiritualism that all the acts of the individual pass in procession beneath the eyes of the loved beyond the river of time; also that heaven was a condition rather than a locality, and was to be achieved by personal effort.

So much of our space this week has been devoted to the report of the reception exercises, that the giving of anything more than the foregoing meagre abstract of Dr. P.'s discourse is at present impossible. He left Boston, June 3d, to visit an invalid brother. He will soon return to this city, and at the expiration of his stay, himself and wife will repair to their home in Hammonton, N. J., where he will remain till his engagements at the summer camp-meetings bring him again to Massachusetts.

**Dark Seances.**

The editor of the *Religio Philosophical Journal* recently sent out the following for answer to certain of the leading lights in Spiritualism: "In your opinion, what is the effect of dark seances (1) in so far as they bear upon the scientific exposition of spirit-phenomena; (2) in so far as they affect the morals of Spiritualists?" To this query several gentlemen replied, including Andrew Jackson Davis. We subjoin the views of the seer:

1. There are visible effects which, according to the unchangeable laws of science, can proceed only from causes that are invisible—that is, from causes which, to our bodily eyes, exist and operate by necessity in total darkness. Hence it is strictly scientific to institute "dark seances" in order to correctly investigate certain phenomena in Spiritualism.

2. I am not aware that Spiritualism has evolved any "morals" exclusively its own. But I understand that right and wrong, or straight and crooked, are but "parts of one stupendous whole;" and that the human mind possesses inherent power to discriminate and to choose between them. Upon this principle I hold that it is immoral to use spirit phenomena for any purpose other than as evidences of personal immortality. As soon as you receive such essential evidence, that the doctrine of a future existence is founded in reality, it immediately becomes immoral to intemperately indulge in circle-holding and cumulative evidences to the neglect of important work in other directions. I hold that the prostration of our Children's Progressive Lyceums, and that the abandonment of such cooperative organizations as the "Moral Police Fraternity," is attributable to the above named immorality among Spiritualists.

**The Medical Law in New Hampshire.**

The friends in the Granite State who favor freedom in the practice of the healing art will do well to remember that the hour draws near when the question of the continuation or abrogation of the obnoxious law now on the statute books of that Commonwealth will receive legislative consideration. Those who are circulating the petitions for the repeal of this "Doctor's Plot" ordinance, (which seeks to prescribe how far the citizens of that State shall enjoy the right of personal liberty in choosing their own medical advisers when sick,) will we trust use the time now left to the best advantage. Let them give as far as possible every person of lawful age an opportunity to express their *disapproval* of this law, and as fast as the documents they carry are completed, forward them to Nathaniel White, of Concord, N. H., on or before the second Wednesday of June, when and where they will be properly presented before the constituted authorities. And so (in the language of the circuit court crier) "God save the State of New Hampshire," and, we may add, relieve her from the curse of legally entrenched non-progress in medicine!

**"Memorial Sunday."**

A full report of the memorial services held by the Children's Progressive Lyceum last Sunday morning at Amory Hall, Boston, will soon be published in the Banner. The session was a grand one, and shed credit alike on management and participants. Such was the evident opinion of the large audience present. The convalescence of J. B. Hatch, Conductor of the school, was regarded as one of the pleasant episodes of the meeting, while another was the presence of Dr. J. M. Peebles among the little ones. Dr. P. was presented with a fine basket of flowers, Miss Lizzie J. Thompson being the mouthpiece of the donors in a neat speech; a splendid floral display converted the hall into an arbor, and the music of Prof. Alonzo Bond's orchestra added to the attractions of an event which will long live in the memory of all who attended.

If Spiritualists all over the country could have seen and heard the proceedings at our Boston Lyceum last Sunday forenoon, they would *instanter* inaugurate just such Lyceums in every town in the United States, it seems to us. Why can't A. J. Davis be called out to carry into effect so desirable a result? He knows just how to do it better than any one else.

Annie Lord Chamberlain of Chicago is now on a visit among her friends in the East, and makes her home for the present at East Somerville, Mass.

Letter from Our Special New York Correspondent.

Hon. J. L. O'Sullivan made a very interesting exposition of the materializations at the residence of Count Bouillet in Paris on the evening of the 25th, at the residence of H. J. Newton, the President of our Spiritualist Society.

The spirit-photographs which Mr. O'Sullivan exhibited were obtained not by solar or gas-light, but by means of a light produced by the spirits. A round luminous stone held in the hand of John King emitted the photographic light employed. This stone was dipped in melted paraffine, and a cast made of it. John King was photographed floating in the atmosphere horizontally before the camera. The spirits were induced to dip their faces in a barrel of hot melted paraffine, and thus form a mold in which a plaster cast was afterwards made, representing the spirit head with a greater fidelity than any ordinary cast. The molds were photographed, and also the casts of the spirits. Those of a young Russian lady and of an ancient Greek named Glaucus were very fine.

Glaucus was very completely materialized, and when Mr. O'Sullivan was severely afflicted by a bad cough, Glaucus operated upon him magnetically (using his hands with a great deal of muscular force), until Mr. O. was cured. Quite a number of scientific physicians were present at this interesting exposition. The reference to manual treatment by the Greek Glaucus drew from Dr. Buchanan the suggestion that science was now more advanced, and that if Mr. O'Sullivan should be afflicted in the same way in New York, he could show him a more scientific method of giving relief by manipulation.

There are many striking examples in this city, as well as elsewhere, of relief by magnetism in cases that had entirely baffled the regular faculty, and it was the knowledge of this fact which annihilated the proposed restrictive medical law at Albany. A cordial vote of thanks was tendered to Mr. O'Sullivan for his interesting exposition. ASMODEUS.

New York, May 27th, 1878.

The Progressive Lyceum

Of Rockland held its usual monthly concert on Sunday, June 2d. The hall was crowded with the friends. These concerts have proved exceedingly popular and interesting. The Lyceum Orchestra, under the able direction of J. Q. Beals, discoursed sweet music. An essay by E. R. Studley, setting forth in an able manner the work and aims of the Lyceum, and declamations and readings by the following members of the different groups, comprised a programme that was exceedingly entertaining: Lottie Blean, Annie Holbrook, Lillie Cooper, Nellie Dunn, Florence Cushing, Carrie Hallett, Eva Cushing, Grace Cooper, Hattie Merrill, Daisy Trumbull, Amy Young, Minnie Lowell, Mabel Lomb, Mr. Harrington. Closed by singing "The Vision." L. S.

Rockland, Mass.

At a séance by Mrs. Thayer, the flower medium, given in Boston last evening to a company of nine persons, the table was literally covered with plants and flowers, fresh and moist as though plucked a moment before, in all more than twenty varieties, some of wild forest plants and others cultivated. A canary bird was placed in the hands of the writer.

The genuineness of the manifestation was sufficiently guaranteed by the production of several plants with roots and earth, apparently just pulled from the ground, so large that they could not have been concealed and surreptitiously introduced by the medium or any other person present—notably a hollyhock, having several branching stalks, more than two feet high, the leaves and buds indicating no appearance of having been handled. H.

May 28, 1878.

Last Sunday morning, June 3d, Rufus Sornby, Esq., delivered a much-admired discourse on "Hypocrisy" in Paine Hall. Miss Jennie Vaughn contributed fine singing. In the afternoon a free conference ensued. In the evening Prof. J. H. W. Toohy lectured there before the Liberal League, his discourse setting forth the principles and objects of that movement in an earnest and practical manner.

Next Sunday forenoon Phillips Thompson, Esq., will speak on "The Coming Conflict in America." The meeting will be free, and the public are cordially invited.

The daily papers of Monday, June 3d, contained a sensational story that a person claiming to be a brother of Mrs. Maud E. Lord had within a few days made his appearance in Boston, and had carried off her little girl (who was left behind when Mrs. Lord so suddenly vanished from the sight and knowledge of her friends,) ostensibly to return her to her mother, whose whereabouts he claimed to know. This narration is without a shadow of foundation, as we are informed by a medical gentleman of Boston who called at the home of Miss Tisdale on Tuesday, June 4th, and found the child still in possession of Miss T., and was assured that the report was a canard.

The Daily Telephone, Waco, Texas, for May 29th, chronicles that "Mr. Foster is at the McClelland Hotel, that city, having a fine showing of employment." As no initials are given, it may be our good friend Charles H. Foster, but we learn that there is an individual going about in the West and South who calls himself "C. L. Foster," endeavoring thereby to outwit the unwary. Look out for him. Charles H. Foster is the genuine medium. In the language of the trade, "Ask for C. H., and take no other."

The informal ovation to our indefatigable co-worker, Dr. J. M. PEEBLES, in which some of the most prominent Spiritualists of Boston and vicinity participated on Saturday afternoon last, was a very harmonious and recherché affair. The address by Mrs. Rudd's control (Grandfather George) was highly satisfactory—so much so as to induce Bro. Peebles to thank the medium by letter, previous to leaving town, for her kindness in allowing the spirit to use her vocal powers on the interesting occasion.

Another attempt was made to assassinate Kaiser Wilhelm in Berlin Sunday afternoon, June 2d. The would-be murderer proves to be one Dr. Karl Edward Nobeling, who, while the Emperor was taking a drive in Avenue Unter den Linden, fired into his carriage, wounding him quite seriously in the face, head and arms with duck and small shot. The assassin then attempted to commit suicide, but was secured and taken to prison.

Movements of Lecturers and Mediums.

Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, and bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.

C. Fannie Allyn speaks in Lowell during June. W. F. Jamieson closed his debate of nine sessions with Rev. Jacob Ditzler, D. D., in Kirksville, Mo., May 29th. The discussion has created a great sensation among the churches. The Methodists sent for Dr. Ditzler to come from Kentucky. Mr. J. organized a Liberal League at Kirksville, and dedicated Brewington Hall, Sunday, May 26th. (E. B. Brewington, Esq., donates the use of it to Liberalism.) He also organized a Liberal League at Moberly, Mo., Sunday, June 2d; speaks at a grove-meeting, Gardner, Kansas, June 9th; at Ottawa, Kansas, June 16th. Address at Kansas City, Mo., Box 1250.

Mrs. Abble N. Burnham spoke in Amesbury, Mass., May 1st; Brockton, Mass., Amesbury, 8th; No. Seltuate, 12th, and Leominster, 26th. She had excellent success in these places. She goes to Leominster again June 9th. Mrs. Carrie E. S. Twing is still at Limestone, N. Y. She is a capital writing-medium.

Wm. B. Fahnestock, who has been absent for some time in South Carolina, has returned to Lancaster, Pa., where he intends to remain permanently in the future.

Capt. H. H. Brown and Mr. Vandercook contemplate visiting the camp-meetings in New England in August, and would like to make engagements during July and the first part of August upon any route between New Orleans and New York, and also engagements in New England or Middle States during September. In October they return to fill engagements in the South. They invite correspondence from the friends until July 1st, at 193 Camp street, New Orleans, La.

Mrs. Nellie Nelson, formerly at No. 730 Washington street, (Rochester Hall) has removed to Hotel Norwood, corner Oak and Washington streets, Boston.

Dr. G. Amos Peirce, trance, inspirational speaker and test medium, will answer calls to lecture, hold public circles, attend grove meetings, &c. Address by letter as above, P. O. box 87, Auburn, Me.

Cephas B. Lynn's engagement in Ballston Spa, N. Y., during May and June, was very successful. He speaks in Orange, Mass., June 9th; in Greenfield, Mass., June 23d and 30th, and July 7th and 14th.

Dr. D. W. Hull is still at Montgomery, Mich., and will answer calls to lecture on Spiritualism, theology, finance, hygiene, and other scientific subjects, besides healing the sick and holding discussions. Address him as above.

Mrs. A. E. Cunningham will be in Quincy, Mass., June 9th, and Newburyport, June 16th. Would be pleased to make further engagements. Address No. 6 Bond street, Lynn, Mass.

Mr. Henry C. Lull, inspirational lecturer and trance medium, will leave Boston for St. Paul, Minnesota, on Tuesday, June 11th, and will return July 1st. All letters sent to his address (943 Washington street, Boston,) will be promptly attended to.

A correspondent writes: "J. Frank Baxter lectured in Allyn's Hall, New London, Conn., Monday evening, June 3d, to a full house."

Our Public Free Circles.

During the present month there will be held at this office but two public circles each week, instead of three as heretofore, viz: on Tuesday and Thursday afternoons, omitting Friday. These circles are free to the public, hence all are welcome.

The Melbourne (Australia) Herald for April 8th, informs us that Mrs. Emma Hardinge Britten addressed a large audience on the evening before at the Opera House, on "The God of Men and the God of the Spirits." It further says, "The address was listened to with breathless attention, and was frequently applauded. Mrs. Britten has a full, sweet, sonorous voice; her elocution is perfect."

Everybody should have the new work on "PSYCHOGRAPHY." It treats upon subjects of vast interest to the world at large at this particular time. For full particulars see our advertisement in another column.

Those who need the services of a competent physician should keep in mind Dr. J. T. Gilman Pike, whose office is in the Pavilion, No. 57 Tremont street, room 8. He is very skillful in the cure of nervous diseases.

An article by Thomas R. Hazard, entitled "The Phenomena of Spirit-Materialization," put in type for this issue of the Banner, will appear next week.

We shall publish in our next issue an essay from our able correspondent, "A. E. N.," entitled "Mediumship and Morality."

The German iron-clad Kaiser Wilhelm ran into the Grosser Kurfirst turret-ship in the Riss Channel, May 21st, sinking the latter in a brief moment of time. By this accident, the Kaiser himself was quickly deprived of the services of nearly 300 of his seamen, who were drowned. The Kurfirst had on board at time of sinking 67 men. Both vessels were en route for Gibraltar via Plymouth.

Spiritualist Meetings in Boston.

ANORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 10 o'clock, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

ROCHESTER HALL, 616 Washington Street.—Test Circles every Sunday morning at 10 1/2 A. M. Inspirational speaking at 2 1/2 and 7 1/2 P. M. Good mediums and speakers always present.

ROCHESTER HALL, 730 Washington Street.—Public Circles for tests and speaking are held in this hall every Sunday at 10 1/2 A. M. and 2 1/2 and 7 1/2 P. M. Several reliable mediums always in attendance. Good quartette singing provided.

PSYCHIC HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

NASSAU HALL, corner Washington and Common streets.—Spiritual Meetings for speaking and tests every Sunday at 10 1/2 A. M. and 2 1/2 and 7 1/2 P. M. Excellent quartette singing provided.

CHARLESTOWN—EVENING STAR HALL.—Spiritual Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Bland, Manager.

the nature of "The Devil" which figured so conspicuously in Jesus' day. Mr. Manning of Stoneham, (trance), Mr. Plummer, Mrs. Gates, Miss Rhine, Mrs. Chandler and others also took part in the exercises.

Mrs. H. Clark opened the evening meeting by giving an address (entranced), upon topics gleaned by the controlling influence from sayings which had been uttered in the meetings during the day. The address was interesting and full of good points. Several tests were also given by Mrs. Clark and Mr. Taylor.

F. W. JONES Nassau Hall, (corner Washington and Common streets).—A correspondent writes: "On Sunday last the services at this place throughout the entire day were of an unusually interesting character, consisting of invocations, readings, singing, speeches and tests. Appropriate and highly interesting remarks were made by Mrs. H. G. Richards, Miss Simpson, Mrs. M. J. Folsom, Miss Knox, Miss Webster, Mrs. M. A. French, Mrs. Gates, Jacob Bean, Mr. Howe and others. Invocations and readings by Mrs. Marshall and Miss Simpson. Many tests of the most satisfactory and convincing character were also given through the mediumship of Mrs. M. J. Folsom, Mrs. H. G. Richards, Mrs. M. A. French, Miss Webster, Mrs. Leslie, Miss Knox, Mrs. Gates and others.

These exercises were interspersed throughout with the sweetest music by the regular quartette choir, which added much to the harmony and interest of the meetings throughout. The meetings will be continued in the future every Sunday, at the usual hours, morning, afternoon and evening."

CHARLESTOWN DISTRICT.—Evening Star Hall.—Sunday afternoon, June 2d, the meeting was one of the most interesting of any which have been held in this hall the present season. The exercises consisted of singing by the choir, remarks by Dr. A. H. Richardson and Mr. H. H. Bickford, and a discourse, with tests, by Mrs. M. C. Bagley.

Next Sunday, June 9th, Mrs. Susie Nickerson White will speak and give tests in this hall at 3 P. M.

31 BALDWIN STREET, CAMBRIDGE, MASS., } May 2, 1878.

To the Editor of the Banner of Light: I wish to call the attention of your readers to a wonderful cure wrought on my daughter by using Condensed Air. Her disease was consumption of blood and dyspepsia, and she had become so reduced in strength as hardly to be able to walk, and her weight was reduced to 69 pounds, her former weight being 130. After being sick one year and nine months, having tried 8 of the best physicians in the State, without being benefited, she was induced to try the Condensed Air treatment. At the end of 13 1/2 weeks she had improved so much it was considered safe for her to return home, having gained 26 1/2 pounds since her return 3 months ago. She has been steadily gaining in health and strength, and now weighs 111 pounds. She has not taken any medicine or other treatment except the Condensed Air. The inventor of this system, and inventor of apparatus for its application, is in charge of the establishment at Rochester, N. Y., where persons suffering from any form of disease stand a better chance of recovery than under any other treatment. Very truly, MARY E. BOND.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 55 West 34th street, near Broadway. Lyceum notice at 2 1/2 P. M.

RATES OF ADVERTISING. Each line in Agency type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, minimum, each insertion. BUSINESS CARDS.—Thirty cents per line, Agency, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at confined rates must be left at our office before 12 M. on Saturday, a week in advance of the date where they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLEARVANT.—For Diagnosis and Cure of all Diseases. Give name, age and sex. Address Mrs. C. M. MONTGOMERY, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, My 11.

Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ap. 6.

Mrs. NELLIE M. FLINT, Electrician, and Heating and Developing office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. My 25-49\*

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh St., between 5th and 6th ave., New York City. Ja. 5.

SEALED LETTERS ANSWERED BY R. W. FLINT, 53 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. 4w\*My 18.

Chiropractic Examinations from Lock of Hair. DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. CURE EVERY CASE OF RHEUMS. 7w\*My 18.

Mrs. E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as healing medium. She has been very successful in her specialties. Ladies suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. 14f My 11.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, \$5 doz. for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send for pamphlet. Mar. 16.

NOTICE TO OUR ENGLISH PATRONS. J. M. PEEBLES, Editor of the Banner of Light, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe should send their names, addresses, and the amount of their subscription, to J. M. PEEBLES, 111, Elm Tree Terrace, Uttlesford Road, Derby, England. Mr. Morse also keeps for sale the Banner of Light and Reform Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Bookellers, 62 West Main street, Rochester, N. Y., keep for sale the Banner of Light and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHOODES, 323 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light and Reform Works at Colby & Rich's publications. Spiritual and Liberal Books on sale as above at Academy Hall, No. 207 South Market street, and at all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHOODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAMSON & HIGGINS, Bookellers, 62 West Main street, Philadelphia, Pa., keep for sale the Banner of Light and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the Banner of Light and Reform Works published by Colby & Rich.

HARTFORD, CT. BOOK DEPOT. WALKER & HARRIS, Bookellers, 100 South Main street, Hartford, Conn., keep for sale the Banner of Light and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 31 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT. D. M. HENNETT, Publisher, 140 Broadway, New York City, keeps for sale the Banner of Light and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. SPILLINGER keeps for sale the Banner of Light and other Spiritual Papers and Reform Works published by Colby & Rich, at Republican Hall, 55 West 34th street.

CHICAGO, ILL. PERIODICAL DEPOT. W. PHILLIPS, 122 Dearborn street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

SAN FRANCISCO, CAL. BOOK DEPOT. AT NO. 319 Kearney street (up stairs) may be found, also the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Works, at Eastern prices. Also Adams & Co.'s Golden Pens, Finest Pencils, Spencer's Positive and Negative Papers, Orion's Anti-Tobacco Preparation, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps preferred. Address, H. E. MANN, S. W. C. box 117, San Francisco, Cal.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Bookellers, 62 West Main street, Rochester, N. Y., keep for sale the Banner of Light and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookeller, No. 1000 Seventh street, a few New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Banner of Light and Reform Works published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, 58 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Banner of Light and Reform Works published by Colby & Rich.

ADVERTISEMENTS. COLBY & RICH, Publishers and Booksellers. No. 9 MONTGOMERY PLACE, BOSTON.

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Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any book published in England or America, not out of print, will be sent by mail, and the balance must be paid C. O. D.

Catalogues of Books Published and For Sale by Colby & Rich sent free.

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Giving the most vivid, full, and complete Description of the Persecutions of the Christian Church ever embodied in one volume.

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The most Damaging Book against the Christian Religion ever published. A large handsome paper, octavo, with steel plate engraving of the author. Cash orders will be filled in rotation. Price, cloth, \$1.00; leather, \$1.50; morocco, gilt edge, \$1.50. Postage free.

Address J. M. PEEBLES, M. D., 111 Broadway, New York City.

NEW WORKS. BUDDHISM AND CHRISTIANITY Face to Face;

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Paper, 50 pages. Price 25 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery place, corner of Province street (lower floor), Boston, Mass.

CHRIST, The Corner-Stone of Spiritualism.

BY J. M. PEEBLES, M. D. Discussing—"Talmudic Proof of Jesus' Existence;" "The Distinction between Jesus and Christ;" "The Moral Exhortations of the Gospels;" "The Philosophy of Jesus of Nazareth;" "The Commandments, Miracles, and Spiritual Gifts of Jesus Christ;" "The Philosophy of Spiritualism;" "The Belief of Spiritualists and the Church of the Future."

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NORA RAY, The Child-Medium.

A CAPTIVATING BOOK. THIS is a story of remarkable spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child NORA, and the phases of mediumship which she manifested. Abducted when a babe from her plantation home in South America, and left to the mercies of a New England home on a Christmas eve, it was thought by her abductors that they would succeed to her inheritance and inheritance. But the eyes of the invisible were not closed, nor were they wearied in watching over the wait-child. Mediumistic powers were early developed, and through her gift of mediumship, step by step succeeded in unravelling the mystery which surrounded her and in restoring her birthright. The book will be read with delight by all Spiritualists, and those investigating the phenomena. Handsomely printed on tinted paper. Sent fifty cents by mail to PROCTOR BROTHERS, PUBLISHERS, Gloucester, Mass., and receive a copy per return mail. 3w-June 1.

THE HOLLOW GLOBE; The World's Agitator and Reconciler.

A Treatise on the Physical Conformation of the Earth. Presented through the organism of M. L. Sherman, M. D., and written by Wm. F. Ligon. Price, \$2.00. Sent by mail to PROCTOR BROTHERS, for sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery place, corner of Province street (lower floor), Boston, Mass.

A FEW SUMMER BOARDERS WANTED. For terms, apply to GEO. D. PEPES, Franconstown, N. H. June 8.

OPENING DAY.

The Onset Bay Grove Association

WILL ENJOY THE SEASONS BY AN

EXCURSION AND PICNIC

At Onset Bay Grove,

WEDNESDAY, JUNE 12, 1878.

FRIENDS are invited to participate in the enjoyment of this day at our beautiful

SEA-SHORE HOME. By the new and beautiful track, which will be opened on this occasion, our grounds are brought within half a mile of the railroad track, the charming scenery of Bay and Beach, and the beautiful views of the ocean. All who come to visit this Pleasant Summer Resort, or to enjoy the advantages of the beautiful Bay and Beach, will be pleased to find that the Onset Bay Grove Association has provided for the convenience of its guests, a comfortable and well-furnished Hotel, which will be open for the season.

Passage on the line of Old Colony Railroad will be regular, leaving Boston at 8 1/2 A. M. Returning, arrive in Boston at 4 P. M. Fare for round trip, \$2.00. For particulars, apply to the Ticket Office, Boston, or to the Onset Bay Grove Association, Onset Bay, Mass. The Annual Camp-Meeting will commence August 1st, and continue through the month. For particulars, see our advertisements, or address

H. S. WILLIAMS, President, ONSET BAY GROVE ASSOCIATION, Office 60 Devonshire street, Room 10, Boston, June 12, 1878.

NEW WORK.

"M. A. OXON," ON PSYCHOGRAPHY, ILLUSTRATED WITH DIAGRAMS.

SYNOPSIS OF CONTENTS. List of Works bearing on the Subject. Preface. Introduction. Psychology in the Past: Galilean-Greek-Cookes. Personal Experiences in Private, and with Public Psychics.

General Corroborative Evidence. 1. That Attended by the Author. 2. Of Sight. Evidence of Mr. E. T. Bennett, a Malvern Reporter, Mr. James B. B. B., Mr. H. D. B., Mr. C. B. B., Mr. G. B. B., Mr. H. B. B., Mr. I. B. B., Mr. J. B. B., Mr. K. B. B., Mr. L. B. B., Mr. M. B. B., Mr. N. B. B., Mr. O. B. B., Mr. P. B. B., Mr. Q. B. B., Mr. R. B. B., Mr. S. B. B., Mr. T. B. B., Mr. U. B. B., Mr. V. B. B., Mr. W. B. B., Mr. X. B. B., Mr. Y. B. B., Mr. Z. B. B.

3. Of Hearing. Evidence of Mr. S. B. B., Mr. G. B. B., Mr. H. B. B., Mr. I. B. B., Mr. J. B. B., Mr. K. B. B., Mr. L. B. B., Mr. M. B. B., Mr. N. B. B., Mr. O. B. B., Mr. P. B. B., Mr. Q. B. B., Mr. R. B. B., Mr. S. B. B., Mr. T. B. B., Mr. U. B. B., Mr. V. B. B., Mr. W. B. B., Mr. X. B. B., Mr. Y. B. B., Mr. Z. B. B.

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6. Of Touch. Evidence of Mr. S. B. B., Mr. G. B. B., Mr. H. B. B., Mr. I. B. B., Mr. J. B. B., Mr. K. B. B., Mr. L. B. B., Mr. M. B. B., Mr. N. B. B., Mr. O. B. B., Mr. P. B. B., Mr. Q. B. B., Mr. R. B. B., Mr. S. B. B., Mr. T. B. B., Mr. U. B. B., Mr. V. B. B., Mr. W. B. B., Mr. X. B. B., Mr. Y. B. B., Mr. Z. B. B.

7. Of the Senses. Evidence of Mr. S. B. B., Mr. G. B. B., Mr. H. B. B., Mr. I. B. B., Mr. J. B. B., Mr. K. B. B., Mr. L. B. B., Mr. M

Message Department.

These messages are given at the Banner of Light Public Reading Rooms, 100 North Second Street, Philadelphia, Pa., on Wednesdays, Saturdays, and Sundays, from 10 o'clock to 12 o'clock, A. M.

The Banner of Light Public Reading Rooms are open to all who wish to read the Banner of Light, and to receive the messages of the spirits. The rooms are situated at 100 North Second Street, Philadelphia, Pa.

REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD.

Invocation.

Great Father of all, we come to thee speaking thy name with reverence, we know that it matters not what we ask, because thou wilt give us all we need. We come to thee speaking and calling power when we come with a feeling like the child who approaches and clasps the parental hand, even as the child would we, oh Father, come, and taking hold of thy spiritual hand ask thee to bring us up higher, that we may do more good to humanity, that we may lift up the down-trodden, that we may give power and strength to the weak of heart, and in that way may we do thy work wherever thou mayest send us forth.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready for your questions, Mr. Chairman.

Q.—What kind of substance does the spirit assume in order to be tangible and intangible? A.—In order for our spirits to be tangible, we draw from some medium the individuality, or from some ether of individuals, the aura, the substance, the magnetic power which enables us to touch you, which enables us to give our hands to you, and you, in return, to feel, and hear us. Intangibility refers to our spirits, but the pure spirit—the spiritual body—without drawing anything from the material elements.

Q.—What is the matter of the spirit's transition to the Summer Land, or leaving the body? A.—That is according to the profession of the spirit in the body while here. If the individual is developed spiritually, understands the laws, and is ready to go, the transition is very easy. If, on the contrary, he (or she) is ignorant, knows nothing of the laws of life, then the process of exit from the body is hardly in degree. Generally, if you watch closely with clairvoyant eyes, you can discover emanations like sparks of fire, coming from and arising above an individual, sometimes for seven or eight days before the spirit passes on to the Summer Land. Gradually the forces of the spiritual are withdrawn from the material body—sometimes the work commencing at the feet and ending at the head, at others beginning at the head and ending at the feet. In which latter case you will find death usually, if you look with clairvoyant sight, you can see the little circles of light, coming up from each part of the body, and forming a spiritual counterpart to the emanations from the chest contributing to make the spiritual ether above the prostrate body, by itself, the material limbs throwing off that which is to constitute the spiritual limbs, and soon, till the spiritual brain and head are formed; then the spiritual shape perfect and erect in its completeness, moves upward and onward, severing the fine cords which connect the material body, and that is the last there is of earth to that individual as far as his physical form is concerned. But the process varies according to the development of different individuals. We can give you a general rule to most cases.

Q.—Is the spirit a entity before it possesses or takes on a human body? A.—I know, as a medium, but I believe the spirit exists to be incarnated in both the father and the mother, and partakes in it of the qualities of both. That is all that we can say about it.

Q.—[By J. A. Newton.] A prediction was made some years ago by an astrologer, to the effect that we were just entering a period of physical disturbance that would extend over about ten years, from 1875 to 1885; that it would be characterized by devastating wars, earthquakes, famines, pestilence, floods, tornadoes, &c. He stated the cause to be the approaching nearness of Jupiter and Uranus to the earth. Will the controlling intelligence give us an opinion on this matter? A.—I can only say that the past years have proved for themselves whether the prediction was true or not. I know that the slight approach of these planets, and the consequent character of the past year, can judge of the future.

Q.—If a person is injured in mind by the knowledge of certain acts committed by persons with whom he is closely connected, and that knowledge makes him incapable through this life, though not a guilty party, if the future life begins here this burden off, will not that knowledge of the act committed still make him miserable? A.—Not necessarily. He may, for a time, after entering the spirit life, find some old fetters hanging about him, but he will gradually throw them off, and emerge into a brighter, happier life. If he has a knowledge of wrong that he should have made manifest, he will then do so, and put the blame on those with the trouble and trial, where it belongs. Not until he has done so will he be happy.

Q.—If man is immortal, how is it that with the deterioration of the body the mind deteriorates in old age, even to childishness? A.—It is very much like this: You may go up to your museum, and see a mummy there, yet you do not for one moment suppose that the mummy case is an individual. You look at it as some ancient relic of the past. In old age, man, by the peculiarity of the constitution of all that earthly body, becomes, as it were, a second child, yet the spirit is ever active, and this is shown by the old man remembering what he did when a child, even though he cannot remember what he did yesterday. When the old mummy form is laid aside the spirit recovers the full action of faculties which have been stunted and held in check by the limitations of the human body. Then it finds itself in possession of all it has known, it compasses the present, and has a glimmering of what may be in the future.

Della P. Pike.

Della P. Pike, of Biddeford, Maine. I am not strong, for I have only left earth a few weeks; but finding this way of return open, I made up my mind that if there was such a thing as reaching Boston and communicating through the pages of your paper, I certainly would do it; and I came here yesterday, but seemed to be out of harmony with the conditions, or, rather, I did not seem to be assimilated with you, and therefore I

without. Today I feel perhaps I may be able to command myself, yet I find myself in a great measure unable to have control of my mind and I can scarcely tell you what I am. My husband's name is John B. I want to send to you and tell them that I live. I haven't got any long story to tell; I haven't found heaven, I haven't found anything worse. I have found a natural spiritual world where I shall live with my friends, and I think that when I fully understand it, it will be very grand and beautiful to me.

John W. Davis.

You can say John W. Davis, of Clinton, Missouri, called here, and that he is very anxious indeed to meet parties who will talk with him, and give him the information which he desires; also that he may be able to give them the information which they desire. I will do all I can to assist them. Say to them I have not lost my interest in life; I shall be around often, and will do all I can.

Charles Siegel.

Life seems strange to me. I find it but a stage, and each one on it is an actor. I have been good but a little while, and I return because this is at a long distance, and I hope I may reach some friend who will understand and know why I speak. I would like to send my love to Florence; say to her that I shall take an interest in her no matter where she is, no matter what comes, I shall be next her. My name, Charles Siegel, I will do all I can for every body who needs my aid. I find this world a natural, but still a very curious one. I didn't expect to find just what I did meet with. I didn't expect to find that life was a rehearsal, after all. I have come to the conclusion that we represent on earth the life of the spiritual. I have beheld some of the grandest forests here I ever saw; some of the most beautiful gardens, sparkling rivers, soaring mountains, the finest cities, the grandest villas. I enjoy all that I have seen; and I know that this life is real, and not a chimaera, whether you call it in its nature spiritual and apart from our representing the qualities and possibilities of refined matter. I can hear the finest music—some of the most sublime I have ever known I have heard within the last three days. Don't feel for one moment that death is anything to be dreaded. Life is far more to be dreaded than death. All you can do is to live your earthly life the best you can, and you will enjoy this existence when you shall attain to it.

I was twenty-six years old. I was from Cincinnati, Ohio.

Achsa W. Sprague.

I come with joy, with thanksgiving, feeling as I stand here to day that life is beautiful, is grand, and that the one great prayer of my life will ever be, "Thank God, I still live on." I have come not for my own gratification at this hour, but from the hope of doing good to a sister who asks me from time to time, "Can I do ought to aid the cause of Spiritualism?" When some one has spoken a faithful word, and made her heart ache to go on, and she knows not what to do or say, she has thrown herself back upon the spirit-world and asked, "Is there no one that will aid me? Is there no one that will help me? Can no spiritual force be brought to bear, that I may go on stronger than I do to-day?" Yes, I say, I will protect and stand by you amid all the experiences of that prison-like home; I will be by your side. And when your father's hand is placed in yours, and while your Uncle George stands beside you, and your grandmother stands beside you, at one in her purpose of love, why will you fear, though some one ignorant of the laws of life shall say a bitter word to you? Say this is a feeble attempt on the part of Achsa W. Sprague to reach Fannie Loomis.

Richard C. Anderson.

You can say that Richard C. Anderson called and gave his name, thinking it to be his duty. He is anxious to establish himself as an individual, and prove that he is not among the missing but among those that are ready to do their work. I have ever stood bravely in the front of the cause, doing whatever my soul told me to do, and will stand to-day in the same position, ready to do whatever seems right, and it seems right for me to come here and to speak my mind. I would say to one who is my class-mate and my friend, "Look well to the right; do what you think is best." You have been called to one of the highest places in the land, but remember there is a trust deposited in your hand, and you must fulfill the work brought forth for you by the angels-ones. If you shake your head and turn aside, it will be the worse for you and yours. I would have your name stand so high on the roll of honor that when future generations shall look at it they will say, "Hail, thou good and true and pure man! This is the feeling that I have."

William P. Coe.

Say, if you like, that William P. Coe came here and gave his name. I am fifty-two years old. When I came here I thought I'd like to speak. I haven't got much to say, but I like to send my love and say I find things very different from what I expected.

Lewis P. Goddard.

I am Lewis P. Goddard, of Chicago. I have been called by several names in my life. I am going to give this one as the last one I had any hold on. If I didn't occupy this chair, or rather occupy the lady that holds this chair, I might speak a little differently from what I shall do. I'll try and do the best I can.

Mary.

I came here, Mr. Chairman, a little while ago, soon after passing into spirit life, and expressed myself as I saw things then. Had I expressed myself differently, surely no one would have recognized me and understood who or what I was. I come here to-day to reach friends who question in regard to whether it is I or not, because they feel I was "obsessed." I want to tell them an obsession is a queer thing; that there is a greater law in the spiritual than they have ever yet understood, and unless they probe the matter more deeply than they do now, and get to the very bottom of the truth, I am afraid they will never understand what they so surely ought to. I will not own that I was obsessed. Spirits came to me. They brought to me a truth, and I have worked out that truth. No matter where it carried me, no matter what it sent me to, I worked that truth out. From the very bottom of my soul I worked for the spiritual. I don't care; if matters not to me, I am happy now. I am not dogged about, I am not sent forth penniless now, for I have a bank from which I can draw spiritual money if I want it to use. I am not dependent on a single soul. Not that I think those that were kind to me in earth-life, who did for me all that they could, but I don't think them wrong for saying I was "obsessed." I did not know whereof I talked. I talked from the spiritual, while they saw from the material.

Samuel T. Smalley.

Say it is Samuel T. Smalley, from Louisville. I have brought the key to unlock the mystery that has hung round my friends for a long time,

but I will not deliver it here, not until they come to me, and I can deliver it into their hands. Ask them to be watchful, to be guarded, and I will be with them. I have nothing else to say. I think it will be sufficient for them to know this.

William B. Hinman.

Again, Mr. Chairman, I present myself; again I stand upon your platform with loving hands laid upon my head, with kind hearts beating in unison with mine. I feel the clasp of the loving one's hand, and I know that she will help me over the bridge of life, and will give me strength to say what little I have to say. It is the same old story that I have told so many times over. There was no one to speak a spiritual word for me. I communicate to day because I wish to give encouragement to one who has been to me almost like a daughter, who has ever kindly remembered me, and never grudging her time or means. She has been discouraged many times, and has felt as if she was cast out from the spiritual temple, and should no longer lift her heart and voice for the loss of spiritual truth. I promised her that I would come once, twice, nay thrice if possible, to this circle, and would say words of encouragement to her. I come to-day to tell her that a brighter day will dawn. She need not fear; she will see starlight and daylight. We will see that she is taken care of; we will see that she continues in the spiritual work; and when the time comes for her to come home and live with us, we shall be glad to receive her. I have been a strong Spiritualist always. I believed it, too, and tried to act up to its teachings. I would not be a hypocrite while I lived on earth. I was not going to have any hypocrisy over my remains after I left the earth. I was a liberal thinker, and I was for years a Spiritualist. My name—William B. Hinman, of Falls Village, Conn. Direct my message to Anne.

Mary M. Joy.

I am Mary M. Joy. I was born in Montpelier, Vt., many years ago. I went from there to the State of New Jersey and remained awhile, and finally landed in San Francisco, Cal., with my husband and family—one daughter only. I went from there in '37 to the State of March, somewhere about the 10th. I have been attracted to different places, and have seen very many manifestations, and felt that I would like to do something, but I have never been able to fully demonstrate, to make myself manifest until now, and standing here I feel as if I would like to talk, and being instructed that I might speak, I placed my hand on this lady's head and find myself talking. I have forgotten really what I have to say, but I want to be known. That is the most that I have got to say.

George.

I wish you would say to father that George comes not as a little boy, but that I come as a man with a good deal of strength. Please say to him that I am going with him, and am going to help him all I can, and that I want him to put that thing through, not to falter one bit, but that we spirits are going to help him all we know how. Please say it is from George, to his father, A. H. R. I want it to go soon, because it is important that it should. Tell him to put the thing through, not to be scared one bit, for we are in the work.

George Roberts.

George Roberts was my name. I was sixty-eight years old. I died at Hartford, Conn. My home was at Stafford. I am a plain, matter-of-fact person, fulfilling what I consider to be the duty of every one. If knowledge is his concerning the law by which to return and make manifest in spirit his whereabouts. My attractions are not earthly, they are heavenward, but the whispings of duty bring me here to-night to make a revelation to you, though we die in the body we live in the spirit, have power to manifest, can give thought to our friends, and uplift sorrow from their hearts and place joy in its stead.

George A. Sawyer.

My name is George A. Sawyer. I got out of this life in Minneapolis, of congestive fever. I don't know what that really means, but I do know that I suffered much from it. I suppose you will want me to tell you when I went away, how long it is, and what my age was. I don't know how long since I went away, but the friends speak of it as being eight years. I know that in the summer when it was very warm. The Fourth of July had passed, and it seems to me it was about a week from that time.

Lulu Angell.

I thought I was going to find my mother here. [You can send a message to her.] My name is Lulu Angell. I lived in Providence, R. I. I died with fever. I began to get well, and I didn't. My papa is up here. He died with heart disease. He was all swollen up before he went away. He came up here so quick—died so quick, there didn't anybody know he was dead. I'd like to send you home to mother that there are some things which if she do not look out, will plague her ever so much. Please tell her I know all about it, all about the changes she has made, and everything else, all about my brother Charles, all about everybody, all about my aunts. Tell her to look out, there's something coming to her if she ain't very careful. I know she'll get my message. Papa said your post-office was n't like any other post-office. He said I could come bet- ter to go down the river in a boat. He used to be a pretty good sailor, but he went away and left us pretty soon afterwards.

Robert Cinnamond.

I do not know whether you have learned or not of my death. You did not know much about me except in a business way; but if you had any discernment you could have seen that I was dying. So at last it came. My name was Robert Cinnamond, my mother's name Amanda; my father's name was George Cinnamond. He has been dead a good long time, no loss to anybody, for I was not able to do anything or attend to any business. Inheritance will at some time or other assert its rights. I do not think as you do, nor would I have you think as did. I only do this because it's novel to do it. I do not see what good it is to be to you or me. I heard so much of this talking by the dead when I was going about, I thought if it was so I would try and see how it was done. This is my first attempt, and I don't know but it will be my last. I was only an expense to mother, and to tell

the truth I was glad to shake off responsibility. The world goes along just as it thinks it would have been better if I never had been born, but we cannot control those things. I don't believe as you believe, not at all.

Frances Howell.

My name was Frances, wife of Charles Howell, daughter of Joshua Hutchins. I was buried from Trinity Church, New York. I never tasted death. I am now only living a rational and natural life, one that brings tranquility to the soul, knowledge to the mind, freedom to go where I will and do as I may deem best—tangible evidences of a life beyond the grave with powers quickened into action. I thought, into discernment, into knowledge as this could be, how much happiness would mortals enjoy while treading the plane of earth. However, it is never too late to learn; such has been my case. Though passed from sight, still memory I hold of all those who tendered kindness to me and who ever were my friends.

Philip Mottz.

It was at Williamsport, Pennsylvania, I died. Philip Mottz was my name; and why I come is not because there is any acquaintanceship or recollection individually of you, but there are connecting links that draw me within the climate of Baltimore. I formerly resided here. There is always a strange feeling connected with the name of ghosts or spirits. It has not been understood that they are substantial, having life or power to see, to weigh and to measure.

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MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSHIN.

Remarks by Mr. Danskin.

Some of our friends seem to entertain the idea that when an unenlightened spirit controls a delicate, sensitive organization, the effect must be detrimental. Such is not necessarily the result. I have no doubt but injury may be done where such spirits get control of a medium who is only partially in magnetic rapport with the spirit guides. But when the spirits who are developing a medium have fastened their own magnetic cords so firmly that no other can use the medium for communication unless by their permission and under their supervision, then no danger need be apprehended.

During the past twenty years many dark spirits have been brought by our spirit guides, and have been instructed how to make known their feelings and their sorrows, by speech, through Mrs. Danskin. No detriment has occurred, but sometimes increased physical strength has been derived from such control. While it would be more pleasant to have always the refined and cultured minds of the spirit world as our companions, we must not overlook the fact that our ship was not given simply for our personal benefit or gratification. The medium is the instrument, attuned by angel-fingers, to diffuse the harmonies of the higher spheres, not only to the denizens of earth, but to the poor benighted ones who have passed from our world in ignorance and vice. Unless we are willing to extend the helping hand to those who need our help, I cannot see why we should expect the bright intelligences of the world beyond to leave their benighted associates, and, for our benefit, mingle with the gross conditions and breathe the dense atmosphere of our mundane sphere.

To those friends who have so kindly suggested that Mrs. Danskin should not be subjected to the influence of undeveloped spirits, I would say that no detriment can occur, as, while using her organs of speech, such spirits are entirely under the control of our spirit guides. There are limits which this class of spirits cannot pass without being injured. They are greatly relieved and assisted by being kindly received and gently treated. They will sometimes listen with deep interest to those who give them tender sympathy as well as wise counsel, and necessarily improve thereby.

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