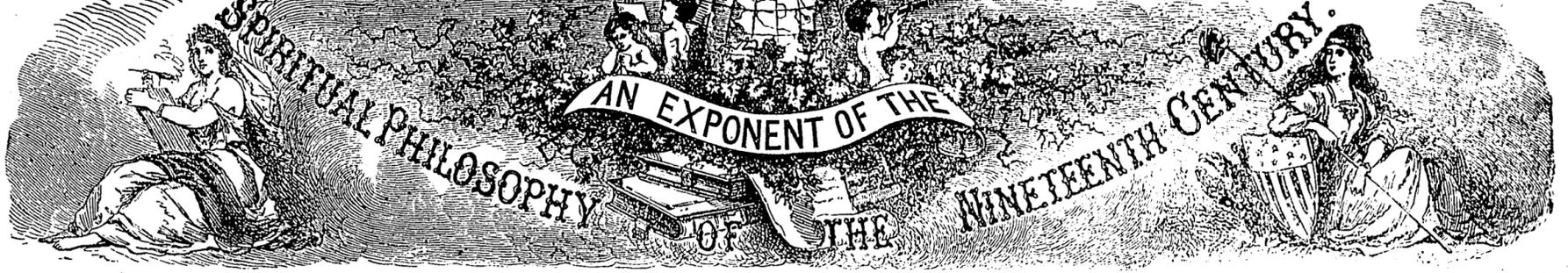


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## Original Essay.

### IS ANYTHING SETTLED?

Are there Evil Spirits?—Does Death Produce a Moral Transformation?—Do Spirits have Bodies?—And are they in the Human Form? A Criticism of "Spiritual Rationale."

BY A. E. NEWTON.

To the Editor of the Banner of Light:

I had supposed that if any questions beyond that of continuity of existence after death had been settled in the minds of intelligent investigators by the evidences of Modern Spiritualism, those at the head of this communication might be considered as such. But here comes a very able and brilliant essayist (Frederick F. Cook, of Chicago) on "SPIRITUAL RATIONALE," (see the *Banner of Light* of April 19th) who vigorously challenges the general belief of Spiritualists on these points. His views seem worthy of a careful examination.

This essayist premises, and with good reason, that "common sense" is no criterion by which to judge of the alleged actions or the moral status of spirits. It must be conceded that the common sense of mankind is not spiritually cultured, and I hence do not rightly "discern spiritual things." Reason, enlightened by all attainable knowledge, and spiritualized by the quickening of supersensuous perceptions, is alone competent to deal with matters of this kind. And the conclusions of reason, in different persons, will necessarily vary with the varying degrees of enlightenment and spiritualization they have attained.

Without assuming to dogmatize on these questions, or to possess any extraordinary knowledge in relation thereto, the undersigned wishes to state why this essayist's reasons for calling in question the general belief of Spiritualists in the particulars named seem inconclusive.

First, as to the existence of

#### EVIL-DISPOSED SPIRITS.

The writer referred to admits that the belief in this "is not without some justification." He says:

"Often mere appearances tend strongly to give certain phenomena an evil aspect, and spirits themselves have not been slow to give color to the hypothesis—chiefly for the reason, I estimate, that in the early stages of a great work an answer should be ready to hand to account for all that is not according to our own preconceived notions of how well-meaning spirits should deport themselves."

In plain American, some spirits do things which seem very malicious, and other spirits are quick to falsely affirm that such are evil-disposed, merely in concession to the ignorance or misconceptions of mortals as to what spirits ought to do! Or, still more plainly, if spirits cannot readily explain a thing, they lie about it!

Surely, this does not accord with either "common sense" or good sense. On the contrary, it would seem to indicate a deplorable want of moral sense on the part of spirits who act in this way—if any do.

The undersigned has probably seen less of what may properly be termed diabolism in spirit-manifestations than has come under the notice of many intelligent investigators; and he knows that it is very easy for ignorance and narrow-mindedness to misconceive as diabolical that which is not understood. But he has witnessed demonstrations which, in his judgment, cannot be attributed to beings of wisdom and goodness, without doing violence to both common sense and enlightened reason. And as facts are more valuable than opinions, he will refer to

#### A SINGLE EXAMPLE.

One of the best, purest and most conscientious mediums the writer ever knew—one whose whole soul seemed illuminated with heavenly wisdom and celestial truth, which was freely imparted to those about her without money and without price, and who, though acting only in private, has been instrumental in quickening into higher life hundreds of souls, among whom are some of the most influential teachers of Spiritualism on two continents—was on one occasion seized by an influence which caused her most excruciating physical torture. (The access of this influence was doubtless facilitated by the fact that the medium had been compelled by temporary circumstances to subsist for some days on food that was to her unsuitable and unwholesome, by which the tone of physical vitality had become lowered, rendering her specially negative to surrounding influences, while at the same time she was brought in frequent contact with a person in the body possessed of a powerful will, who was evidently actuated by secret malevolent feelings, and who thus threw around her a malignant aura.)

At first the suffering was thought to be merely the effect of some peculiar bodily disease, and was treated accordingly; but it soon became evident to both the sufferer and her friends that she was partially in the clutches of an evil-disposed intelligence who was seeking gradually to obtain control of her brain, and appeared endeavoring to wrench soul and body asunder by inflicting the intensest pain in the great nerve-centres. This was continued at intervals during several successive days, the subject growing constantly weaker and less able to resist.

At length the medium's husband, perceiving what seemed unmistakable evidence of the presence and control of a foreign intelligence, and thinking that even the most evil-disposed being could be best reached and influenced for good by kind words and friendly expostulation, addressed the spirit in a kindly way, and asked what his object was in thus afflicting the medium. The medium's face at once was made to assume an intensely malignant expression, utterly foreign to herself, while her tongue was forced to ejaculate, in the most fiendish tones imaginable, "We are going to kill her! G—d—n—her!"

The husband further expostulated, "Why? what harm has she done you, or any one, that you should wish to do this?" But no further reply could be elicited, and the countenance assumed the aspect of sullen and spiteful defiance.

It was now evident to her friends, however skeptical they may have been previously on the subject, that here was a case calling for most energetic efforts at exorcism, if such a thing was possible. Uniting in earnest (unspoken) prayer for the aid of superior beings, together with the laying on of hands by spiritual persons (whose refined auras are believed to be as intolerable to depraved beings as fire to mortal flesh), the friends speedily had the satisfaction of seeing the sufferer delivered from this malevolent power, and once more under the influence of her own celestial guardians.

The latter, as soon as able, proceeded to explain in the most serious and earnest manner, emphasized by the terrible scenes that had been passed through, that there are in the spirit-world (of course on the lower planes of development) numbers of spirits who are violently hostile to the spread on earth of the light and the higher wisdom which a heavenly Spiritualism brings, and these are ever on the alert, not only to bring Spiritualism into disrepute by any and all means in their power, but even to take the lives of its most efficient advocates when opportunity presents. And this for the reason that a knowledge of the truth and its practice by mankind lessens their own power for evil or for selfish gratification at the expense of ignorant and depraved humanity. From this was deduced the important lesson that sensitive persons interested in these higher truths should be at all times on their guard—and be guarded by their friends—against deleterious influences, whether in their diet or their personal associations—any and everything which tends to lower the tone of either bodily or spiritual vigor, and thus to open the way for the approach of adverse powers.

This medium was promptly removed to more suitable surroundings, and, by advice of her guardians, attendants of a select and spiritual character were for a time provided to aid in warding off malevolent influences until her own strength should become recuperated. One of these attendants, who was clairvoyant—a lady of the highest character—testified to seeing, while watching at the bedside, a group of dark, malignant spirits hovering near and doing their utmost to regain possession of the victim who had been rescued from their power, and exhibiting the most intense anger and rage as they were compelled to retire before the bright, celestial host who had taken her in charge.

This is but one of several incidents pointing in the same direction that have come under the writer's personal knowledge, and he has reason to believe that similar and even more striking proofs of evil disposition on the part of spirits have been not uncommon to most investigators of large experience. Doubtless the materialistic "common sense" of our time would refer all such cases to physical disease, to deception or hallucination, as it does all evidences of spirit-intervention. But, conceding the reality of spirit-presence in this case, as the writer is compelled to do, it seems utterly repugnant to enlightened reason to suppose that this spiteful demon, avowedly bent on torture and death to one of the most lovable beings that ever trod the earth, was really a "well-meaning spirit" misunderstood; or to "surmise" that the medium's usual spirit-attendants, who were accustomed to teach the most exalted virtues and to give rational explanations of things dark and perplexing, should on this occasion have attested to an infernal falsehood as to the character and purposes of their own associates, to the utter misleading of earnest seekers for truth. And all this merely to give a ready answer "to account for all that is not according to our preconceived notions of how well-meaning spirits should deport themselves"! This is to represent the wisest spirits as utterly destitute of truth and honor. Besides, in this case, a different doctrine would have been much more agreeable to those concerned. And to suggest that this medium or her friends needed a "satanic bug-a-boo" to frighten them from evil courses and into "doing good for its own sake," as does this essayist, in a general way, would be as slanderous as it is ridiculous.

But our essayist urges in justification of false teachings—

"Spiritual truths are not allied to our experience. . . . Where so wide a difference exists between the intelligence that gives and the intelligence that receives, it is obvious that the

truth, in essence, must undergo many modifications, not to say adulterations, before it can be presented to our understanding. Hence it develops on spirits, if they wish to make any progress at all with ignorant and conceited humanity, to present truths not as they are, but as nearly as possible as we think they ought to be."

While it is doubtless true that the facts, experiences and perceptions of spirit-life in many things transcend our mortal experience or comprehension, yet the assumption that "spiritual truths are not allied to our experience" seems quite too sweeping. We are spiritual beings, constituted to apprehend spiritual truths; and we can do this rightly in this life in proportion as our spiritual natures are awakened and cultured. Moreover, if anything has been established by the revelations of Modern Spiritualism, this fact would seem to have been that the invisible world is in some true sense the analogue of the visible, as John Milton (no doubt inspirationally) apprehended when he wrote:

"What if earth be but the shadow of heaven, and things therein Each to the other like, more than our earth is thought?"

Swedenborg perceived the same thing, and all modern seers and spiritual clairvoyants have confirmed it. If such analogy or correspondence between the different planes of being exists, then there must be a close alliance or relation between spiritual truths and earthly experiences, and it only needs that our understanding be in some measure spiritually enlightened to apprehend such truths.

It is difficult to understand how any "progress" can be effected with "ignorant and conceited humanity" on the plan above set forth. Instead of being taught "truths as they are," they would be merely confirmed in their ignorant misconceptions by the authority of spirits! Does any wise teacher on earth pursue this course? Truths, indeed, often require to be modified, or simplified, in order to adapt them to feeble comprehensions; but when the modification extends so far as to substitute downright falsehood in place of truth, the wisdom is not apparent.

And even if this course were proper for the "ignorant and conceited" class, is it equally adapted to those who, if ignorant, are teachable? I think I risk nothing in saying that a large proportion of the modern investigators of spiritual truth with whom I have been acquainted have been eager to learn "the truth, the whole truth, and nothing but the truth," and ready to lay aside all mistaken pre-conceptions as soon as the truth is made apparent. Yet, according to this writer, they have been taught falsehood in the place of truth, and this in alleged concession to their prejudices—when in fact their prejudices have often been the other way!

And are we to conclude that our essayist is the only mortal (since he is the only one known of who advocates this peculiar theory) who has been able, in spite of the universal prevarication of spirits, to get a glimpse of the real truth on the matters in question?

Surely a hypothesis which plunges us in such improbabilities and absurdities can form no part of an enlightened spiritual rationale.

#### DOES DEATH REFORM?

Our essayist continues:

"Aside from the fact that many of the manifestations present the appearance of evil, the argument for evil spirits is based on the assumption that the change called death is really not a change at all; that we shall be there what we are here, and a great deal worse."

To my view, and I think that of Spiritualists in general, the conviction that physical death does not necessarily produce a moral change for the better in an individual, is not a mere "assumption," but a conclusion—often an unwelcome one—founded on the most cogent evidences. Among these are such facts as that above narrated, showing that some spirits do retain and manifest from the spirit-world the cruelty and savageness, the disregard for others' rights, and the brutal violence in promoting their selfish desires, which characterize persons of a low moral grade in this world; and in other cases that might be told, are exhibited the deceit, the craftiness, and the various passions and appetites that mar and deface humanity on earth. Other evidences to the same effect are furnished by the concurrent testimonies of great numbers of human beings who have passed through the portals of death, and have found themselves and others morally the same thereafter. Any person tolerably well acquainted with the literature of Spiritualism must be aware of the general character of these testimonies.

True, there doubtless are many instances in which an immediate change for the better follows the exchange of worlds—just as almost any noteworthy incident in this life, such as a removal from one locality to another, or a change of associates or of occupations, or a startling accident, etc., etc., may be followed by a moral reformation. Yet it would be unsafe to affirm that such incidents in themselves have a necessary redemptive power.

Our essayist asks:

"IS EVIL OF THE SPIRIT OR OF THE BODY?"

"Is, for example, the appetite for liquor, the incentive to more than half the crime committed, a spiritual or physical desire? It is obviously physical. It is a positive craving of the body. The mind is controlled by it, but is not of it. Some will answer that this is a false assumption, that the spirit of the drunkard, after its release from the body, still craves for liquor. Those who choose to believe this may do so. For one I desire to be counted out. I think it can be fairly demonstrated that this craving is wholly physical," etc.

Suppose one does not choose to believe that the spirit of a drunkard craves for liquor, yet is compelled so to believe, in some cases at least, from actual and repeated demonstrations! That is just what is the matter with many experienced investigators of Spiritualism, and hence

they have to be counted in, whether they "desire" it or not. If this essayist has met with no proof on this point, it would seem that his knowledge of facts is too limited to justify an attempt to indicate the rationale of Spiritualism. To reject facts or truths because we do not desire to believe them is the method of the partisan and bigot, but will hardly do for a spiritual philosopher.

If the drunkard's craving is wholly of the material body, as affirmed, we might reasonably infer that this body, after the spirit has left it, continues to crave liquor as before! But will any one presume to assert that? No; the craving must be in that which is the life of the body—that is, in common parlance, the spirit—more properly, the spirit-body. And the same of other inordinate desires.

But is not the use of the terms "spiritual" and "physical," in the above quotation, to some extent a play upon words, and therefore misleading? (though doubtless unintentionally so.)

What is meant by the words *spirit* and *spiritual*? The human constitution is generally believed by Spiritualists, and affirmed by intelligent spirits, to be of a triune make-up. That is, it consists of three distinguishable parts or departments: first and foremost, the material body; second, the spirit-body, or, as the French say, the *peri-spirit* (often called also the *soûl*); and third, the immort spirit. The latter is usually regarded as an incorruptible spark or offshoot, in some sense, from the Infinite Spirit, or Divine Essence, and as such cannot be supposed to have evil desires or passions. Such desires are not spiritual, or of the spirit, in this highest and best sense of the term. But the intermediate organism, or spirit-body, is said to be constituted in part, at least, of the subtle impalpable elements or essences eliminated in some way from the material body; and this spirit-body is affirmed to become the inseparable vehicle or clothing of the immort spirit, being taken with the latter to the spirit-world when the more external shell is cast off. It therefore constitutes the exterior part of what in ordinary speech is termed a *spirit*.

But if this spirit-body is derived in any part from the physical, or composed in any extent of its impalpable elements, it is surely not unreasonable to suppose that it partakes of and carries with it such qualities of evil as well as of good as characterized the material organism when living. In fact, these elements must constitute the very life forces of the physical organism, and are what gives it all its power for good or ill. When withdrawn, the body is dead, incapable of desire or motion.

Hence it would seem inevitable that those who pass the gateway of death must continue to experience the same desires, propensities, etc., as before, until such time as their more external or earth-derived organisms shall have become expurgated of evil by such processes of purification as pertain to that state. They may experience temporary reactions, doubtless, as often occurs in earth-life when the immort spirit for a brief period asserts its power; but, for aught that appears to the contrary, the same forces of evil will be present to resume their sway, as is the case in the physical body, until the grosser elements in which they inhere shall be thoroughly eliminated from the spirit-body, and this become pure and radiant like the forms of celestial angels.

Now the above is precisely what the writer understands all spirits of intelligence unitedly to affirm. It seems utterly incredible that they should so universally have agreed to teach mankind a stupendous falsehood on this subject. To suppose they do this in concession to the preconceived errors of mankind is as little creditable to their wisdom as to their veracity.

#### AN INDIAN SPIRIT'S NOTION.

The only exception to the uniformity of spirit-testimony regarding the derivation of the spirit-body, remembered by the writer, was in the case of an Indian spirit with whom he talked some years since. This child of the forest was quite intelligent on many subjects, but strenuously insisted that the spirit, on casting off the old body, entered a wholly new one ready provided for the purpose by the Great Spirit, as one lays off an old garment, to be arrayed in a new, ready-made suit. On questioning this aboriginal shade as to whether he knew this statement, so contrary to the testimony of other spirits, to be absolutely true, he frankly admitted that he spoke merely from his own experience. All he knew on the subject was that he went to sleep in his old body, and when he awoke found himself in the spirit hunting-grounds in a new body, and therefore supposed the Great Spirit must have had it ready prepared for him, and put him in it while asleep! In other words, it was merely a "surmise" on his part, and not of more value as evidence than the surmises of men in the flesh.

But this Indian spirit was very sure he had a body, wherever it might have come from, and that it was as real and tangible to himself as his old one had been; and doubtless in the same form, or he would have mentioned the difference. So far as the writer's knowledge extends, all other spirits make substantially the same affirmation. Yet our essayist calls in question the reality of any such likeness in form, in the sense usually understood, at least, and declares that "the whole spirit body is no more nor less than what we call thought"—in fact, that it is

#### AN INCOMPREHENSIBLE NON-DESCRIPT.

This is his language:

"As spirits move by will-power, what use for legs? As they move all other things movable by them by will-power, what use for hands? As they do not see through the medium of eyes—no more than the clairvoyant—what use for eyes? Therefore to declare that the spirit-body has any form that we can comprehend with our finite perceptions, is to dogmatize with our premises from the use of which even the common-

est 'common-sense' should feel repelled. A spirit body fashioned upon the human pattern would be a satire on anatomists."

This reasoning would remind us to the inane conceit of the old metaphysicians, who imagined, or tried to imagine, a spirit to be a formless, bodiless, shadowy something, scarcely if at all distinguishable from nothing, and in the existence of which it was difficult to maintain any rational belief. Modern Spiritualism has been supposed to change all that, by demonstrating that human spirits have bodies, and these in human form.

To say that the spirit body is no more nor less than what we call thought, is at best wanting in explicitness. Some philosophers insist that thought is merely motion, that is, a movement among molecules of brain-matter. Others hold that "thoughts are things"—actual, living, potential entities, of greater or less energy, generated by the action of positive and negative (male and female) forces in the mind and brain of the thinker; and an inspired poet has declared:

"All words are thoughts, all thoughts are worlds." Our essayist's definition, therefore, would leave us in doubt whether "the whole spirit body" is merely a *movement* of some sort, or an actual entity composed of some kind of substance. If not the latter, there is no propriety in calling it a *body*.

There is no dogmatism, surely, in spirits' describing what their bodies are, according to their own perceptions, nor in mortals accepting and repeating such descriptions when convinced of their reasonableness and truthfulness. Leaving dogmatism, therefore, to our essayist (who has furnished us several excellent specimens of the article), the writer will give what he understands to be the gist of the teachings of intelligent spirits on the subject, and what seems to furnish a more reasonable *spiritual rationale* than that offered in the essay referred to.

It is affirmed that there are many kinds or gradations of impalpable substance (all them ethers, auras, astral fluid, or what you will, only they are not matter according to the usual definition of that term, because impalpable) which are intermediate between matter and pure spirit. Of these substances, by the operation of psycho-physiologic laws, the immort spirit constructs for itself, while connected with the material body, an envelope which is intermediate between itself and the outer organism. Or perhaps it would be more intelligible to say that every atom or molecule of the material body has its corresponding etheric atmosphere, as the body as a whole has its surrounding atmosphere, and as the globe on which we live has its; and these atomic atmospheres, interlocked, constitute an etheric (or spiritual) body, at all times (ill death) interpenetrating the physical, and of course having the same form. By means of it the spirit is enabled to act upon and through the grosser substance of the material body.

WHEN THE MATERIAL FORM IS LAID ASIDE at death, this etheric body remains, and becomes what is called the spirit body, or *peri-spirit*. It is of different degrees of grossness or refinement, of foulness or purity, according as the individual life has been. At all times in the earth-life the manifestations of the immort spirit have been modified by the character or qualities of this peri-spirit which has been built up around it. The same continues to be the fact in the spirit-life. The person, disrobed of flesh, is naturally, by the laws of mental and moral affinity, attracted most strongly to the society of those with whom he is most in sympathy, and they are likewise attracted to him. Consequently he "goes to his own place," that is, naturally gravitates into association with such as are like himself, becomes surrounded by them, and measurably shut away from contact with other classes by whose influence he might be led to a different course of thought and life. If, then, one is tenacious of his errors and his vices, has little love of the right and the good for their own sake (as unfortunately seems to be the too general condition of mankind), he is more likely to become confirmed in these errors and evils than to abandon them because of the exchange of worlds. But if, on the contrary, one's aspirations for truth and good are strong, notwithstanding any mistakes or weaknesses that may characterize his earth-life, he will, by the force of aspiration, gravitate to higher conditions, or in other words, will attract to him those who will kindly point out his errors and lead him in the upward path.

From this it results that the probabilities of moral improvement after one has entered the spirit-world are far less than in ordinary civilized society in this world, because here the chances are in favor of every person's coming in contact more or less with those from whom a spiritually elevating influence emanates. There is little likelihood, in this world, that a Mahometan, for example, will be converted from Islamism, or a Buddhist from Buddhism, or a Romanist from Romanism, if he resides in a locality where he never comes in contact with any one not of his own faith. So must it be with associations in the spirit-world. There, it would seem, the law of affinity must have more free action than in this world, and hence "birds of a feather flock together" without hindrance, while here we are restrained by difficulties of locomotion, etc., from forming or changing our associations at will.

#### SPIRITUAL LAWS.

The essayist under review, while urging a different theory, says:

"I prefer to believe in a higher spiritual law—that where good influences are most needed they are given in greatest abundance."

This may be true as to the *giving*; but are good influences readily *received* where most needed? It is not always safe to believe what

we "prefer," unless the evidence is conclusive. It appears, both from human experience in this world and from spirit-testimony as to the next, that there is a spiritual law of reprobation, as well as of attraction, which even the most wise and beneficent spirits cannot overcome. Under the operations of this law, those unfortunate beings who most need mentally redemptive influences in the spirit-world, as in this, are the very ones who most energetically spurn them. Here, a beneficent spirit who seeks to elevate those in the lower spheres desire it to be difficult, if not impossible, to directly approach and induce them from below. The angels of light are summoned by those in darkness, as day is summoned to earth and day has the presence of the sun in its rays, but the presence of the sun in the rays of the sun, as in this, are the very ones who most energetically spurn them. Here, a beneficent spirit who seeks to elevate those in the lower spheres desire it to be difficult, if not impossible, to directly approach and induce them from below. The angels of light are summoned by those in darkness, as day is summoned to earth and day has the presence of the sun in its rays, but the presence of the sun in the rays of the sun, as in this, are the very ones who most energetically spurn them.

It may be wisdom," says the essay, "on the part of spirits to refrain from his present development that he carries his reason and his possessions with him into the next life, to serve as an incentive to ridiousness of the present, and while yet on earth."

It is then a principle of spiritual wisdom to do evil that good may come to a false belief of man's improvement. Is the universe so constituted that a false belief is the truth, that man must be led into honesty and truth by a false belief? This seems a question of the constitution of things. These desires of things are a part of a true spiritual nature as I have learned it. It is the truth, not falsehood, I had supposed, that guides and makes free. And it seems far more probable that spirits reach the higher spheres by a false belief, than that they have reached together, almost without exception, to do evil that good may come to a false belief of man's improvement.

THE CASE OF LOYD A. "But to suppose," continues our essayist, "that Ignatius Loyola, an intelligent, well-reading being, with the facts of spirit life before him, should three hundred years ago have believed that still be the most unimpaired religious soul still on earth, to say nothing of the progressive progress of the other life, which I prefer to regard as the true sphere of progress in a wiser light than the one associated with the earth."

As before remarked, it is not always safe to believe what we "prefer," unless it can be substantiated by proof. It has already been shown conclusively by the writer that the progressive progress of the other life, not the ability of the other life, to change class of humanity, inferior to that of earth. To persons whose leading tendencies are aspirational, whose love of truth permeates every pore of self, the advantages and probabilities of progress are far greater than here. But to the opposite class the case would appear to be otherwise, by virtue of the obvious spiritual laws that have been stated. And while we would regret to believe that so intelligent and perhaps well-meaning a person as was the founder of the Jesuits, still, in the estimation of our essayist, "he was on earth, to say nothing of the progressive progress of the other life, which I prefer to regard as the true sphere of progress in a wiser light than the one associated with the earth."

THE FACTS OF SPIRITUALITY. It is by no means certain that what the essayist calls "the facts of spirit life" are the same to all who enter that life. And yet his theory of progress after death rests upon the implied assumption that it is so. On the contrary, the evidence shows that there is a great variety of facts, or of surroundings and experiences in the spirit-world, as there is of types and qualities of persons who enter it. In some way the scenery, etc., of that world appears to be largely subjective, at least its inhabitants seem to perceive and enjoy what they are morally or spiritually fitted to apprehend and appreciate, and that only. Hence the variety and seeming contradiction of testimonies regarding it—all, it may be, equally truthful in their affirmations. This consideration gives a point and meaning to the oft-repeated declaration that we build not only our spirit bodies but our future homes while in the present life—a truth, if it be a truth, of the utmost practical importance to humanity. To affirm that this is not true, and yet that wise spirits teach it for human good, is to affirm that falsehood is better than the truth, and to impugn the wisdom that has constituted the universe.

Now a word as to spirits' having FEEL, HANDS, ETC. It is affirmed by spirits, and is easily conceivable, that spirit bodies become more and more refined, tenuous and differentiated from earthly matter the further spirits advance in purity and spirituality. We may, perhaps, imagine whether it be a fact or not, this process to continue until at length all form or body disappears, and nothing remains but the pure forces which constitute the innermost spirit. But if so, it would seem to be the very nature of those forces to re-assume forms the instant they go forth in action upon any kind of substance or matter; and these forms assumed would doubtless be those of the various organs of the human body, because these seem to be the natural, correspondent and probably necessary expression of these forces.

In other words, will-force, when it would move matter, takes form as an arm, hand, or other adapted organ, in intermediate substances, perhaps of several successive grades, by means of which the force comes in contact

with matter. We cannot conceive of will-force moving matter in any other way. If, again, a spirit desires to move itself from one locality to another, its will-force may project itself in the form of legs and feet formed of attenuated substance, and these organs may act as poles of repulsion upon the ethers through or upon which the spirit passes—our material feet are said to "spurn the ground" on which we tread. And if a spirit desires to see in any special direction, its forces would naturally form organs of vision of substance adapted to the purpose. A clairvoyant uses eyes—the eyes of the spirit. And so of all other functions. A spirit whom the writer questioned on the subject while writing the foregoing, tersely responded, "I have hands, feet, legs, arms, etc. I have a face, etc."

This brief sentence doubtless tells the whole story as regards the more advanced spirits. But it would appear from general testimony that these less advanced find themselves encased in bodies having the human form, which seem to them as tangible and permanent as did their physical bodies, though more pliable and buoyant, and which, as before said, retain the appetites, passions and idiosyncrasies of the earth body until these shall be regulated and purified by appropriate means.

It would seem that in acting sensibly upon material, or upon immaterial objects, spirits of much refinement are always obliged to clothe themselves, to some extent, with grosser elements approximating the quality of the person or object to be acted upon; and hence when seen they are always seen in the human form—not merely because they choose to assume this form for identification, but because it is the proper form, in the nature of things, for a human being to assume. And the process of "materialization," so termed, appears to be but a further step in the same direction, the spirit taking up, in addition to its imperishable substance, particles of visible and ponderable matter, and thus temporarily constructing by will-power a body which may be seen, felt and weighed, but may be dissipated as quickly as formed.

AN INTERESTING INCIDENT which recently occurred illustrates this whole matter. The writer, not long since, was earnestly solicited by a spirit, conversing through a medium, to assist him in the spirit in forming for himself a body by means of which he might become more useful to humanity. This spirit stated in explanation—for so noted a request required a very full explanation before it could be acceded to—that in consequence of having been quite prematurely born into earth-life, and dying, as we term it, immediately afterwards, the result of a miscarriage at an early stage of fetal development, the fact of which was known to the writer as having occurred about thirty years before, the spirit did not have the opportunity of maturing a spirit-body as do those who live a proper length of time in the physical. Consequently his spirit-body, as he stated, was composed of only exceedingly fine and attenuated elements, which rendered it highly sensitive and easily repelled by material conditions. This made it impossible for him to approach and sensibly affect persons who were in the earth-body, or even those who had newly entered the spirit-life, and to such he wished to render himself as serviceable as he now could. The further stated, that, owing to an intimate relationship between him and myself, he would be able to draw from my organism the subtle elements necessary to the end proposed, provided I would comply with the directions he would give me. These were to partake only of certain prescribed articles of food, all simple and wholesome, animal flesh being strictly excluded, to avoid contact, shaking of hands or conversation with persons of gross habits, to be much in the open air, and to keep clear of all places where foul odors of any kind might be inhaled, as he could not accompany me into such surroundings.

This singular request being strongly urged as of great importance to the spirit's future usefulness in a chosen field, and the writer being at the time so situated that compliance with the conditions was not difficult, the arrangement was consented to as a curious experiment. After three or four days the statement was made, seemingly with great satisfaction on the part of the spirit, that the purpose had been accomplished, and he now had a body in which he could make himself far more useful in the desired line than before.

As a seeming proof of reality in all this, it happened that a short time afterwards an excellent clairvoyant, who in former years had frequently seen and held converse with this spirit, but who at the time of these occurrences was hundreds of miles distant and knew nothing of them, came to the locality where they took place. Very soon after her arrival, no mention having been made of these facts, she stated that she saw clairvoyantly this well-known spirit present. "But," she said, "I have always before seen him in a very ethereal and transparent form, something like a luminous cloud; but now he appears nearly as solid and tangible as do persons in the flesh. It is very strange!" She proceeded even to describe him as arrayed in a peculiar garb that she had never seen him in before, but which was precisely what he had said, through another medium, he was to wear when he should have attained his more serviceable body.

So long as spirits continue, untaught, to furnish evidences like this that they have what are to them substantial ethereal bodies, and these in the human form, Spiritualists will continue to believe this fact, however absurd it may seem to un-common-sense philosophers like our essayist. He, indeed, endeavors to invalidate the testimony of clairvoyance on this matter by alleging that spirit-vision is always "induced by direct spirit-power for some definite object." In other words, clairvoyants see only what spirits cause them to see, or psychologize them to think they see. Unquestionably the line between true spirit-vision and psychologic impression is not yet distinctly drawn, and clairvoyants themselves may be unable to distinguish between the two. Yet to suppose that spirits so universally and persistently, in all times and countries, cause mediums to see and to describe what does not exist, and that they ingeniously and elaborately contrive methods to teach what is false, and this, too, in so wholly gratuitous a manner as in the above case, is to ascribe to them a character quite the opposite of that which our essayist would claim for all spirits, and one which is revolting to the moral sense of all right-minded people.

The writer sympathizes with all well-meaning efforts to educate an enlightened and comprehensive Spiritual Philosophy, and to correct popular misconceptions on this subject; but Spiritualism has suffered not a little from the many bizarre hypotheses, incongruous with known spiritual laws and repellent to cultivated moral instincts, that have been put forth in its name. Where common sense does not avail, let us have good sense. Ancora, X. J.

Written for the Banner of Light.  
THE SILENT WEAVERS.  
BY BELLE HUSSE.

I never speak a hasty word  
But that my heart goes grieving;  
I never breathe an unkind wish  
But soon I feel the weaving  
Within my own life's "tangled web"  
Of threads that thrill revealing,  
By unseen hands placed deftly there,  
Love's brighter threads concealing.

I never crush a throb of sorrow  
By quiver, or earless wailing,  
But that I seem to feel the pang  
That hushes a flower's faint reading.  
I never tax another's hand  
To give me ease or pleasure,  
But soon I hear a voice that says,  
"Give thou, in equal measure."

I never wound, by judgments harsh,  
A sister, or a brother,  
But back the sentence comes to me,  
"Just as you judge another  
Shall you be judged; and as you mete,  
To you that shall be measured."  
For every thought of every deed  
Is by the spirit measured.

If sadly ails I ever assume,  
Another's faults disdaining,  
I'm sure some secret word to find  
The victory over me awaiting,  
And when with pride I walk, I think  
Humility is better;  
For angels see through all disguise,  
And know each stain and letter

That marks on thine the spirit here  
To states of infirmation,  
And ah! they counsel us, in love,  
To follow Love's tuition  
And hold as sacred all the forms  
Of human life here given,  
The least of which but sunshine needs,  
And room to grow toward heaven.

The best, imperfect, thought of,  
And oft to pass on swaying,  
As often from the heavenly way  
Through weakness blindly straying,  
Ah! hard the task that Love reveals,  
And oft my heart goes grieving,  
Because life's brighter threads he hid  
"Nath those my faults keep weaving."

Ah, me! I often feel the thrill  
Made by their silent weaving;  
And with it comes the silent joy  
Of chords within me weaving,  
Whenever from my lips there falls  
A word of hate or scolding,  
Then quick I hear Love's signal bells  
Ring out a cheerful warning.

Oft aet unkind, unworthy thing,  
Who hears the angels slinging,  
While all the answering aches above  
Are with their angels ringing,  
Whenever I doubt the tender care  
My footsteps ever guiding,  
Or fear some good will be denied,  
Ah! then I hear Love's chiming—  
Love's gentle chiming whispering low,  
All apprehension stilling,  
And helping me to trust to say  
"I'll never as food is willing,  
And as he leads I'll follow on,  
As one who needs direction,  
A child that, crying out, requires  
As oft his kind correction."

Oh, would that I could thrill to songs  
That only Love is weaving,  
Then would I hush the mournful tone  
Of chords that now keep grieving;  
But many imperfections mar  
The plans my heart is weaving;  
Hence, oft I feel the sudden jar  
Of chords within me grieving.

The more I strive to find the good,  
The greater seems my weakness;  
I hold not yet one perfect gift—  
What can I claim but meekness?  
Oh! why is this? whose hands are they  
That every thought, and every deed,  
Must give us joy or grieving?

And woven into the curious web  
Of life must live forever;  
For bright or dark, no thread can we  
From wood or warp dis sever,  
Ah, we the weavers are, and time  
The flying shuttle, cleaving  
Its way through all our life, with threads  
To give us joy or grieving.

Ah, me! too oft we feel the thrill  
Of unseen fingers weaving—  
Now in, then out the web of life  
Some threads that cause us grieving.  
Oh! would that we, from day to day,  
With shining ones might fashion  
The wondrous pattern of our lives,  
Now at a martret by passion.

Would that the world enshroued in joy,  
Harmonious lives revealing,  
Might rise to higher states and deeds,  
The darker threads concealing;  
Then Love and Wisdom joined at last,  
The truth from each receiving,  
Would make their rhythmic songs on earth,  
And still the voice of grieving.

Meeting in Oregon.  
To the Editor of the Banner of Light:  
The Spiritualist Association of New Era, Oregon, convened their beautiful grove on the 27th of June, for a three days' annual meeting. Mr. John Kenzie, of Clackamas, called the meeting to order and appointed Mrs. Frost, of same place, Mr. Athey, of Canemah, and E. G. Cooley, of Woodburn, Committee of Arrangements.

Rev. Wm. Jolly of Hillsboro, Rev. Wm. Davis of Marion, James Cooley of Gervais, and Mrs. F. A. Logan-Robinson of Forest Grove, were selected as lecturers. Time and opportunity were given to all to participate in conference meetings.

Rev. Wm. Jolly gave his experiences as an orthodox clergyman up to his present position, and contrasted the old with the new.

Mr. Davis, in his scientific, logical discourse, touched upon the various needs of the hour, and the unjust course pursued toward D. M. Bennett, and obtained many names to a petition for his pardon. Mrs. F. A. Logan-Robinson also several orders for the Bible abridged, after making a plea for free speech and free press.

Mr. Cooley, entranced, argued the necessity of all being true to themselves. His off-hand speech was intended to remove all difference from the mind ones, so much so that several mediums yielded to spirit-control and their first speeches from the platform.

Mrs. F. A. L. Robinson's lecture brought tears of joy to the eyes of many by her clear presentation of the certainty of progression for the human family from all the errors of the mythological past into the unfolding truths of to-day and a glorious immortality beyond.

Mr. Duclaux, a Frenchman, entranced, gave in part an astronomical lecture, with a beautiful description of the birth of a spirit into the other life. Mrs. Lamb, Mrs. Phillips, Mrs. Ball, Mr. Riggs, Mr. Lucas, Mr. and Mrs. Heath and others spoke as they were moved upon. Mrs. Logan-Robinson's poems and rhyme-lecture were well received, while all the exercises were interspersed with grand and soul-inspiring music by the Heath family of Benetton, of whom too much cannot be said in their praise. The families of the Buckmans, Shorts, Kenzies, Balls, Athey's, and several others, provided tents, and with the hospitality of the noble men and women of this Association we trust that all were kindly cared for, and that the "feast of reason and flow of soul" will extend to each community where the recipients reside, and that Organizations all over the State will multiply such grove-meetings in the future. F. A. L. R.

PENUMBRAL COGITATIONS.  
IV.  
BY JOHN WETHERLEE.

To the Editor of the Banner of Light:

The human will is a great power; if in the right constitution as a fulcrum the soul says, I will! it can move mountains—that is, figuratively speaking. I think it has the start of faith as a lever. We are spirits, it is said, but tethered; we know little or nothing of the will-power when handled in the undress of the spirit. I think spirits control matter by their will, and even the physical manifestations are will-power rather than mechanical. "Materialization" which is the ray extended into the domain of matter is the effect of the will plus knowledge. I do not know as I present my thought or "Cogitation" just as the idea now lays in my mind. I wonder if I have the will-power to make my view of it the reader's conception of it? Let us travel, then, round Robin Hood's barn, as the saying is, and see what the journey will develop in the way of enlightenment.

Zöllner, the German scientist, suggested a "fourth dimension" as the solution of the knots tied in an endless cord. It seemed to me that the three dimensions, length, breadth and thickness, fill the whole bill of matter and space, and a fourth dimension was an inconceivable one; yet as a symbol expressive of the unknown it may be a convenient term to have at one's tongue's end or pen's end, so I will find no fault with it, though it introduces to my mind no idea of dimension, and if I use it I should do so algebraically to express an unknown quantity. I will be glad when this form of the x is solved. I am not proposing to do it.

This train of thought has been suggested by cogitating on the remarkable manifestations of independent slate-writing and intelligent sentences and picture-drawings, without any human agency, unless it be a catalytic one (which in chemistry would mean a presence action). I do not blame any one for having doubts of such facts as I am referring to without actual experience, for they are very marvelous. I have had the experience many times and in many forms, so I shall argue on what I know to be facts.

I have seen independent slate-writing by different mediums, some more satisfactory than others. Let me relate a very remarkable one; it will answer both for an illustration of what I am going to say and as interesting testimony also. The medium was rather an erratic individual, who had this gift in a high degree. Not favorably impressed with him as a man, I was somewhat disinclined to waste my time sitting with him, though he was very anxious that I should do so. I told him I would do so if I could have everything my own way. He agreeing to that, I made the appointment. On my way the next day to this man's room, I bought two new slates, placed them one top of the other with a bit of pencil between them. I had holes bored by the store-keeper in the wooden frames, and with a string I tied them firmly together, so they were practically a double slate. The slates, as I have said, were new and clean, and there was not, and could not have been, any writing on them; and they were not opened until I cut the string, for I was the custodian of them all the time. Arriving at this man's room, I found him alone; he had some slates ready and clean; I preferred to use the new slates that I had bought, and he being perfectly willing, I laid my two tied slates flat on the table before me, placed my two hands flat on them, and kept them there all the time, the medium sitting at the same small table opposite to me. We sat so a good while; the medium said it took longer with new slates than with his. I told him I was in no hurry. I must say I did not expect any writing, for I had been so careful to have this manifestation sure, if there should be any, that I feared I might have disturbed the conditions. Then again it was so light, the bright sun was then shining into the room, and everything so completely in my own keeping, that it seemed almost impossible that that bit of pencil, untouched and unteachable, could write anything, or even make a mark; but it did, for after a while my ear detected a scratching in the dark space between the two slates under my hands. Spiritual manifestations were no new thing to me; still, to hear that bit of pencil writing, having ocular proof that no human being was touching it, affected me very sensibly. I said to myself, "Is this so? Now I must remember it; shall I by-and-by," I thought, "forget the impression and then wonder if I was not mistaken?" But there it was (no human being touching it, the two slates unmoved, my hands flat on the top of them) scratching, scratching, faintly scratching unmistakably; and it is one of the indelible impressions that have been made on my mind, and I shall never forget it, as an unmistakable spiritual manifestation. It is hardly necessary, for the purpose of this argument, to go into the details of this rather extended sitting, so I will merely say that when the scratching stopped, with the usual signal, three raps, I cut the string and opened the slates, and one of the inner faces was filled with an intelligent communication from William Beals, addressed to me as his son-in-law; afterwards, at the same sitting, I had some other messages from him in the same way, and two or three from my ever-present spirit-friend, Ralph Huntington, and from several others. The intelligent operator at the other end of the line, as M. A. (Oxon) would say, I do not know; but I think, as I said at the beginning of this Cogitation, it must be a will-power on the part of the spirit rather than a mechanical one.

Let me now briefly, with the same object in view, relate another experience slightly different. I refer to the writing without any pencil, by Mr. Powell, he using the end of his index finger, or taking any other person's finger, using it as a pencil, and writing intelligently with it, as if a piece of pointed chalk had made the writing. I need not go into particulars here, as I have spoken of this phenomenon already in a late *Banner of Light*, so has our scholarly friend, Epes Sargent, Esq., and others. Having referred to these two experiments let me now relate an older one of the same genus if not the same species, the rationale of which almost bewildered me, and which I consider one of the most remarkable physical manifestations I ever witnessed. The medium was Mr. Colchester, who died some years ago; in many respects his phases were similar to those of Charles H. Foster, but the manifestations that I refer to now were independent and sometimes instantaneous drawing of pictures. I had witnessed this many times with satisfaction and with wonder. Of the occasion to which I am going to refer Mr. Sargent will probably remember, but I do not know as I need any testimony to *Banner* readers when I state a fact, so this reference to him is incidental. On one occasion (after many experiences, for the sake of the satisfaction and

being able to say so) on my way to Mr. Farrar's house, where the séance was to take place, I stopped at a store and bought a sheet of cardboard and cut it up into pieces about six inches square. During the evening various kinds of manifestations occurred, and among them this independent drawing of which I have spoken, and it was done on the new, clean card-paper that I had brought, as well as on the equally clean paper already provided. Mr. Colchester, seeming to anticipate my wishes, said, "Mr. Wetherlee, take one of your pieces of card-paper and mark it in such a way that you will know it again and hand it to me." I did so, and with a pair of scissors cut out of one corner a crooked piece, reserving the bit as a detective, and passed the card to Mr. C., who took hold of it with his thumb and finger and slid it into the corner of the room, and then took a handful of the colored pencils or crayons that lay loose on the table, and threw them after the card and said, "Go and pick it up." I did so, and found an artistically-drawn picture of a bunch of flowers on the piece of pasteboard from which I had cut a crooked bit, which fitted in exactly, showing it to be unmistakably the same piece, which I knew to be white, new and clean less than half a minute before. In this drawing all the colors of the pencils that were thrown after the card found expression in the picture, and none of those remaining on the table were expressed in the picture.

You will see at once that this picture was not mechanically done; that is, the pencils were not manipulated, for the parlor was well lighted, the pencils lay scattered where they fell and the work was done instantly. I know that no living human being touched the card, and I do not see how even spirits could have done it, except by the will-power that they have, it seems to me, over matter.

I have, perhaps, now said enough to make out my point. We see a manifest will-power in the intelligent movement of the bit of slate pencil in the first incident to which I have referred, and particularly in the Powell phase of writing without any pencil or substance, unless it be a materialization on the end of his finger, and on mine through his that he uses. The white letters on the dark slate were matter; a microscope would readily show that. Where did it come from, and how? Evidently gathered (like all matter in the abstract, if the word in this connection is allowable), from an invisible source. The same of the crayon picture with Colchester as the medium; there was a transfer of the material apparently of the several pencils to the card. Of course, matter is never created, but it is gathered, and the source, or the power, or the transfer cannot be a mechanical act, but must be a will-power. Seems to me it is a species of materialization. Is it not related also to the moving of ponderable bodies? Size is nothing; this Colchester picture was matter, and with a microscope was an appreciable quantity. The materialization of forms would seem to be by the same law, and looking at them or the subject in this light, they are not so much a matter of astonishment, and I agree with the controls of Mrs. Richmond and Mr. Colville, that they will be in the future more abundant, rather than grow beautifully less, and become, I was going to say, one of the "lost arts," as some people fear, and others hope, and I say in this connection may their "shadows" never be less, and I do not believe they ever will.

Dr. Beard and Clairvoyance.

To the Editor of the Banner of Light:  
The enclosed letter was sent by me to the editor of *Scribner's Magazine*, to be published in the August number among "Communications" or elsewhere and above my own signature or otherwise, as he might see fit. As it is declined, probably "because it is not in keeping with the tone and purpose" of the magazine—"to quote one of the reasons assigned by the editor's circular for the return of articles—I transmit it to you for insertion if you see proper.  
Yours truly,  
WM. HENRY DARRINGTON.

To the Editor of Scribner's Magazine:

I have read Dr. Beard's article in your July number on "The Delusions of Clairvoyance." From my standpoint it seems to abound in misrepresentations and in personal abuse of respectable and intelligent people. It is not claimed, as Dr. B. says, by those who are familiar with the phenomena of clairvoyance, that it is a sixth sense, or "a kind of sixth sense," or a special gift of heaven, or above physiological laws, or supernatural, or unnatural, or a quality different in kind from those that belong to the race in general. It is simply a physical capability, by reason of exaltation of nerve-sensibility, however caused, to take cognizance of wave-lengths of light (radiant vibrations of luminiferous ether) not appreciable by ordinary persons. It ought to be known to Dr. B. that force is organized in octaves, of which in the form of sound our nerves respond to several, (those of certain animals, to others); but in the form of light to but one, though science demonstrates others above and below it which are invisible to us, simply because our nerves are not physically fitted to transmit their vibrations to that seat within us where they would be received and noted. The whole matter is one of evolution or development. What Dr. B. would call the normal human eye has its "scientific" range of vision confined to waves of light between one-thirty-second and one-sixty-fourth of an inch in length. (Page 47 of "The Telephone," by Prof. A. E. Dolbear, Boston: Lee & Shepard, publishers, 1877.) When any one of the race happens to be so constituted as to see objects rendered visible by wave-lengths longer or shorter than these, (by means of the luminiferous ether, which interpenetrates all things), Dr. Beard, without stirring out of his closet, claims the power as a super-scientific, limited-exclusive expert, to discern without investigation that such a one is either a trickster or a fool.

This is science reduced to absurdity, and unlike anything passing by that name heretofore heard of. If clairvoyance seems ridiculous to Dr. Beard, much more so do such scientific pretensions appear to the general public. It is fitting that they should emanate from a representative of that school of medicine which denounces homeopathy as a superstition of the nineteenth century, which seeks by legislation in the various States to obtain the exclusive medical care and control of the people of the whole country, and among whose practitioners it is considered proper to put suffering patients under the influence of narcotic poisons till they die, whenever they are their recovery impossible by their crude and antiquated methods of treatment, thus often deliberately and knowingly depriving them of all chance of life under their own or any other system of medicine.

In the twentieth century the true philosophy of vital magnetism and clairvoyance will be taught in all our medical colleges, and then it is to be hoped that the atrocious barbarities of the allopathic school, to which Dr. Beard belongs, will cease to scourge the unenlightened classes of the community.  
WM. HENRY DARRINGTON.

West Chester, Penn.

A Mason City boy thought his mother was praying over him the other morning, and he said, "Oh, mother, there's a hawk over the hen's." The old lady brought her devotions to a poultry standard of measurement in double-quick time, and sprang to her feet with, "Amen! Out with ye, Thomas, and save them hens."  
—Hawkeye.

A bas relief—Mosquito bar.—Post.







Message Department.

The Spirit Messages... The Banner of Light... The Editor of the Banner of Light...

Our Circle-Room Closed.

No Party Circle will be held at this office during the months of July and August...

REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RIDD.

Invocation.

Then great Father, Soul of all things, give us strength to do our work on earth. May we touch with tender loving fingers the hearts of those who mourn...

Questions and Answers.

Q. I have a question about the spirit world... A. I shall know the loved ones who have gone before...

William B. Goddard.

William B. Goddard, of New York City. I have been gone three years; it will be three years since June comes...

Adelaide E. Bigelow.

Adelaide E. Bigelow, who formerly lived in Boston, but afterwards went West and hails from Chicago...

Amos Harvey.

Mr. Chairman, I don't know as you will let a homely kind of an old farmer come here? You are just as welcome as anybody...

Cecil A. Munroe.

Cecil A. Munroe, from New Orleans. I am too weak to speak much, for I went away with a fever, but I have friends in Boston...

William A. Tinkham.

Please say that William A. Tinkham called here to-day, and brought with him the rainbow of hope, bringing perhaps truth and strength for others...

Recognition of a Spirit-Message.

The Banner of Light of July 5th, 1879, contains a message that is unmistakably intended for me, for almost my entire name is given...

Over the River.

I shall know the loved ones who have gone before, and joyfully greet them in the spirit world...

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSHIN.

Amanda Griffith.

I died at Sandy Hill, New York, leaving a husband and two sons. I was in the forty-sixth year of my age...

To Mary.

I don't want to bother you, Mr. Chairman. I've got my snuff-box with me; don't suppose you take snuff, do you? No, thank you...

Eunice Robinson.

Good afternoon, Mr. Chairman. Father and mother are anxious that I should come, and I always like to come when I can...

Sarah B. Allen.

Sarah B. Allen, who left this life in 1872, from Boston, having been here on a visit to some friends of mine...

George William Bailey.

I am George William Bailey, of Cincinnati. I have been what you call in the spiritual, about three years...

Charles H. Badger.

Charles H. Badger, passed on in Chicago, the year that September, somewhere about the first week, I can't remember just when...

Georgie E. Winship.

I wish you would say to Georgie E. Winship, my dear sister, I am a girl, I came from New York...

Frances J. Mears.

Frances J. Mears, of Worcester, Mass. A few short weeks have passed, a few days have gone by, and I stand in the presence of the immortal souls...

James Pike.

I am eighty-four years old. I come to this place with wonder and astonishment. They tell me that I must have a strong will-power...

James B. White.

I am seventy-eight years old. I don't know as I can make you hear what I say. I have spoken very much to my friends since I went away...

George A. Horne.

George A. Horne, of New Orleans. I passed on in 1875. I have been gone a considerable time. I went out when not more than twenty-five years old...

Fanny E. y.

God gave to all a power divine to use for his or their benefit, and so there came to me strength to do the work laid out for me...

William J. King.

William J. King, of Philadelphia. I shall be fifty-eight years old if I live until the thirtieth day of next May, and as I feel perfectly alive to-day...

William B. Goddard.

William B. Goddard, of New York City. I have been gone three years; it will be three years since June comes...

Adelaide E. Bigelow.

Adelaide E. Bigelow, who formerly lived in Boston, but afterwards went West and hails from Chicago...

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Amanda Griffith.

I died at Sandy Hill, New York, leaving a husband and two sons. I was in the forty-sixth year of my age...

Arthur Murphy.

With all due deference to time and obedience to law I enter the organization of another to make known my life beyond the grave...

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RIDD.

May 6.

May 6, Frankle Steele; Joseph B. Gooding; Fanny E. y.; Emma G.; Henry D. Sumner; Isaac...

May 7.

May 7, Anne B. Cross; James M. Burgess; Catherine L. Brown; Robert Reeves; Michael J. Jones; Lucy A. Kellogg...

May 8.

May 8, Charles H. Seymour; Percival B. Grover; Susan B. Alwood; William C. Felt; who are looking for help...

May 9.

May 9, Mary A. Fairchild; Hilda Grady; George W. Dennis; Odell Billings; Mary M. Sweetzer; George D. Somers...

How the Prince Imperial Died!

To our thinking, the affair happened as follows: The Prince, after a very short struggle with his frightened horse, was thrown to the ground...

Passed to Spirit-Life:

From her home in Bath, N. Y., June 21, 1879, Marion K., wife of C. H. Young, aged 29 years.

From his residence, 418 North Seventh street, Philadelphia, June 17th, 1879.

From his residence, 418 North Seventh street, Philadelphia, June 17th, 1879. Mr. W. was well known and highly esteemed all through the North, South and West...

From Washington, D. C., June 7th, 1879.

From Washington, D. C., June 7th, 1879. Mrs. Eliza Healy, of Washington, N. H., June 7th, 1879.

From New York, N. Y., June 7th, 1879.

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