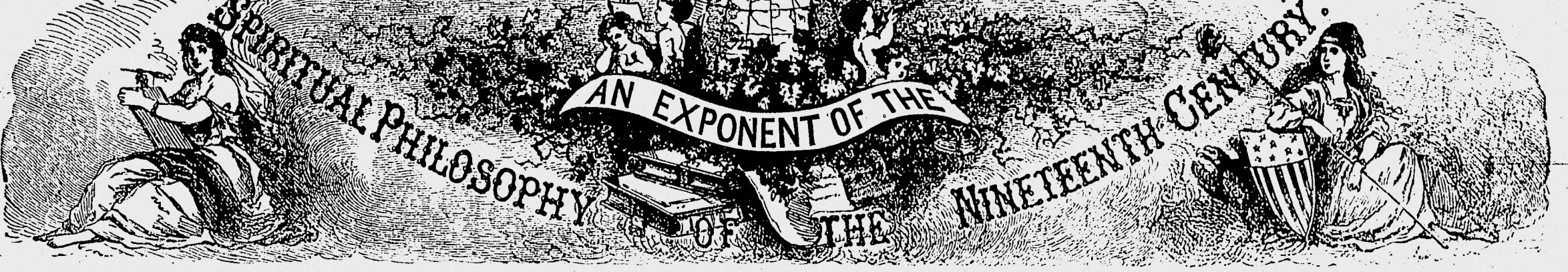


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AGASSIZ AND SPIRITUALISM: Involving the Harvard Investigation in 1857.

Prepared expressly for the Banner of Light,
BY ALLEN PUTNAM.

Part Two. Origin, Originators of, and Preliminaries to, the Harvard Investigation.

Records and accounts of the only scene in which Agassiz was publicly connected with Spiritualism appeared plentifully in some of the Boston daily and weekly papers of the summer of 1857. On three successive days, late in June of that year, four scientific gentlemen came from Cambridge into Boston for the sole purpose, as many erroneously supposed, of determining whether spirits, through mediums, could and would perform in their presence, and under their inspection, one or more of certain specified operations. No extended collection of scattered statements illustrative of the circumstances and reasons attendant upon their assembling, and of their doings when with the mediums, has been made public. We shall not now attempt an exhaustive history of the *Sham Investigation*. The departure of Agassiz, however, whose eminence as a scientist and whose character as a man gave notoriety and presumed importance to anything whatsoever in which he acted a prominent part, creates an occasion which induces us to compile various items that may show the origin, character and results of what was called an investigation; and also show how Agassiz came to have connection with it, and the manner in which he performed a part therein. Our account will contain very little that is new; will be scarcely more than a compilation of what was printed long ago, accompanied by a few fresh comments, and some views which have not been presented heretofore.

The mental atmosphere of our city and the region all around us was much agitated in the early months of 1857, by the occurrence of marvelous phenomena in the presence of a member of the Divinity School at Cambridge. This occurred before it had been proved by transference of coloring matter, and in other ways, that spirits can materialize any spirit limb; or even the whole spirit-body of some mediums; and render the extemporized formation both palpable and efficient at several feet or even yards distant from the physical forms of the mediums. When, therefore, the astute Prof. Eustis, of the Scientific School, caught the foot of a Divinity student out of its proper place under the table, he cried fraud, and brought an accusation against the student before the governing faculty of the University, who, in their high wisdom, knowing not what they did, expelled the young man for the heinous crime of owning an errant foot.

Dr. F. L. H. Willis, however, survived their unrighteous persecution, and we are rejoiced to know that his account of the proceedings against him is soon to be put before the world. The public press at the time very extensively condemned the action of the collegiate authorities in that case, and, in doing thus, Spiritualism necessarily came more or less in for consideration. Some papers noticed it tenderly, while others denounced it with much severity. Fierce and rude attacks were made in the columns of the Boston Courier upon mediums, Spiritualists, and all who had any faith in the genuine supermundane source of any of the wonderful phenomena which were attracting general attention. The public imputed these tirades to the pen of Prof. Felton. He, or some one else, in the Boston Courier of May 20th, 1857, said that the mediums "cannot start the smallest table; they cannot move a feather; they cannot make a suspended ball turn to the right or left, with all the magnetic fluid of ten thousand like themselves, and aided by the hosts of superior intelligences who assemble daily in the Melodeon to take possession of Mrs. Henderson's organism, and talk nonsense to gaping crowds by the hour. If the mediums really believed in themselves, they would only be too eager to exhibit their powers before those who are most skeptical."

On May 22d (see New England Spiritualist of May 20th,) Dr. H. F. Gardner responded to the above as follows, viz: "Now to prove that we do not evade, but do demand, the investigation of this subject, I hereby challenge the writer of the article in the Courier, above referred to, to be the whom he may, but whom the community generally understand to be Prof. Felton, of Harvard College, to a public discussion of the whole subject of Spiritualism, whether scientifically, philosophically, or theologically considered, either in the Melodeon or Music Hall, . . . upon the following conditions, viz: A committee of twelve disinterested men shall be selected by the principal editors of the Boston Journal, the Boston Courier, and the Daily Traveller, which committee shall arrange all the preliminaries of the discussion, and be the umpires to decide upon the strength of the arguments adduced for and against the spiritual origin of the various forms of manifestation of the present day, usually denominated spiritual. The discussion on the part of the Spiritualists to be conducted through Mrs. R. M. Henderson, and, on the part of the opponents of the spiritual theory, by the writer of the article in the Courier, above referred to, with permission to call to his aid any or all the professors of Harvard University to take part in the discussion of this great subject, against this uneducated woman. If the committee decide the argument to be against Mrs. Henderson, I will place in their hands one hundred dollars to be paid over to the challenged party, to be disposed of as he may please. If they decide in favor of Mrs. Henderson, she shall pay into the hands of the committee one hundred dollars, which shall be distributed to the poor of this city, according to their judgment. I will only add, that, if the above, in any particular, does not meet the view of the challenged party, and he is really in earnest in this matter, I will make any other arrangements for a fair discussion that he may suggest, subject to the approval of the committee."

The Courier declined the above challenge on the ground that it wanted *test facts* and not *discussion*, and in its issue of May 25th made the following offer:

"We will pay \$500 to Mr. Gardner, to Mrs. Henderson, to Mrs. Hatch, or to Mr. or Mrs. Anybodyelse, to any medium,

media or medium, to do one or all of the things we have mentioned; who will communicate a single word imparted to the spirits by us in an adjoining room; who will read a single word in English written inside a book or sheet of paper folded in such manner as we may choose; who will answer, with the aid of all the higher intelligences, be or she can invoke from the other world, three questions which the superior intelligences must be able to answer if what they said in the Melodeon was true; who will tilt a piano without touching it, or cause a chair to move a foot, placed as we will place it, and with a committee of scientific gentlemen to arrange the experiment. And we will not require Mr. Gardner or the mediums or trance spouters to risk a single cent on the experiment. If one or all of them can do one or all of these things, the \$500 shall be paid on the spot; if they fail, they shall pay nothing—not even the expenses incident to trying the experiment. We will not limit the time. . . . We will only stipulate that we shall have the right to choose the place, and to select the committee of three or four, who shall superintend the trial. . . . The committee shall consist of gentlemen whose characters, moral, social and scientific, are above question in the community; and we will now mention the four who first occur to us: Prof. Agassiz, Prof. Peirce, Dr. B. A. Gould, the editor of the Astronomical Journal, and Prof. Horsford, of the Lawrence Scientific School."

Dr. Gardner responded to that as follows:

"To the Editor of the Boston Courier:—
"In your paper of the 25th, I notice your reply to a challenge published by me in the Traveller of the 22d, in which you decline its acceptance, and make a proposition to pay \$500—to myself, or Mr. or Mrs. Anybodyelse, to any medium, media or medium, who will do one or all of the things we have mentioned; who will communicate a single word imparted to the spirits by us in an adjoining room; who will read a single word in English written inside a book or sheet of paper folded in such manner as we may choose; who will answer, with the aid of all the higher intelligences, be or she can invoke from the other world, three questions; . . . who will tilt a piano without touching it, or cause a chair to move a foot, placed as we will place it, and with a committee of scientific gentlemen to arrange the experiments." Now, Mr. Editor, I accept the offer, as I do also the distinguished gentlemen named as the committee, provided the person or persons making the offer will agree to let all the conditions of the arrangements come within the scope of those natural laws within which we believe spirits are confined in producing the manifestations above referred to, and I will meet the person or persons making the offer at any time and place, after next Sabbath, which be or they may name, to make such arrangements as are necessary to a thorough and scientific test of this great subject."

"Fountain House, Boston, May 27th, 1857."
H. F. GARDNER.

PROF. FELTON.
Cornelius C. Felton, Professor of Greek Literature at Harvard College, was virtually the provoker, if not challenger, of Spiritualists to seek a manifestation of some spiritualistic phenomena in the presence of men who were proficients in the natural sciences. No official position or scholarly attainments would restrain that Professor from free yieldings to any impulse that might prompt him to rush in and take active part in any public fight with tongues or pens which was transpiring on the rostrum or through the press. Some outward manifestations, which frequently attend upon high attainments and position, such as calm deliberation, starchy dignity, and leed sympathy, could not abide with him, however high his station. In manners and methods he was never long at a time, other than the genial, good-natured, impulsive boy. His powers for acquiring knowledge much surpassed his prudence and wisdom in its application. We personally knew him well; he was our friend from 1823 to the close of his days; and our knowledge of him gave us firm belief that he was an honest opponent of Spiritualism, and that all his efforts to prove it fallacious, and its supporters dupes, were based on good intentions. His methods and language, however, were often very ill-judged, for either accomplishing his own direct purposes, or for winning public confidence and trust in his wisdom and usefulness as a public teacher outside of classic halls.

The general purpose of the person who, through the columns of the Courier, offered \$500 to whomsoever should be successfully instrumental in eliciting with satisfactory distinctness any one of certain spiritual phenomena, was broadly set forth in the same paper. No doubt that exposition of motive was through the pen of Professor Felton, who then writing of himself in the third person, said:

"He is entirely in earnest in asking for the investigation; and if the result should show that the claims of Spiritualism are well founded, the science is to be evolved, capable of producing the alleged phenomena upon hitherto unexplored principles, or that the mediums have any access to the spiritual world which other people have not, or any means of gaining knowledge from sources not open to the rest of the world—or that they have any means of obtaining trustworthy information from spirits, of events, facts, truths or mysteries—then he will readily admit the new truth or truths, and at once become as warm an advocate of the claims of Spiritualism as he has been heretofore a thorough disbeliever and strenuous opponent. It is his wish to get at the truth, whatever direction it may take. If the marvelous things alleged of and by the Spiritualists are real, and can be shown to be real, he will consider the result to be cheaply purchased with five hundred dollars; if they are not real, it is important that the public should know it."

DR. HENRY F. GARDNER.

As the preceding documents show, was the challenger to a discussion between an uneducated female and any or all of Harvard's educated teachers, on the result of which should depend the possession of one hundred dollars. This gentleman has been long and widely known as a most zealous and efficient worker in the cause of Spiritualism, especially in looking up materials for and superintending its external operations, such as procuring halls and lecturers, bringing mediums into notice, arranging for grove meetings and other public gatherings. He is an active and efficient business man; but not that alone: he often speaks on the rostrum with clearness and force. In early manhood he was a practicing physician and a mesmerist, residing at Springfield, Mass. Soon after Spiritualism had taken a firm grip upon public attention, about twenty years ago, he removed to Boston, which has ever since been his home. He is a forceful man, both mentally and physically, and when the Boston Courier made onslaught upon Spiritualism, he was ready to enter the lists against that assault. To his candor, fairness, free expenditure of time and money, inviolable good temper, self-command and firmness of spirit throughout all the trial, the following letter, addressed to him by the Committee, through its chairman, after the trial was over, very distinctly attests:

"CAMBRIDGE, 30th June, 1857."

"Dr. H. F. GARDNER—Dear Sir:—Enclosed you will receive the award of the Committee, and the titles of the accompanying documents, copies of which will be furnished you whenever you desire them. I am unanimously authorized by the Committee to assure you that your manly candor and fairness throughout this investigation have been fully appreciated; that they thank you for the untiring zeal with which you have striven to give the fullest and freest opportunities for the examination of Spiritualism, and with which, at a heavy expenditure of time and money, you have brought before them the most distinguished mediums of the country. They

also recognize, not without admiration, the inviolable good temper, self-command and firmness of spirit with which you endured the repeated failures of your employees, and met the severe and stern criticism to which you were necessarily subjected."

"Grateful for these favors, I remain with respectful consideration, your obedient servant," BENJAMIN PEIRCE.

Noting the fact of acknowledgment by the Committee that their criticism was "severe and stern," we next present Dr. Gardner's reply as follows:

"FOUNTAIN HOUSE, BOSTON, July 1st, 1857."

"GENTLEMEN—Your note of yesterday, with accompanying documents, was duly received. It affords me much satisfaction to be assured that my candor and fairness throughout the investigation meets your approval, and that you also recognize, not without admiration, the inviolable good temper, self-command and firmness of spirit with which I endured the repeated failures of my employees. It would have afforded me equal satisfaction, if a proper regard to truth would warrant my so doing, to have fully repudiated the compliment; but I regret to say that, in regard to a part of the Committee, I cannot do it. It was manifest, on several occasions, that members of the Committee lost their self-command, and even temper, and did not treat with that respect and courtesy which is due from each person to every other in the society of gentlemen; persons who were invited by me to be present as witnesses and advisers. This conduct on the part of the members of the Committee referred to, and on the part of the representative of the Courier, together with the non-compliance with essential conditions generally, was, in my opinion, the sole cause of the failure to produce the phenomena of Spiritualism in your presence."

"In conclusion, permit me to ask, as a matter of justice to the parties who participated in the doings before the Committee at the rooms in the Albion House, whether or not your opinion, as expressed in your award, in regard to contaminating influence of spiritualistic circles, is formed or based upon acts or incidents there witnessed? And, if so, what there witnessed would justify such conclusion?"

Enclosed you will receive a copy of the note addressed to me from the Parker House.

I remain, gentlemen, in the cause of truth,

Your obedient servant, H. F. GARDNER.

"To Profs. Peirce and Agassiz."

The reason for addressing the above to Agassiz as well as Peirce, and for reference to an enclosure, is seen in the following:

"DEAR SIR—I enclose a copy of the paper you wished to have, and beg, at the same time, you will send me one of the letter the Chairman of the Committee wrote to you Saturday afternoon, which I need to file. Please direct it to Prof. Peirce."

"I have not forgotten my offer to show you some phenomena by which the origin of the maze of Mrs. Brown and Miss Fox may be tested. I shall send you word to that effect as soon as I can command my time and a convenient place for it."

Respectfully yours, L. AGASSIZ.

"Cambridge, 30th June, 1857."

"Dr. H. F. Gardner, Boston."

The importance and bearings of this correspondence are not fully obvious at this stage of our progress. Therefore particular attention is invited to the distinct approbation of Dr. Gardner's own behavior—to his allegations against a part of the Committee—to the confession of the whole Committee, through their Chairman, Peirce, that the criticism they exercised was "severe and stern," and also to the concessions by Agassiz, that raps occurred around Mrs. Brown and her sister, Miss Kate Fox, the origin of which he promised to furnish means and process for testing. These points have close connection with much that is to be adduced in the following pages, and it is desirable that the reader should hold them in distinct remembrance.

The private character of the foregoing letters, exempted them from publication immediately after they were written, and never till now have they been put in type. The originals by the Professors, and a copy of Dr. Gardner's, taken before the original was posted, are now in the writer's possession.

Though Dr. G. led off and threw a gauntlet at the feet of a masked pugilist, challenging him, together with all such aids as he might please to bring, to hold a public discussion with a single female, and proposed to let a definite sum of money be pendant on the result of an oral contest, his leading motives, which he had no occasion to define openly, are readily deducible from his subsequent course, and will become apparent as we proceed. We shall find them far, far aloof from greed of dollars. He voluntarily and promptly proposed, at his very first meeting with the gentlemen designated by Felton, and accepted by himself, as the Committee, to leave the \$500 out of the case, and to himself go forward and collect mediums of various classes for exhibiting many varieties of spiritualistic phenomena, give the Committee opportunity to make a careful investigation of the whole broad and momentous subject, asking of them in return simply to make a fair and full report of what they should witness; stating also that he would report the expenses he should have incurred, and leave the Courier to pay the bills or not, at its option. (That promise, by the way, has not yet volunteered to contribute a cent toward the \$800 expended, and is probably deeming that the appearance of the promised full report by the Committee is needful to make blinding the Courier's published stipulation, that "if they," the Spiritualists, "fail, they shall pay nothing—not even the expenses incident to trying the experiment.")

Our personal and extensive knowledge of each of the two men most directly concerned in procuring a trial of spirit-force, enables us to receive as trustworthy the exposition of motives made by the Professor, and to express unqualified belief that the Doctor's leading objects were both to defend what he regarded as an important and most noble cause from vile assaults and abuse, and to subject its claims to examination by an intelligent and high minded tribunal, which he honestly anticipated would witness some phenomena, the occurrence of which accepted science could not account for, and whose announcement of such a fact would argue strongly in favor of Spiritualism throughout Christendom.

Forms of a bet fit over the surfaces of the original proposition of each of the parties, but *betting notes* were absent from them both. Each was doing the best he could to extend knowledge of what he deemed to be not only true, but also very important to the highest interest of community.

A CARD FROM THE PROFESSORS.

"The undersigned held a meeting this day at 3 p. m., to hear the parties interested in a controversy upon the claims of Spiritualism. There appeared, on the part of the Courier, George Lunt, Esq., and on the other side, Mr. H. F. Gardner, accompanied by his friend, Mr. Allen Putnam."

"As the persons referred to in the Courier as a Committee for the decision of this question had not been previously consulted, they deemed it of the utmost importance that, before proceeding to the investigation, they should ascertain the conditions under which they were expected to serve, and the duties and responsibilities which they were about to assume. They were unanimous in declaring that they would not lend themselves to be the mere witnesses of performances which might be accomplished under circumstances which would de-

prive them of the power of fully ascertaining what was actually performed, as well as the nature of the performance; the issue which they were willing to try being whether, as Dr. Gardner claims, some agency thus far unrecognized by science was manifesting itself, which agency is denied by the Courier; and not whether certain things could be done in a manner which might escape the notice of the referees, and thence be interpreted as evidence of the reality of the manifestations."

"After a protracted discussion upon the conditions under which the mediums would undertake and should be permitted to proceed—there being an apparent incompatibility between the conditions demanded by Mr. Gardner and those under which the Committee would deem it judicious to proceed—it was proposed to Mr. Gardner that he should be permitted to have his own way in everything, even to the selection of the room, and the time, the determination of all the necessary circumstances, and even to the admission that his experiments might be performed in as great darkness as he might find expedient; but that the Committee would not award him the premium, unless, under these circumstances, or others which the Committee might prescribe, in conformity with the usual methods of scientific investigation, they were satisfied that the phenomena were attributable to causes not previously known to science."

"The parties were also informed that the conditions of the agreement must be submitted to the Committee in writing, in regard to which some of the subjects of the agreement were suggested by the Committee."

"These propositions were taken into consideration by the parties, and the meeting adjourned until the Committee should be informed by the parties that they were ready to proceed."

(Signed) BENJAMIN PEIRCE,
L. AGASSIZ,
E. N. HORSFORD,
B. A. GOULD, JR.

"Cambridge, June 1st, 1857."

"At a subsequent meeting of the Committee, it was resolved that a copy of this report of the proceedings, and of the signatures, should be sent to the Courier, and another to Dr. Gardner, with the understanding that it was not to be communicated to the public until the Committee had fully terminated their proceedings."

BESSA PEIRCE, Chairman,
For the Committee.

A LETTER OF ACKNOWLEDGMENT FROM THE BOSTON COURIER.

"CAMBRIDGE, June 6th, 1857."

"To Messrs. Agassiz, Peirce, Gould and Horsford."

"The object of requesting you to act as a Committee on the subject of Spiritualism, was to determine whether there is anything in the alleged phenomena exhibited by mediums, produced by causes hitherto unknown to science."

"I have nothing to suggest as to the mode of conducting the investigation. I submit the whole matter, in the broadest manner, to the gentleman whose names were mentioned in the Courier, and accepted by Mr. Gardner. If they decide that all or any of the things suggested by the Courier have been performed by the mediums, under conditions which satisfy them that the performance was accomplished, either by the application of a new force in Nature, or by a spiritual power, as they allege, then I shall be ready to fulfill the engagement proposed in the columns of the Courier."

"THE WRITER IS THE COURIER."

A LETTER OF ACKNOWLEDGMENT FROM DR. GARDNER TO THE COURIER.

"FOUNTAIN HOUSE, BOSTON, June 8th, 1857."

"Editor of the Boston Courier."

"On my return from Portland on Saturday, I received a statement of the doings at the meeting at the house of Prof. Agassiz, on Monday of last week. I am now prepared to submit for the consideration of the Committee a series of propositions which, in my judgment will result in such arrangements as will be satisfactory to all the parties concerned for a thoroughly scientific investigation of the whole subject of the Spiritual Manifestations (so called). For this purpose I shall be happy to meet the Committee to-morrow, at 3 o'clock p. m., at such place as they may appoint."

Respectfully yours, &c., H. F. GARDNER.

THE AGREEMENT BETWEEN THE PARTIES.

"We, the undersigned, hereby agree to submit the question in controversy between us in regard to the phenomena of Spiritualism, so-called, to the investigation and award of the Committee, consisting of Professors Agassiz, Peirce and Horsford, and Dr. Gould, according to the terms of the paper annexed."

By George Lunt,
H. F. GARDNER.

"Cambridge, June 9th, 1857."

DR. GARDNER'S CONDITIONS.

"Meeting to be held in a suitable room in the city of Boston, to continue six days, or a longer time if desirable, and two hours each day to be devoted to the investigation, commencing at 4 a. m. and closing at 6 o'clock p. m."

"All the arrangements and details for the forming the circles to be entirely under the control of Dr. Gardner, except the Committee may remain out of the circle so formed if they choose to do so. If the phenomena are produced under the arrangements as ordered by Dr. Gardner, and they are not satisfactory to the Committee, they shall have the right to require them to be produced under such conditions as in their judgment will be satisfactory to them."

"As harmony is an essential condition for the production of the manifestations, it is agreed that no loud talking or exciting debate or other unnecessary noise shall be allowed in the rooms during the sessions, and that each person present shall be treated with that respect and courtesy which is due from each person to every other in the society of gentlemen."

"There may be present at each session the writer in the Boston Courier, and friend, and the four gentlemen composing the Committee of Investigation, Dr. Gardner, and any number of persons not exceeding six at any one time, at his option, such being selected and invited by Dr. Gardner."

"The writer in the Courier, and the gentlemen composing the Committee, agree that, while they are at liberty to exercise all the shrewdness and powers of observation which they are capable during the investigation, they will not exercise their will power to endeavor to prevent the manifestations, but allow them to be produced under the most favorable conditions which a thorough scientific investigation will permit."

"The words 'to be provided by Dr. Gardner' first being stricken out, and the words 'and a friend' inserted, it is further understood that the proceedings are not to be published until the investigations are closed."

BOSTON COURIER,
By George Lunt,
H. F. GARDNER.

STATEMENTS BY ALLEN PUTNAM.

"From an account written out by myself over date July 10th, 1857, and published in the New England Spiritualist of Aug. 8th the same year, the following extracts are copied:

"Dr. Gardner invited me to accompany him on the first day of June, to Cambridge, where he was to meet the Committee in the study of Prof. Agassiz. While on the way out, it was remarked by one of us that the \$500 was an unpleasant feature in the business; we could not suppose the gentlemen were to be called upon to contribute to the mere lookers-on and stake-holders. The Doctor then said, 'I have been thinking that I will waive that; and if we are successful, permit the Courier to pay the bills, but decline anything more.'"

"We met the four gentlemen, and soon found out that they had been named as a Committee without their own knowledge. Their first question was, whether the services sought were such as they could consent to perform. Consequently, a free and prolonged conversation followed, in which the representative of the Courier, Hon. George Lunt, maintained that, according to the terms of the offer, it would be incumbent on Dr. G., if a chair should be moved by some invisible power, to show that that power was spirit power, before he could be entitled to the \$500. The Doctor replied that, if such was to be considered the true meaning, he of course should not

The above would have been a good ending, but I feel that there is an idea in this connection of interest enough to be briefly commented on. It seems very singular to the friends of the old lady just referred to that she takes a peculiar interest in that "warm closet." She will have its door kept open; it distresses her if shut; wakes up at once, if it is shut while asleep, and has it opened; She cannot tell why; her mind is not very clear. She says she doesn't know why, or she must have it open. It seems to her friends a sort of whim or notion, and there are some reasons for connecting the earnestness with it which I referred to in the first part of "Thought." Is she also going home that way? Is her daughter (the mother who privileged it beyond the common wall, virtuous life) waiting for her there? I see no reason why she should not be so. A Spiritualist, without being superstitious, can see an actuality in such notions, and interprets, therefore, what we mean as "thin places in the curtain." Of course the remark of going home that way is only symbolical, the spirit-world, as Longfellow says, lies all about us, and some spot in space is as likely to be a grotto, a running stream as a warm closet. Still using common figures, I have a notion that when old lady, now over four-score, and sick, if you choose, more or less wandering, yet perfectly so, wakes up into the higher life, the spot which an old association has fixed her eye, and which we see as a comfortable useful old closet, may have been to her the lowest round of Jacob's ladder, with spirits ascending and descending, and only a "thin place in the curtain," or like my old Bible magnetic, or, if you choose, a "haunted" spot.

52—Publishers who insert the above Prospectus in the respective journals, and call attention to it, editorially, shall be entitled to a copy of the BANNER OF LIGHT year, without sending theirs in return. It will be forwarded to their address on receipt of the papers containing the advertisement, marked.

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Banner of Light. Edited and Published by J. W. Edmonds, at No. 9 Montgomery Place, corner of Province street, Boston.

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Letters and communications pertaining to the editorial office of this paper should be addressed to the Editor, J. W. Edmonds, at No. 9 Montgomery Place, Boston, Mass.

The Angels.

We have read a discourse delivered at Wyoming, Ohio, in December last, by Rev. J. P. Stuart, of the New Church, which contains a great deal that is held by Spiritualists, and it is so profoundly interesting that it deserves to have some of its points reproduced for general perusal. Wyoming is a village about a dozen miles northeast of Cincinnati. The preacher remarked, to begin with, that he knew of no questions more practical than these: "Who are the angels?" and "How can they help us?"—unless the counter-questions were equally practical: "Who are we?" and "How can we help the angels?" The impact of the sphere of a group of invisible angels or spirits upon us, he said, may sweep through the network of our spiritual frames, and breathe new life into our souls, and breathe new life into our souls, and breathe new life into our souls. We may infer the vital sympathy of the angels with us, by knowing that they are all men and women in the heavenly state. They are not beings of foreign birth, but they are our kith and kin who have finished their work here and gone home. "Our fathers and mothers who have gone into the heavens before us are angels," and so likewise are our brothers and sisters, and our sons and daughters. They are all certainly more human than they were here, consequently they know us better, and they love us more ardently and more tenderly than when with us. They await our release from the toils of the earthly house, and while we remain in this world they help us. They help us in a thousand ways of which we may have but little knowledge now. The angels are always called upon in the Scriptures. They appeared as men to Abraham, to Lot, to David, to Daniel. Those which appeared in the sepulchre of Jesus are called *good men*.

Angels, said the speaker, are born when men and women die here, and are raised up in heaven. The angels of a heavenly society are so harmonious in affection, thought, life, movement, impulse, inspiration and action, that before the Lord they are one. The numerous members of a heavenly society are swayed by one common influx, they are inspired by one common life, and they live as one man. How numerous these invisible hosts are round about us, we may measure by enumerating our spiritual wants. The want of ours, the help comes from them; and the helping hands are as numerous as our most crying wants. The Lord does the work, but his instrumentalities are the angels. Life is most profoundly mysterious; and when we are so much at a loss in following its labyrinthine windings in our own bodies, how shall we follow it in its movements in the heavens? Why not make common cause with all finite intelligence in the universe, in the grand outcry for "Light, more light?" The angels are human beings in the heavenly state; and they are not separated from us in space, but only in state; and this means that they are elevated into a world quite distinct from this world. As the grub, burrowing in the ground, or as the caterpillar, dying in the chrysalis, or as the silk-worm, weaving the cocoon which shall, by its grave—as these all rise into a new element and live in a new and seemingly ethereal form; so is the human life, in its first estate, not far away in space from its final home. We begin here; we end elsewhere. We rise, at the death of the body, into a life spiritual, ethereal, spiritual—a change of state rather than of place. This is a rational doctrine, and one full of beauty and comfort. The human heart accepts it because it feels it to be vital with truth.

Further, said the preacher, the Heavenly inhabitants, under the auspices of the Lord, help us by the sphere of their lives, by their firmness and zeal, by their tenderness and love, and by their undying sympathy with us in our work. The spirits and angels above us, who are in special individual communication with us, minister to our wants and help us. The universe is in pairs. No angel, or spirit, is alone. Male and female is the law of finite life, and the two make one. So likewise we, as individuals, are dual, or two-fold—for in the mind, which is the spirit, and in the spirit, which is the real man, are the will and the understanding, then the affections of the will, and the thoughts of the understanding. Conjoined with us, therefore, in our very innermost being, are the two angels who are nearest like unto ourselves and to the possibilities of good in us, belonging, it may be, to the heavenly society which is to be our home hereafter; and two evil spirits nearest like unto ourselves, and to the possibilities of evil in us, and belonging, it may be, to the infernal society in which may be our home hereafter. Such, then, is our situation in the universe; nor can it be otherwise. This last doctrine is a special feature of the Swedenborgian creed. These intimate spirits, however, are never allowed to take away or impair the freedom of our individual choice in action. There is an equipture in the influences round about us. Our rational freedom is to be inspired and enlarged, but not overlapped and destroyed. We must determine our course—whether to stay in the low and unworthy forms of the merely natural life, where we begin, or, resisting

these limitations of our inborn evils, rise into the heavens. Whatever we choose will be in full accord either with the good or the evil ever present with us.

The Indian Peace Policy.

It is now definitely understood that the President adheres firmly to his peace policy in dealing with the Indians, which has of late been so much criticised. He sees that they have greatly improved in their condition since this policy was adopted, and that is a sufficient warrant for his continuing in it. There have been made, within a recent time, most strenuous efforts to abandon this policy, and turn the Indians over to the tender mercies of the War Department. That means simply fighting and destroying them. It is the treatment which conducts directly to Chivington massacres and Fetterman butcheries. Gen. Sherman favors the supremacy of the War Department in the matter, and so does Lieut. Gen. Sheridan, although we acquit them of any wish to vindicate or repeat such proceedings as those under the authority of military officers. For ourselves, we are quite willing to rely on the former views and opinions of Gen. Sherman in reference to this subject. If it be true that he has seen fit to change them, that does not take away the reason and humanity of them, at all. He produced in 1867 an able and exhaustive Report on the entire Indian question as was ever written. Indian affairs during the summer of that year were at their worst. It was in consequence of the feeling of discouragement which prevailed that Congress was led to pass the well-known act authorizing the President to appoint a Commission to go to the plains and establish peace with certain hostile Indian tribes. The war which followed the "Chivington massacre" cost the nation, according to the Commissioners, fully thirty millions of dollars.

The "Fetterman Massacre," which was the retaliation of the Sioux, with whom it has recently been attempted to get up a war, together with the Powder River War, cost the Treasury eight millions more. There was certainly an experience with the Indians costly enough to convince Congress and the country that it was impossible to obtain peace with the tribes by conquering it. A better method was waiting to be tried. The Commission referred to was appointed by the President. It was composed of four prominent army officers, one ex-officer, and three distinguished civilians. The former were Lieut. Gen. Sherman, Maj. Gen. Harney, Maj. Gen. Terry, and Maj. Gen. Augur. The ex-officer was Gen. Sanborn. The three civilians were N. G. Taylor, at that time Commissioner of Indian Affairs, Commissioner S. F. Tappan, and Senator Henderson of Missouri. The Commission at once went to the frontier and proceeded to institute the most thorough investigation into the causes of the Indian hostilities. In January, 1868, their Report appeared to Congress, signed by every member of the Commission. It was one of the most calm, comprehensive, and unprejudiced papers of the kind ever laid before Congress by a body of able men, seeking to know only the truth, and to establish justice. The field is all carefully surveyed in it, the facts are all marshaled and presented in due order, and the conclusions are given without equivocation or hesitancy. It was in that Report that the famous phrase first saw the light, coined by General Sherman himself, that "it is cheaper to feed the Indian than to fight him." But there was something in it more significant than that.

This was, that the costly Indian wars that had raged from 1865 to 1867, were caused simply by the violation of the treaty rights of the Indians. There was obviously but one thing to do after making that discovery, and that was to get rid of the cause of these wars in order to terminate the wars themselves. The Commissioners then went on to enlarge upon a future Indian policy, and to discuss in particular the question whether the Indians should be left to the irritating, hostile, costly management of the War Department. This is the very language that occurred in the course of the discussion: "If we intend to have war with them, then the Bureau should go to the Secretary of War; if we intend to have peace, it should be in the Civil Department. In our judgment such wars are wholly unnecessary, and, hoping that the Government and the country will agree with us, we cannot now advise the change." The Commissioners then recommended that such tribes as were habitually unmanageable should be turned over to the War Department, but in reference to the future conduct and management of the Indian Bureau, they expressed themselves in these unmistakable terms: "The military arm of the Government is not the most admirably adapted to discharge duties of this character. We have the highest possible appreciation of the officers of the army, and recognize their proverbial integrity and honor; but we are satisfied that not one in a thousand would like to teach Indian children to read and write, or Indian men to sow and reap. These are emphatically civil, and not military occupations." Language could not more explicitly commit men to a distinct plan of action on any question whatever. The Indian Peace Policy was inaugurated by President Grant in 1869, and he proposes to stand by it still. It is as true now as ever, that "it is cheaper to feed the Indian than to fight him."

Women on the School Committee.

The Boston School Board still continues its unreasoning war on the lady members who were duly elected to seats within its charmed circle. The Justices of the Supreme Judicial Court of Massachusetts, in answer to the question upon which their advice was required by the order of the Honorable House of Representatives on the 16th day of February, viz., "Under the Constitution of this Commonwealth, can a woman be a member of a School Committee?" having given it as their opinion that there were no constitutional restraints to prevent women as well as men from serving in towns or cities where there was nothing in the charter or by-laws preventing them from performing said duties, the Board at its next meeting, held Tuesday evening, Feb. 24th, at once adopted the following: at which point the case rested for the present:

Ordered, That the City Solicitor be requested to give his opinion whether, in view of the recent decision of the Supreme Court with regard to the right of women to hold seats on a School Board, the city charter or laws of the Commonwealth prevent women from serving on this Board, and that he be requested to give a decision at the next meeting of the Board.

We have many well-written and highly interesting essays on file for publication, which we intend to make room for as soon as Mr. Putnam's Review of the Harvard Professors' Investigation of the Spiritual Phenomena in this city is completed.

"The Universal Church."

The concluding lecture of the course on the "Universal Church" was given on Sunday evening last, at the Church of the Disciples, by the Rev. Octavius B. Frothingham, of New York, who spoke of "The Attitude of Free Religion to the Universal Church." The attitude of free religion to the Church Universal, he maintained, by way of premise, was one of perfect sympathy and hearty interest, and one which also wished to add dignity and sweetness to it. He then proceeded to define the meaning of free religion, and the purpose and objects of its adherents. He said it was no system of faith, and had no creed. Its whole effort was to break down creeds and to avoid all entangling alliances of a sectarian nature. It desired rather to base its faith on scientific facts—facts which have been well arranged and carefully considered—and not on metaphysics or tradition. It assumed to itself no ultimate theory of religion, but stood rather in the position of a faithful learner or beginner on the shores of the great unexplored ocean of life and fact.

The free religionists were not a party of theologians but a party of reformers. Their great enemy was sectarianism, and their work was to break down the fences which sectarians had set up. They objected to sectarianism not because of its costly churches or any other thing pertaining to the sect itself, but only as it opposed the progress of truth by claiming a monopoly of truth. Religious partisanship, the speaker averred, was no better than political partisanship. Yet if free religion claimed no dogma for itself, it was nevertheless obliged to take up one or two very positive and definite positions. One of these was the idea that all faith is of one kind, and all religions have the same essential rites and ceremonies. This point was illustrated at considerable length, and some marked similarities in the rites of Catholics, Buddhists and other sects, were mentioned.

Another of its positions was that all religions have the same ethics, and in proof of this passages were quoted from Buddha, Mahomet, Confucius and Epictetus, expressing ideas similar to those contained in the New Testament. They all, said the speaker, had the same ring. The stamp of character, he maintained, was the same world over, and virtue was virtue wherever found, and was venerated as such under all systems of religion. Still another of its positions was that all religions were products of the human mind, and all smelt of the soil from which they spring. They did not come as a revelation from God to man, but as an expression of the yearning of man to God. Christianity, in this respect, was no different from the others; it was not a ready-made religion, but a direct outgrowth of the previous Hebrew theology.

The speaker regarded Christ as the richest, sweetest, saintliest and holiest spirit that ever lived, but yet he considered him only a human being, and no prodigy. Yet in claiming the right of each religion to its place in the world, he would not assume that all were of equal merit. Christianity was superior to any of its predecessors, and would in time be supplanted by later and perhaps better forms. The two systems of religion at present dawning upon the world he believed to be Spiritualism and Positivism. Both were different from anything had preceded them, and were the natural outgrowth of the sentiments of the times, and were destined possibly to take rank with the older theologies.

"The Women's Anti-Liquor Crusade."

The women raid upon the liquor saloons in the West continues to exhibit signs of increasing power and success, while in Vermont the movement has been welcomed by a riot, in which the sheriff and his assistants received a baptism of eggs of a doubtful age. In New York the women have held a meeting and contemplate a descent upon some eight thousand saloons; while the Metropolitan Total Abstinence Society of that city, in convention assembled, has declared that in its judgment the course marked out by the women is inexpedient, moral sanction being the more powerful argument in the premises. The ladies will soon open the campaign in Worcester, it is said, and it is also rumored that Boston is being canvassed for the same purpose.

Rev. Mr. Frothingham lectured on the subject—"The Suppression of Vice"—on Sunday forenoon last in the Boston Music Hall, in the course of which he took occasion to liken the crusade to the "supreme authority" of the Catholic Church, which authority was denied by Luther and led to the Reformation. The reverend speaker made a strong point, that caused applause, by saying in this connection that that church in its suppressive policy found it could burn a thinker, but it could not burn thought. Real progress, the speaker then went on to argue, was a thing of slow growth. These spasmodic efforts to advance a cause produce a reaction which set it back at a point behind where it was before. He believed that the principle of suppression could not be brought successfully against any vice founded on habit, passion or appetite.

Annual Meeting of the Liberal League.

On the evening of Friday, Feb. 20th, the Boston Liberal League convened at New Fraternity Hall, corner Appleton and Berkeley streets, for the transaction of such business as might properly come before the yearly meeting. In the absence of President Rogers, Mrs. J. W. Smith, one of the Vice Presidents, presided. Miss Jane P. Titcomb, Recording Secretary, read the report of the previous meeting, which was accepted; after which the Nominating Committee offered, through its Chairman, John Wetherbee, the following as a list of officers for the ensuing term—the report and the parties named receiving the unanimous endorsement of the Society: President, Francis Ellingwood Abbot; Vice Presidents, Horace Seaver (editor Boston Investigator) and Mrs. J. W. Smith; Corresponding Secretary, George A. Bacon; Recording Secretary, Jane P. Titcomb; Treasurer, John S. Rodgers; Executive Committee, R. H. Ranney, H. B. Storer, M. D., H. S. Williams. After said election, it was, on motion, voted that the Executive Committee be enlarged to nine—the President and Recording Secretary, *ex officio*, being included in the number; and, by virtue of such vote, the names of Messrs. G. A. Bacon and M. T. Dole, Mrs. Ella Bullock and Miss Susan Ida Dudley were added to the Board. The Secretary and Treasurer made annual reports, which were accepted, in which the mental and pecuniary conditions of the League were set forth as prosperous and full of promise for future usefulness; and after remarks by Bronson Alcott, Mr. Edson and others, the meeting adjourned.

"Agassiz and Spiritualism."

We do not question that the first part of the carefully written reminiscences of the famous investigations of 1857 in this city, in which the late Prof. Agassiz bore a part, was read with close attention in the last week's Banner, as its continuation in the present issue will also be read. The writer, Allen Putnam, bore a personal part in the transactions of which he furnishes the only authentic and complete sketch yet written. The articles on this subject, of unusual interest and importance at this particular time, will be four in number, and will show up the conduct of the Harvard Professors in its true light in connection with the whole affair. Their own promised Report on the investigation never made its appearance, and hence the present one which is now publishing in the Banner is the more valuable.

The development of Spiritualism in the popular belief since 1857 has been so marked as to require the faithful record of the special event of that year. Now, when the scientific men and sages of the Old World are openly admitting the fact, or existence, of the spiritual phenomena, as they are demonstrated through media, it is important to go back and note the position taken by the Harvard Professors, two of whom are gone into the other spheres of life, and to question whether they have advanced one iota in either knowledge or investigation since they superciliously refused to allow that there was any truth whatever in what they could not explain or comprehend. Mr. Putnam most skillfully shows that Agassiz, in being unwillingly controlled by a spirit in the form, could not consistently deny that there was an impossibility in spirits out of the form controlling other individuals. These papers deserve to be read with thoughtfulness by all Spiritualists whose faith is a living one. We shall complete the series by publishing Part Three in our next, and Part Four in the following issue.

Australia.

Another Spiritualist newspaper has made its appearance in Melbourne, Australia, entitled "The Progressive Spiritualist and Free Thought Advocate." It is published by John Tyerman. In a leading editorial, headed "Spiritualism," he utters truths which no person cognizant of the signs of the times can gainsay. We extract the following:

"It is uttering a mere truism to say that we live in a most eventful age—an age of restless activity, extensive reading, keen discussion, and our reading thought, an age in which boldy challenges the dicta of bodily authority, scrutinizes the pretensions of pompous position, and demands a more satisfactory reason for everything that claims our belief and acceptance; an age of useful inventiveness, grand discoveries, and marvelous developments of sciences and powers which have hitherto been almost unknown; an age in which revolutionary forces are in extensive operation in almost every department of thought and action, effecting changes and working out results at which our fathers would have stood aghast; in a word, an age pregnant with mighty purposes which time will gradually evolve, and in the glorious perfume of whose blessings future generations will revel with unbounded delight. From this eventful age Spiritualism will not be excluded, and it is so fully confirmed of its truth, of the beauty and utility of its teachings, and of the vast extent to which it is destined to affect the condition of the world, that it is not only a fact, but a fact, with out assuming the functions of a prophet, I venture to express it as my deliberate conviction that historians of future ages will pronounce Spiritualism to have been the mightiest religious movement developed in the nineteenth century. Those who have been deterred from investigating the subject by the spirit of 'doubt' and 'skepticism,' and continue to look at it through the medium of distorting prejudice, have no conception of the great value of this movement, and the important bearings of its teachings, the elevating tendency of its spirit, and the widening sweep of its influence. To know it merely as its own age, with prejudice and misrepresentation, is to shrink from it as a revolting thing; but to understand its facts, principles and import, as revealed by its own inherent light, is to prize it as a treasure of unspeakable worth, and to desire the time when all men will accept it as the priceless boon of a wise and loving Father."

"The Lunatics of Fashion and Speculation."

Prof. S. B. Brittan, editor and proprietor of the Quarterly Journal which bears his name, will consider the above subject in a lecture before the Boston Spiritualist Free Course at Music Hall on the afternoon of Sunday, March 1st. The acknowledged talent of the speaker cannot fail of calling together a large audience.

Temperance Lecture in Portland, Me.

Mrs. Eliza M. Hickok, whose writings, prose and poetic, have often instructed and pleased the readers of the Banner, will deliver a lecture on temperance in Portland, Sunday evening, March 1st. She will speak in other portions of the State before her return. Her address in Tremont Temple, this city, recently, gave general satisfaction.

Read the Message Department for the present week. Questions concerning "The Mound-Builders of America," "Electricity in Water," etc., etc., receive the consideration of the controlling intelligence; Julia King, in the earth-life a courtesan, preaches a sermon upon moral reform which is worthy of being read by every individual on the planet; Eddie Andros, of New York City, assures his parents of the certainty of spirit return; Father De Smet offers views on the present Indian policy; and Ellen Curry, of Boston, comforts her sister Margaret. Important messages, printed in advance, from Eng, one of the Siamese Twins, and Charles Day, of Chesapeake City, will also be found on our sixth page.

Mrs. HATTIE E. WILSON, the well-known trance lecturer, gave an anniversary in honor of her spirit father, on the evening of Friday, Feb. 23rd, which was attended by a goodly number of friends. The exercises were precluded by a supper at her residence, 46 Carver street, Boston, after which the company adjourned to John A. Andrew Hall, where remarks appropriate to the hour were offered by Dr. H. B. Storer, George A. Bacon and Dr. A. H. Richardson, the hostess (entranced) making due reply. Singing was also furnished by a quintette conducted by Mr. Stevens. Dancing till twelve o'clock was the closing order of exercises. The occasion was pleasant to the participants, and one long to be remembered.

THE LITTLE BOUQUET—issued by S. S. Jones, at the Religio-Philosophical Publishing House, Chicago, Ill.—has come to hand for March. Among its varied illustrations of the animal and floral kingdoms the children will find pleasure, and those of older growth will not look in vain for matters of interest among the editorials, sketches and poems (one by Emma Tuttle) which fill its neatly-executed pages. Success to this worthy Lyceum auxiliary.

A Boston correspondent says: "In attending the Banner of Light Free Circles, from time to time, I am willing, glad to acknowledge my belief in the fact that I have received there what the world cannot give or take away—truths more precious than anything this transient life can afford."

Under the phenomenal heading we shall soon publish a lengthy account of Charles H. Foster and his mediumistic work.

What is Death?

The erroneous ideas on this subject which have for so long a time been inculcated by the theology of the day and the consequently false opinions which have prevailed among men, will evidently require much time and many teachings to correct. Such teachings, however, are now and for a quarter of a century have been coming with increasing frequency, and it seems to me to be the manifest duty of those who receive them to give them to the world.

Acting under that impression, I have already made public much on the subject, and now add to the number the following, which I have lately received from one of the victims of the late collision at sea between the steamer Ville Du Havre and a British sailing vessel.

Judge Peckham was a member of the Court of Appeals of New York—the highest Court in the State—and had acquired a high reputation as a jurist. He took passage with his wife in the steamer, and died in the bloom of his manhood and in the full vigor of his intellect; so that he was fully competent to comprehend and relate all that occurred around him. His spirit came to me lately, and identifying himself to my satisfaction, gave me the following communication, which I now transcribe in the precise language in which I received it.

J. W. EDMONDS.

New York, Feb. 14th, 1874.

MY DEAR FRIEND—I shall waive all ceremony with you and enter upon our interview, not assuming but knowing that you are aware of my presence almost as tangibly as when I last met you in Albany, in the Court Room, where you and I had listened and tried to be still, out of respect to the majesty of the law. You left the Court Room in advance of me. I tried to see you again, but you left that evening. We met again here under different circumstances. I will not say I am from the Higher Court to-day; for as yet I have found no court or sphere into which your thoughts, which represent your spirit, do not come. Hence there are no severed links in our friendship, when we still sit in council with those we knew and loved.

Had I have chosen the manner of my departure from the body, I should not have selected the one to which I was obliged to succumb. However, I find no fault, now that I realize the life which has opened before me so suddenly, so strangely.

In the dying moments I lived my life all over. Every scene, every act passed before me as vividly as if written on my brain with living light. Not a friend that I had known in early or later life was forgotten. I saw, as I sank, with my wife folded to my heart, my mother and father. The former lifted me out of the wave with a strength which I can at this moment feel, and I have no recollection of suffering. From the moment that I knew the waves would engulf us, I had no sensation of fear, of cold, or of suffocation. I did not hear the waves break. I parted with that which was my body, and, with my wife still in my arms, followed my mother whither she led me.

The first sad thought was for my dear brother. This my mother saw and felt, and at once said, "Your brother will soon be with you!" From that moment sorrow seemed to fade away, and I sat down to look about upon the scene through which I had so recently passed. I felt soiled and for my fellow passengers I looked for them and saw them being lifted out of the waves in precisely the same manner that your strong arm, nerved by love, would lift your drowning child from the great waves which would swallow him up.

For a time this appeared so real, that, had it not been for the presence of those whom I knew to be dead, I should have believed myself acting as rescuer with the spirits.

I write plainly to you, hoping that you will send words of comfort to those who imagine that their friends suffered mortal agony in drowning. There was a fulfillment of that glorious triumph of faith, and the shadow of death became an illumination, which enabled so many to say that death's waves were swallowed up in the victory which love hath brought to light in the ministry of angels and spirits.

I need not tell you the greetings which awaited me when the many, whom you and I knew and loved, welcomed me to the realms of the life immortal. Not having been sick or suffering, I was ready at once to accept facts, and to move forward to the attractions which, if on earth's plane, have the power to charm away sorrow, pain, anxiety, more eagerly than when the heart's scene has changed so quickly, so gloriously, that we do not murmur at the haste, nor think that it is disappointment or accident that summoned us unceremoniously hither!

I am aware that many will ask, if we could be helped to pass out of the body without pain, why could not the accident have been prevented? In our investigations we have learned this fact, namely, that the officer in charge was so entirely deceived in regard to the distance between the Loch Earn and his own vessel, that no power on earth or that which the spirit-world could bring to bear, could have prevented it. Hence the collision was inevitable. There are conditions of sight, particularly on the water, when the water will seem to possess a power of deception almost marvelous and past belief. The ablest and best are liable to these conditions, particularly at just the position that those vessels must have been in. Hence there should be no blame attached to that man. It is done, and the survivors most need sympathy, and I know of no way to give it more direct than to assure them that their loved friends are not slumbering in the caverns of the deep awaiting the final trumpet to sound, but that at all times they await and look for the proper channels through which to echo the unmistakable evidence of life immortal.

My thanks are due to our mutual friends, Tallmadge, Van Buren, Hill and many others, for this delightful reunion with you; nor can I end it without thanking you for a faith which, although silent between us, made me to respect you the more. I have come now into that nearer circle of friendship which I shall cherish as I know you will—sacred as the love which makes us to rejoice in our Great and All-wise Father, who with all things well.

Craving pardon for the length of my letter, I promise you and myself still further intercourse with your friend,

RUFUS W. PECKHAM.

*The allusion here is to N. P. Tallmadge, U. S. Senator, President Van Buren, and Nicholas Hill, formerly an eminent lawyer at Albany, all of whom have frequently communicated with me.

J. W. E.

Newspaperial.

Another weekly paper devoted to Spiritualism has been started at Van Wert, Ohio, by Mrs. Adolphus Cline.

Mrs. Walsbrooker's journal is now published monthly, having materially changed its form. Moses Hall's Crucible is published at 871 Washington street—not 27 Milford street, as heretofore.

We print, in this issue of the Banner, a revised and corrected account of the experiences of J. W. Parish, Esq., with the mediums Dr. Slade of New York, and Messrs. Bastian and Taylor in Chicago. Mr. Parish is of the opinion—in which we fully agree—that if the churches would pay more attention to this "supposed" evil, and investigate it as any other scientific fact, much good would result therefrom, not only to the churches, but to the Spiritual Philosophy, which is being so rapidly developed in all parts of the world.

Review of Foreign Spiritualistic Literature, prepared expressly for the Banner of Light by Dr. G. L. Ditson, will appear in our forthcoming number.

FEBRUARY 28, 1874

[From an Occasional Correspondent.]

Cruelty to Animals.

Given through the Mediumship of Mrs. J. T. Bur-
ton, 114 West 19th street, New York, Feb. 10th.

Eng, (one of the "Siamese Twins.")

One way considered, it is a bad thing to be born unlike other people; but when considered another way, it may be and doubtless is a good thing. When by being born unlike other people you obtain the comforts, the necessities, and the luxuries of life that another condition would deny you, then it becomes a good and blessing; but when, on the other hand, it denies you certain other privileges, cramps and ties you in other directions, then it is a curse. Yet, after all, when referred back to the Great First Cause, the Power controlling all things, we have to know that what we lose in one way we gain in another, and that there is never any injustice enacted by this Great Ruler of the Universe. Fortunately and unfortunately I was born unlike other people, and I saw, in consequence, the goods and the ills of that kind of life; and, in looking back briefly over that life that was, I can but say I would rather have chosen, had it been left to me, the life I had, than the life of some people who are considered more fortunate. It is a bad thing to be born poor. The wheels of fortune would never have been greased, and always would have made a disagreeable sound; but as it was, I had the means of gratifying many senses. I had the means of acquiring an education by observation, and somewhat by books.

The most difficult of all the conditions that were imposed upon me to get over and understand, is that which comes to me through the calls I have received from all parts of this country and others, to know what is my condition in the new world. Are Eng and Chang one or two there? Well, bodily they are two. That which united them here was a freak of human nature—belonged not, in any sense, to their spiritual bodies; so when death came they were two. Eng Chang goes his way, Eng goes his; and Yang Chang is troubled about Eng, and Eng is troubled about Chang, and they say—those minds in the new life who seem to know—that this will be kept up until the controversy over their bodies is ended; then they will be completely released.

My friends ask, "Could you have been separated, and one or both have lived?" No. Wisdom men in the new life tell us that there was a large artery running through this ligament that bound us together, connecting directly with the heart of each, and it would have been impossible to have tied that artery quick enough to have prevented death. Doubtless the present investigation of the bodies will determine that fact and give it to the world.

What think you, say my friends, of the disposition of your bodies? I speak for myself now, and not for Chang. I would have been glad to have given the bodies in the interests of science, but, to have them sold like the skin of a dog was enough to arouse the anger of better men than Chang and Eng. To be sure Toney, with Chang, opposed such a movement. When questioned to know if I would have any objection to the bodies being delivered up to surgeons for dissection, after death, I said yes, and for this reason: "The people of my country have a faith that whatever is done to the body after death, the spirit feels. And sometimes suffers intensely over it. That's a faith with my people, and had become incorporated into my being. I took it in with the blood of my mother, and to me it was real, and I have now to say my people were right for Chang has suffered, and Eng has suffered in consequence of the constant moving of the bodies. Chang pretends he does not care. He has gone to Siam; he does not care. Well, the condition of Chang got into, when he was here in the body."

makes him careless now, so he suffers less than Eng suffers; but, after all, if through the suffer-
ing Science is benefited, I shall be glad. But I
would ask these same wise men who are looking
to the bodies of Chang and Eng, to follow on
the line and find out where Chang and Eng are
now: Oh, they can't! But I say they can. The
world is resounding with the cry, "They can."
And if they don't they are worse than dogs, for
dogs will follow the scent of their master after
their master is dead. Eng. Good-day, sir.

Feb. 17.

Charles Day.

My name was Charles Day. I was ten years old. I lived in Chesapeake City. I died of inflammation of the lungs. I have been gone about one month. They say my mother is going insane because of my death. If they will let my mother alone, and stop talking to her about religion matters, she won't be insane. Leave her to me. I will take care of her. Keep the minister away

he don't do her any good; he does her a great deal of harm. Old Miss Casey, too, she does her a great deal of harm; keep her away. And now father, if mother wants to go to New York, and I wants to go alone, let her go. I'll take care of her. You see if she don't come home all right, and she will be the better for the going. These religious people do n't know anything about their they don't know anything about her. They've gone on and told her so many lies it's no wonder her head is turned. I should think it would be carrying them 'round. Now, father, let her go. Leave her to me, and see if I don't take good care of her, because I can. I know I can, if you'll only keep these religious' people away from her. Good day, sir. Feb. 19.

[illegible]

Given through the Mediumship of Mrs. J. T. Bur-
ton, 114 West 19th street, New York, Feb. 10th

Everything has its origin in the lower orders of matter, and, through a series of evolutions, modifications are effected, and a new classification developed. The lowest animal is called brute because of its inferiority in basic and manifest intelligence to *man*, who, as the highest manifestation of a specific mentality, is denominated divine. As divinity embraces rare qualifications, not the least of which in importance is mercy, it seems but reasonable that man should extend to the brute a magnanimous forbearance covering the whole range of possible provocation.

As the functions of an idiot's brain do not respond to reason, he becomes dependent upon humanity for support and protection. He mechanically performs tasks, manifesting more than brute intellect. It is not considered reasonable to punish him, but the proper treatment of a poor imbecile would subject the perpetrator to penal consequences.

Crudely to dumb animals is *count-nanced*, as well as practiced, by many men whose love of power outruns their sense of justice, and whose principles have no deeper root than the growth of selfish gratification. Their gross disregard of responsibility perverts the true uses of their divine natures.

In spirit-life, as consequences of venalities, no conditions of penance are stricter than those resulting from willful cruelty to dumb brutes; and whichever among you who on earth have wantonly inflicted suffering upon a helpless object, will find that with us there is a rule of *right*, which no circumstances of *might* can disannul.

The horse, the dog, the cat, the cow, stand upon an immortal basis, and shall come under the immutable law of *compensation*. Let all cruel people beware lest it be at their cost.

BUTRON

At Mount Auburn Cemetery.

Mr. Pierpont originally purchased lot No. 15, nearly opposite the Chickering inclosure, in Mount Auburn Cemetery, but it passed into other hands, and his friends purchased a new lot on Lavender Path, near the site of the old one, and removed his remains from Medford to the new locality. It is in a beautiful and romantic spot, and there is a fine view of portions of Boston, Cambridge and Brighton from his borders.

The monument lately erected to his memory consists of a massive granite pilaster, which supports a capital adorned with a wreath of ivy and laurel. The top of the capital is surmounted by a diad of the same material, sustained by buttresses at the angles, and enriched with ornamental columns and Gothic arches, inclosing panels for inscriptions, and also with enquepout embellishments. A well-proportioned cap completes the structure.

Front inscription: "John Pierpont, born in Litchfield, Connecticut, April 6, 1785. Graduated at Yale College 1804. Minister of the Hollis-street Church in Boston, 1819 to 1845; of the church in Troy, New York, 1846 to 1867. Member of the 13th, 15th and 17th regiments of the Massachusetts Volunteers before Washington, 1862. Died in Medford, Aug. 27, 1867."

In the rear of theedic the name of John Pierpont is inscribed in raised Roman letters; within the rear panel, which is ornamented with a floriated cross, is the following: "Poet, Patriot, Preacher, Philosopher, Philanthropist."

East panel: "This Stone erected by grateful and loving children, in memory of their parents."

West panel: "Mary Sheldon Lord, wife of Rev. John Pierpont, born in Litchfield, Connecticut, Jan. 30, 1780. Died in Medford, Mass., August 23, 1856."

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law :

"I give, devise and bequeath unto Lathin Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, (here insert the description of the property to be willed) strictly upon trust that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

In Skaneateles, N. Y., Feb. 9th, by Rev. J. H. Harter of Auburn, N. Y., Dr. E. S. Cleveland, formerly of Boston, now of Rochester, N. Y., and Miss Kate A. Lawrence (a writing and clairvoyant medium,) of Skaneateles, N. Y.

Passed to Spirit-Life:
From Auburn, Me., Feb. 1st, Mrs. Bersheba A. Keith
aged 68 years and 4 months.

From Auburn, Me., Feb. 1st, Mrs. Bersheba A. Keith, aged 68 years and 4 months.

For several years her life had been one of much physical suffering, yet she bore all patiently. She has left her earthly abode for a home in the spirit-land. The deceased was a devoted adherent of Spiritualism, and its teachings were a source of comfort to her.

R. K. B.

Feb. 2d, Mrs. Rosanna M. Davis, wife of Samuel Davis, of Unity, N. H.

{Notices for insertion in this Department will be twenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed under the above heading. }

The Northern Illinois Association of Spiritualists will hold their Seventh Quarterly Meeting in Grow's Opera House, No. 517 West Madison street, Chicago, Ill., commencing on Friday, March 13th, at 10:00 o'clock A. M., and continuing one Sunday, the 15th.

Those who will be present on which every subject may be discussed germane to Spiritualism and humanity.

The Convention will be governed by strict Parliamentary usages. Spiritualists of America, we invite you to participate intensively in this our Seventh Quarterly Meeting. Speakers will be called for by ballot, and all those who desire to be on our Convention, come and help us in this our great work of Reason and Soul-Truth. Speakers will not be guaranteed pay at this Convention. The Convention will make every effort to lodge and feed all that come.

By order of the Executive Board, W. W. GARDNER, Secretary.

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