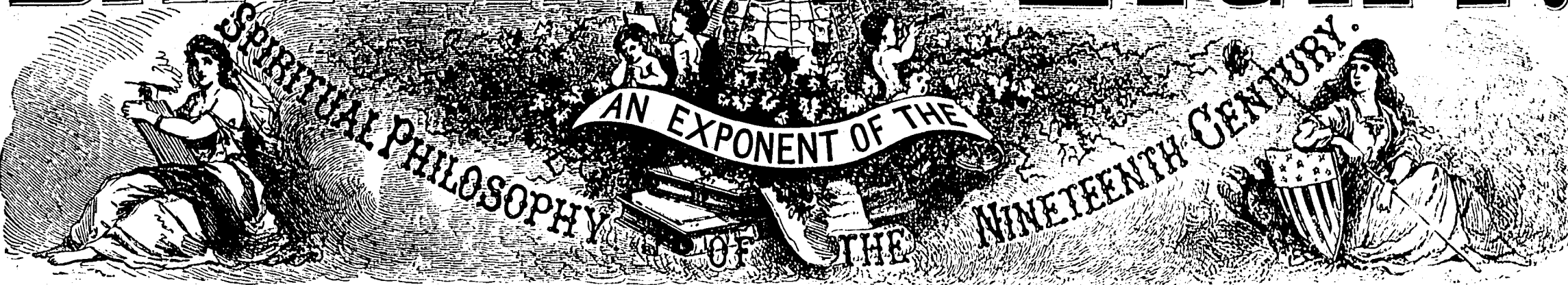


# BANNER OF LIGHT.



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## Original Essay.

### PERMISSIONS OF SPIRITUALISM IN ITS PRESENT STATUS.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

Thousands, yes, millions, years ago desired thorough testings by which either the competency or the incompetency of any agents whatsoever known in physical science, to produce all the physical manifestations of Spiritualism, should be authoritatively determined—desired testings of representative cases by several independent experts—by MASTERS, not tyros, not sciolists, in the physical sciences—but by men of such personal elevation, and such eminence in their specialties, that their findings should command the cultured world's most respectful consideration, and justify its saying to any who might call for further testings—"masters have already given a decision; either accept that, or bring on proof that agents they deemed incompetent, have nevertheless been, and are, actual performers of the marvelous works. By no other course can you change public conviction."

The public desire has been responded to. Masters have tested, and the results they obtained are before the world.

Dr. Robt. Hare, of Philadelphia, ranking high among the most expert and able chemists America has produced; Prof. Mapes, eminent for his achievements in agricultural chemistry; Cromwell F. Varley, the proficient electrician who supervised construction of the first electric cable that spanned the Atlantic; Prof. Crookes, able editor of the London Quarterly Journal of Science; Alfred R. Wallace, eminent as a naturalist; numerous able members of the London Dialectical Society, and many other equals of these in intellectual discernment and as scientists, have severally observed and scrutinized spirit phenomena over and over again in their own domiciles and laboratories, and other places where they could command conditions, apparatus, &c., which would let them work by processes rigidly scientific. Each of the above-named competent investigators found that some unseen intelligent agents, manipulating forces not cognized by physical science, were needful to the production of some of the witnessed phenomena; and each, of them, following the leadings of science, and yielding to the sway of sound logic, became a Spiritualist. All physical scientists of marked eminence, who have carefully and extensively examined and frankly reported upon the subject, have, so far as we now remember, conceded agency unknown to science. Faraday is not an exception; for, although he was patient, honest and frank, his own report makes it manifest that his "table-turners" never manifested anything which a Spiritualist, or anybody else, would call other than the effect of tired muscles.

Correctness of the conclusion that spirits act upon man and matter so as to produce "phenomena called spiritual," arrived at by each one (excepting Faraday) of the eminent men named above, who pursued their investigations separately, has strong claims to be regarded as established by science. It would be, if its obvious results all lay within the province of physical science. But in this case the conclusion of such science acts outside of science's own domain, and faiths dreaded bearings upon cherished opinions, man's and sentiments. But obviously, prejudice and sentiment act perniciously when they obstruct fair estimation and use of a conclusion to which, even over their life-long convictions to the contrary, well-scanned and thoroughly-tested physical phenomena have logically carried a large number of eminent physical scientists, who were, or are, also high-minded men, and true to both science and manhood, above the average of their class.

Science has established the great fundamental fact that spirits act among us. Therefore Spiritualism may now permit Spiritualists and mediums to dispense with further tests to prove that the basis of their common faith is a rock embedded in the nature of things, for that much has been proved. Henceforth all that investigators should ask, under ordinary circumstances, is fair opportunity to use their senses and judgment for determining whether fraud is being practiced at any séance they are participants in.

There exists a source, too little noted, from which leadings to false inferences and consequent false accusations of mediums quite often flow forth. All man's varied propensities, likings and antipathies both survive and continue to act in the minds of flesh-emanipated hosts who hover over and move among mortals unseen; and some of these find ability to play most amazing

feats with and among material things where fitting mediumistic auras abound. There may be—analogically there must be—many waggish, many mirth-loving, many morose, many contentious ones, many of every character, some of whom will naturally delight, at times, when conditions tempt and favor, to bring into a séance room and to surround or enrobe a medium with articles suggestive of his or her fraudulent intent, and thereby elicit honest allegation of fraud practiced by a medium who yet may be as blank of any intention whatsoever, as is a jumping jack or an antic image at a Punch and Judy show. Some spirits may act thus, designing to create either general disturbance or a fierce conflict of opinions among the beholders. Others, in playful mood, may designedly humbug human boasters of acuteness and skill as fraud-detectors, and thereby set the spirits all aglee with merriment at the facility with which they can hoodwink earth's eagle-eyed ones and metamorphose fraud-hunters into dupes of playful deception. Masks, skeins of fute, unmentionable articles of apparel, rag-babies, ay, anything likely to be deemed an evidence of preparation to practice fraud, can, in the twinkling of an eye, be brought from many a house, store, closet, even if closed, and, invisibly introduced to a séance room, even through ceiling or closed doors, and placed over or under the medium's garments and fastened skillfully there, or left in the vicinity—all this can be done invisibly and in a moment, by beings of the class who transfer fabrics from house to house through the air and through solid walls and closed doors; who bring invisibly, from greenhouses and gardens, fresh cut flowers and flowers in pots, and place them on tables in rooms where all doors are shut; who also exhibit there sea-weed fresh from the beach; who transport live birds from city to city invisibly; who moved for Redman, from Hartford to New York, a large skeleton, piecemeal, and who often transfer very substantial articles of various kinds from place to distant place, whenever they can command good mediumistic elements. Such agents—agents cognized in Spiritualism—can produce appearances of fraud on the part of an honest medium whenever conditions and motives combine to make it desirable by those controlling. We say this may be done, but that it is done in all cases of seeming fraud. There are some deceitful and fraudulent mediums, we presume. We presume, also, that many persons eager to detect fraud are often so misled by what they see that they honestly mistake instruments for agents, accuse the innocent, and thereby get into a pitiable condition in the estimation of all observers whose powers enable them to see how essentially these smart ones have been gulled by invisibles.

When two bands of spirits, diverse in character and purposes, wage earnest conflict for acquiring general control of some medium whom each would like to supervise and train, either band, if apprehensive that its own purpose will be favored by so doing, is doubtless able to put forth many acts through the organs of the medium, and surround the same by many objects which shall demonstrate to external observation such fraud or fraudulent intent as honesty may and even should be used in disparagement of the medium's honesty.

Perhaps occasions for such strife more frequently occur when several persons, strong-minded, and belonging to the doubting and distrustful classes, gather around an honest medium, tolling thither *en masse* their sympathizing spirits, than at any other times. A band of investigators, bent upon finding fraud, will probably, in most cases, get what to them and to all who ignore spirit action, are convincing evidences of fraud—and this even where the medium is not in the slightest degree a conscious participator in aught that seems fraudulent. Inferences from the facts witnessed are misapplied because of the incompetency of the external senses to trace certain visible performances through their ostensible to their genuine authors. Discrimination between what a medium does and what is done by spirits through him or her, is required by common fairness, and yet only a few investigators ever suspect their great liability to reach false conclusions because of their ignorance of or inattention to this source of error and injustice.

The millions whose faith in spirit advent is so firm that it cannot be made stronger by any additional tests, need neither fear an overthrow of their belief, nor, for their own sakes, seek further confirmation of the extra-mundane source of the facts on which their faith is based. A large portion of this multitude, resting upon the conclusion of eminent physical scientists, upon their own observations and experiences, and upon accumulated testimony of trustworthy witnesses, having not a doubt of the solidity of the foundation of their house of faith, are now specially solicitous for increased prevalence of the most favorable conditions obtainable, for gaining knowledge of spiritual truths and philosophy, and of obtaining nutriment which shall give growth and expansion to their own spiritual powers. Such application of their faith as shall help them to become recipients of higher wisdom, purity and goodness day by day, and fit them for ever-increasing usefulness and peace in all coming days whether here or above, is what many of them are now earnestly seeking.

Probably such ones can now rationally apprehend that Spiritualism would put forth beneficent influences more widely—would win from error and wrong, and lead to truth and right more extensively, if investigators should cease testing any mediums excepting such as invite the public to witness the phenomena attendant upon them in public halls, and are willing to subject themselves to any conditions deemed needful to de-

fect fraud or trick should such be attempted. These relatively importunate mediums, together with such others as high-minded scientists, of eminence in their vocation, may employ privately, are probably as many as it is needful to test in order to determine the validity of Spiritualism's fundamental claim.

May not the great mass of other, and especially all the very sensitive mediums, now wisely both for themselves and the public, rest upon personal characters and deportment as all the evidence of their honesty and of their fealty to a genuine mediumship which the present status of Spiritualism renders desirable? The great majority of our good mediums can find full employment with those whose faith is established and the meeting of whose wants occasions not a tenth of the exhaustion which attends sittings for doubters. With many of them, sittings for doubters, especially for test-exacting ones, impairs competency to meet the wants of believers. If there be doubt whether the reasonable wants of the hosts of such believers as are seeking earnestly to nurture within themselves the fruits of the spirit, can be better supplied through mediums whose course exempts them from disturbance by irritating emanations from such as are solicitous to subject them to test conditions, than through those who, to their discomfort, submit to be treated as though they were suspected possessors of the deep meanness or villainy that might let them descend to fraud or imposition—if there be such doubt we think it is in the minds of others than those who as quasi father-confessors of many sensitive mediums, have become convinced that the mere presence of many a one of culture, respectability and most courteous manners may not only sap a medium's vitality excessively, but intensify pain the whole system. Preservation of physical and mental force for use where the outlay will be beneficent, is too important to be sacrificed in warding off baseless suspicions that fraud may be practiced. Very many among such mediums as are most desirable organs for communication by wise and refined spirits are so delicate and sensitive that they feel any one's suspicion of their honesty, though it be unwarranted, and they are both pained by it, and made less facile instruments for use by spirits. Scientific testings are apt to bring on moods so near akin to the painful ones of the vivisectionist, who lacerates living nerves without sympathy, that they ought to be applied only to the least sensitive mediums that can be found.

May it not be true that very many, ay, most, through whose lips the more wise, loving and affectionate angels prefer to speak and emit halloving emanations, will render their mediumship more broadly beneficent, will live in greater personal quiet and peace, and be as well sustained by the respect, confidence, and purses of the public, if they shall deny admission of test-harshening ones to their séances, than if they open their doors to all comers and buffet the consequent annoyances? The mediums who most need this course are the very sensitive ones whose vitality is sapped and whose nerves are agitated by very slight causes of inharmony.

We would plead only for general humane regard to the greatest good of the greatest number—ay, the greatest good of all. We have no wish to disparage tests. Many persons lacking belief that, in our day, any departed ones whatsoever have acted back amid survivors here may be in deep need of such proof of spirit return as is not likely to come forth from amid any other than rigid test conditions. Surely whatever may be essential to the enlightenment of any in the great mass who sincerely desire to receive, and are in condition to weigh fairly, and to honestly yield to the logical results of evidence when received and tested, should be furnished if possible.

In our own view of the matter, it would be wise for most beginners at investigation, whose mental structure and habits require the basement of their faith to be facts clearly demonstrated, to take their earlier lessons with such mediums as are not excessively sensitive—whose organisms and temperaments permit the maintenance of fair calmness amid disturbing action, without designed or unintentional—and that, too, without much suffering therefrom, either mental or physical, and without such disturbance of their electro-chemical or mediumistic properties, as for the time being, will unfit them for use by spirits. Trustworthy mediums of this kind, good as mediums, and of good habits and character, are numerous enough to meet the needs of all who are desirous to commence and prosecute candid investigations under very close scrutiny; and to this class we think all cautious and critical beginners had best resort, leaving unvisited very many mediums of high repute, but sensitive enough to be so pained by the auras of the unbelieving—and especially of the hardened hypocritical—that not many mighty works can come through them which distrust abounds, and who yet are well suited to meet the wants of most who are somewhat advanced in knowledge of the general subject of Spiritualism, or who have in some way—intentional or reflective—become prepared for and eager to receive its lessons pertaining to religion, morals and philanthropy, to duty in its most comprehensive sense.

Each of the many grades in society which result from varied degrees of attainments, culture and character, contributes of its own members to the quota of mediums, and therefore for each investigator there exists somewhere an organ for communications pretty fairly suited to his or her needs. A besetting medium for him or herself should be sought for by the beginner; but the external perceptive faculties and ordinary mental powers are seldom competent to divine who is

a specially good medium for a particular individual, though clairvoyance sometimes may. The fundamental qualities which fit for ready coalescence are probably innate, and pertain, we think, mostly to the physical; and yet such are often greatly modified by culture, by variations in health, and by the varying disciplines of life, so that two whose properties at one time will readily blend, may be quite repellant at other times.

Thousands upon thousands have asked, "Who is the best medium I can call upon?" No one is best for each one of any considerable number of persons. I may be regularly successful with A and constantly fail with B, while you may succeed well with B and generally fail with A, and so through the alphabet. Those mediums whose electro-chemical properties and emanations and whose mental and emotional moods most readily and smoothly blend with the same class of properties belonging to the inquirer, are the best for him to consult; but he can seldom satisfactorily determine who those are in any other way than by trying quite a number and noting his success with each.

The various classes of mediums embrace a supply adequate to the reasonable wants of not only all who earnestly seek to be recipients of spiritual good through their investigations and their communings with the departed, but also of other multitudes heedless as to any special good, who yet are from an evening's entertainment from any new thing, and some of them to lend a hand at perpetuating roughnesses and in civilities which will mar harmony and obstruct manifestations; these at times like to flock around mediums, and provision exists for the occasional gratification of even such. There are good mediums who do not shrink from the ordeal of exhibitions in the presence of assemblies, a considerable portion of which has but little sympathy with the ostensible performers or with their cause. Such mediums may be doing very good works; for, though circumstances generally exclude truly scientific testing of them, their presentations requiring mysterious force, may convince many a mind that we live in the presence of unseen intelligences who may be our helpers, and knowledge of whom is worth seeking.

It may not be prudent to assume that any class of frequenters at séances are detrimental to Spiritualism itself, for that, like many other things, may become all the stronger from endurance of buffetings and hardships. Yet one class less numerous than past, often represented there, obviously saps the vitality and mars the peace of most mediums. Yes, among the zealous to test mediums are some fearful vampires. Their propositions and inquiries are frequently undefined, not because of intrinsic impropriety or unfitness in what is asked for, but because compliance with them would subject the mediums to prolonged torture by emanations from the organisms of their testers. These are carping, if not monomaniacal doubters—ever doubting, always learning, or trying to—and never able to come to knowledge of the truth, or certainly not to confession of change in convictions, and their investigations, almost inevitably, must be profitless to themselves, unless gymnastic doubtings are helpful, and the presence of such must be annoying to all associates whose mental powers and habits hold them steadily to the straight tracks of science, which ever run midway between skepticism and credulity, where only can logic command perception and make application of all the ascertainable facts pertinent to any particular subject under investigation, and thus fit themselves to make man's nearest possible deductions of the whole and exact truth. Proud skepticism, not less than weak credulity, often moves, and persists in moving, where error hides truth from her view, and thus forces her adoption of error as truth, because of her obstinate adherence to a standpoint which necessitates a partial view of the field of facts.

In most instances mediums would do no more than is proper, should they plainly express desire that all those persons would keep themselves away from gatherings in which their mere presence must occasion annoyance, suffering and diminution of mediumistic efficiency, because their mental states goad the mediums into conviction that no demonstration of spirit return, however positive, can command their assent to the fact. The most thorny specimens of the agnizing and obstructive class are generally men of fair standing in society, good members of it in most respects, clear-headed, intelligent, fairly learned, some of them quite learned. Generally they have pride of what the world calls consistency, stronger than is their love of truth. They have such confidence in the extra acuteness of their own perceptive faculties that what they have not learned their inferiors cannot have come to knowledge of. Being habitual doubters, till born again, such can't believe that spirits return—can't—because all their mental habits, their positions, their external interests and their pride of non-progression, make them determined that they won't; and yet many of them are restless from desire to detect and descend upon imagined flaws in the logic or weakness in the positions of the public, and ever eager to embrace opportunities to observe spirit manifestations, and especially to drown the voice of logic by loud allegations of the inadequateness of the tests applied. It is usually wise to avoid offering pearls to animals whose propensities may lead them to rend the giver.

Such are some among the many thoughts suggested by interested and rather careful observation of mediums and Spiritualism during more than a score of years. The substance of them tends to the general conclusion that the great

mass of Spiritualists need no longer make special efforts to proselyte, but can more effectively benefit both themselves and their cause by study and application of the teachings of wise spirits, and through preparing by practical beneficence here for higher and nobler service in the hereafter. To-day it matters only a little to the general cause whether any modern rulers, Pharisees or Sadducees—any masters in science—any religionists or any annihilationists believe on it or not—the common people receive it gladly, and will, helped from above, move it onward in spite of the learned, in spite of the skeptical, in spite of any obstacles, and they are in no more danger of lapsing from better into the worse than were their counterparts of old in Judea.

Those who still seek tests, should feel free to go on without our special aid, and their chances for finding truth may increase just in proportion as provocative to and opportunities for disputation diminish. Love of the spice of controversy keeps many on the off-side whose convictions do not fix them there. But it is desirable that they should make little use of those mediums whose services are specially helpful to full believers in harvesting the moral and spiritual fruits that grow in the fields of Spiritualism. They would favor us by omitting to sap the vitality of our best helpers in both seed time and harvest, and employ the class better adapted to aid them in examining our titles to the domain we occupy, and determining whether it is safe for them also to invest where their tenure must be precisely like ours.

426 Dudley Street, Boston, Feb. 20th, 1876.

## Spiritualism Abroad.

### REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

Two numbers of *El Criterio Espiritista*—may its shadow never be less—are at hand. The Spiritualists of Madrid may well be proud of their able exponent. "The True Plagues" of a non-progressive country—ignorance its primary one, the learned "Dis-course" on the death of Sr. General D. M. Plowes, Vice-President of the Central Society of Mexico; a "Letter" concerning the spirit of a lady; extracts from an article in *El Globo* by Emilio Castelar, and "Spiritualism in Russia," are the leading articles of the one; while the other has a continuation of "The True Plagues," "Peace to the Dead," many extracts from the testimony given in the Mumbler trial in New York, "Spiritualistic Controversies," Judge Carter's letter to M. Leymarie, further remarks of Don Castelar (in *the Globe*) and "Spiritualism in the United States."

The last named article is a summary from the Banner of Light, in which spiritualistic phenomena are recorded as occurring with Dr. Shade, Mrs. Tappan, Mrs. Thayer, Mrs. Danks, Mr. Foster, and others in the West. Here are also evidences of the spread of our doctrine in the rural districts of Catalonia; for, says the editor, the parish priests begin to combat it, which is the best proof of its progress. It is gratifying also to notice that a society in Cadiz for the Prevention of Cruelty to Animals, is making a protest against the long-established national sport, bull fighting.

The dissertations above referred to are non-phenomenal in character, each one having its own peculiar merit and value, but hardly admitting of any condensation that would not largely detract from its beauty and worth.

*The Revue Spirite* (Paris, March, 1876) has the article entire on Mr. Hartmann's photographic experiments in Cincinnati, translated from the Banner of Light by M. A. Bruce, Professor of Languages. "We do not know Everything," is a communication in the same magazine from the pen of M. Leymarie, in which he quotes from Gazzali, a disciple of Mohammed, a sublime paragraph on the nature of soul and body, and their relations to each other and to God; also from Huber, who says that he who watches the actions of an ant will see that he reasons and acts as we do; from Du Bois Raymond—his views of the microscopical molecule; from the sagacious and erudite Brodie, who affirms that the intelligence of animals is of the same nature as our own; from Messrs. Crookes, Huggins and Cox in their various views of matter and spirit; and finally from Dr. Draper's "Intellectual Development of Europe," where he refers to the social system established among the Incas of Peru, and as being a complete parity with the social institutions and personal conduct of the insect. This is followed by an extract from Sir W. Scott's "Demonology," which embraces more particularly the case of Elizabeth or Bessie Dunlap; then comes a further account of those mysterious manifestations which I recorded as taking place in the presence of a servant girl on a farm near Chartres. The *Journal de Chartres* ridicules the phenomena, and thinks that the girl should be severely punished for her tricks; but though removed to another place, she could not divert herself of her qualities as a medium, and through her the same fantastic tricks were played; and for twenty leagues around the people were excited about them. Sticks, stones, plaster, cooking utensils fell from—no one knew where; and this in the presence of persons whose testimony could not be called in question.

Materialization at Guanajuato, Mexico, claims attention in this number. This phenomenon appears to be gaining in positiveness, an indistinct white form being seen at the last séance.

M. H. Coutant writes from Alsne to the editor



of the *Berne* as follows (in brief): "At six o'clock in the morning on the 30th of December, 1875, my sister—a woman sitting by the fire which was lighted in the fireplace. Her face indicated great suffering. She had on a cap with a large bow, such as is worn at night. My sister thought she required her mother-in-law, but had to rest her head on such a *coffere*. This vision my sister told to her husband and myself. The next morning, by a horrible accident, our mother was nearly burned to death, and after thirty days of intense agony succumbed. My sister was present when the old lady died, and when her last breath-struggle was placed upon her, and my sister saw her, she exclaimed, 'No! that is what I expected to see. It was you, my mother, whom I saw.' Indeed, that peculiar kind of a cap worn by the apparition, and appropriate in this case, made the whole thing specially impressive."

Another article from the *Banner of Light* appears in the *Berne*, that communication purporting to come from W. B. Aster.

Numbers 1 and 5 of the little *Lez de Amer* have also come to hand. This publication, from the quiet little corner of the earth, Merida, Yucatan, crawling out into the Gulf of Mexico as it is, is a valuable contribution to the "Pinnacle of Habitual Worlds," on the "Influence of Education," on the "Purity of the Existence of the Soul," and the "Triumph of Spirituality."

The *Psychic Studies*, New York and Leipzig, February, 1876, embraces the whole field of spiritistic literature and phenomena, as it were, in a nut-shell. It will hardly be possible to do more than name its various articles, though I know that the readers of the *Banner* would be pleased with all that emanates from the pen of such persons as Prof. Perry, Dr. Jacoby, Dr. Prof. A. Butler, Chancellor Aksakoff, Prof. E. Hoffman, Count Pawinski, G. C. Wittig, etc. I will, however, state that among the "short articles" appears a brief notice of Mr. Sargent's able reply to Prof. Tyndall; but the more lengthy communications are concerning a séance with Home, where those manifestations took place with which we are all familiar; the tingling and other phenomena which occur with Williams and the Eddys; "New Experiences of a Dutchman in England," (manifestations in full light,) in which a long and accurate description of Spiritistic doings must be very satisfactory to the German-reading public; further experiences of Prof. Butler in London and Brussels, where John King and "Peter" were prominent characters; "Materialism and Spirituality," Dr. Miller's letter to the *Graphic*, and other matter that cannot fail to elicit marked attention.

The *Message*, of Liege, of 15th February and 1st March, is also at hand. Its principal articles are "A Bird's-eye View of the Social Situation," "Spirituality in Russia," "The Necessity of a Renovated Religion," "Spirituality Everywhere," "Spirit-Photography at Naples," by Sr. D. Damiani, and "Victor Hugo's Thoughts on the Immortality of the Soul," translated from the *Banner of Light*. Regarding our cause in Russia, the *Message* quotes from a speech made by Chancellor Aksakoff, in which he stated that the difficulty in the way of the advancement of our cause in his country was the governmental supervision of all publications, which was extremely rigorous—no books treating of politics or religion being admitted into Russia that might tend to subvert the established order of things. Hence the works of Davis, Hare, Edmonds, R. D. Owen and others are prohibited. Mr. Boulton had translated into the Russian language the works of Allan Kardec, but the printing was prohibited. The same in regard to Swedenborg's works, which Mr. Aksakoff had translated, and which he consequently had printed at Leipzig. Further, no public lectures can be given without special permission, and none ever on Spirituality. Mr. Crookes's pamphlet was permitted publication there because it was purely a scientific treatise; and only under such an aspect as Spirituality ever hope to win a position in that empire.

A Jesuit father residing in Brussels said recently in a sermon on the immortality of the soul, in which Saul and Samuel are referred to: "You see clearly, my brethren, that there exists an immortal soul, hence one can evoke it as they do in *Spiritualism*." The faithful, however, were warned against the *mania*, for "God permits the demons to tempt men," of course to their destruction.

Spirituality in Japan. In Mr. Mitford's work on Japan is an account of a manifestation known as *The Spirit of Sakura*. One Sogoro, a teacher, and all his family had been put to death for pleading in favor of his profession. When dying he predicted that his royal murderer would be punished for the crime. Soon nocturnal noises were heard in the chambers of the wife of the latter, and then she fell ill and died. The prince himself was pursued by these knockings or sounds, and by the spirit of Sogoro and his murdered wife, till he was converted and became humane. Sogoro was proclaimed a saint, and a particular chapel was erected for him. This story, the facts of which were known throughout Japan, was very popular and extensively circulated, printed, in the seventeenth century.

No. 1 of a new little paper is before me. It is in the Swedish language, and is called *Aqtho Kraten*. The price is fifty cents a year, and one may subscribe for it, or send money, through the Monticello post office, Minnesota. "The Agatorat," as the word signifies, is the government of the good, and cooperation with all its rational consequences; demonstrating that one can live well with little and honest work, and that all rogues are fools." It desires exchanges, and intends soon to appear in English as well as Swedish.

Another number of the *Revolution Medicale*, of Brussels, is also at hand; but as it is entirely devoted to the Homeopathic school of medicine (though evidently progressive in its tendencies, and hence deserving of encouragement,) its contents would not particularly interest the readers of the *Banner*.

Several numbers of the Scandinavian *Dagbladet* have been received since my last. It is published at Chicago, for one dollar per year. Its most lengthy articles are on the Thomas Paine's birthday celebration, as carried out in Chicago, Milwaukee, Pitts-ton, Pa., Topeka and Lawrence, Kan., New York and Boston; and "The Religion of Brahmin." These show that fraternizing and liberal spirit which will be the marked characteristic (as compared with the present) of the next coming century.

Another number of "The Critic," of Madrid, has a good notice of the "Biography of Mrs. J. H. Conant." "This interesting work," says the editor, "offers to the skeptic in a compendious and impressive form an unequivocal individual-

ized example of the good there is in Spirituality. Those who doubt the immortality of the soul will find here irrefutable arguments and the bases of a firm conviction that the drama of life is not completed on this stage of our being."

"The Critic" contains also notices of a work by Sr. D. Victor Ovarizy Lissaga, *El Universo Espiritista*, and of which it says it evinces rare erudition; "Pastoral Instruction Concerning Spirituality," by the Bishop of Toulouse, and "Refutation," by M. Tournier; "Le Photographie Spirituelle," etc., by M. L. Legas; "Spiritismes," etc., studies by Dr. Huguet; "Sonnets of Poily," obtained by Antoinette Bourdin, (medium by the use of a glass of water); and "Setta di Comunicazione Spirituelle," second edition, published at Turin, Italy, by G. Baglione & Co.

Among the short notices of "The Critic" are: The formation of a new Spiritistic Society in the Spanish city of Loja and in Orgaz (Toledo); the rapid propagation of our doctrine in the Island of Puerto Rico; that in Rio Janeiro there has been demonstrated the reality and possibility of spirit photographs; that in Lima, Peru, much activity prevails among the Spiritists; that Baron M. de Guterbo de Bozzi has published in Turin "Three important communications that respond to all the objections raised against the truth of the manifestations of intelligences from the other world;" that the "Spiritual Society of Pesaro" had sustained a curious "polemic" with the Catholic clergy who do not deny the Spiritistic phenomena, but (like those of Belgium, and of our own country, and elsewhere) attribute them all (with us, however good, virtuous, holy we may be) to the devil." This is the first notice I have seen of any movement in our cause in this little city of the Adriatic. In Montevideo the *Revista* has published an article on the "Circular" of the "Nuncio Apostolico" in Spain; but our Spanish friends will not deem it prudent to reproduce it. The angels of truth and light are no less active than the demons of darkness and falsehood.

#### Written for the Banner of Light. A MOTHER'S TRIBUTE.

I feel thy presence round me,  
I know that thou art near;  
Though angel hands have crowned thee,  
And fadeless joys surround thee,  
Earth ties still bind thee here.

Thy years were full of sorrow,  
Sickness and pain were thine;  
And hope no ray could borrow,  
To cheer the coming morn,  
Save from the love divine.

Full well we knew life's pleasures,  
Life's joys were not for thee;  
In heaven's overflowing measures,  
Better than earthly treasures,  
Were laid up, love, for thee.

So kind and patient ever,  
Dear boy, 'twas hard to part;  
But though death comes to sever  
Earth-links, 'tis not forever,  
So faint not, stricken heart.

Thy life was sad and weary,  
Thy cross so heavy, love,  
But from the shadow dreary,  
Looked forth the spirit cheery,  
Which saw the light above.

Scarcely could I live without thee,  
My precious angel-boy,  
Were not thy love about me,  
Did not hope shine from out thee,  
And fill my heart with joy.

Blest hope! which comes to cheer us,  
And check the rising sigh,  
Death does but more endear us  
To loved ones hovering near us,  
Not lost, but ever nigh. E. P. M.

Cambridgeport, Mass.

#### The Rescue of the "Donner Party."

Readers of Bret Hart's "Gabriel Conroy" will remember the following foot-note, which occurs in connection with the author's description of scenes in Starvation Camp:

"I fear I must task the incredulous reader's further patience by calling attention to what may, perhaps, prove the most literal and thoroughly attested fact of this otherwise fanciful chronicle. The condition and situation of the ill-famed 'Donner Party'—then an unknown, unheralded cavalcade of emigrants—starving in an unrequited pass of the Sierras, was first made known to Captain Yount of Napa, in a dream. The Spanish records of California show that the relief party which secured the survivors was projected upon this *spiritual* information."

In the thorough scrutiny to which everything relating to the *Heroic Age of California* has been subjected, there are, probably, few beyond the mountains who are not familiar with the details of the above expedition. There are many in the East, however, who will be interested in Captain Yount's own version of this strange occurrence, as related by him to the late Rev. Dr. Horace Bushnell. We quote from "Nature and the Supernatural," pages 475-6:

"As I sat by the fire, one stormy November night, in a hotel parlor, in the Napa Valley of California, there came in a most venerable and benignant-looking person, with his wife, taking their seats in the circle. The stranger, as I afterward learned, was Captain Yount, a man who came over into California, as a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious, paternal look, as totally unsophisticated in the expression as if he had never heard of a telegraph, the doubt or question in his life, marked him as the true patriarch. The conversation turned, I know not how, on Spiritism, and he discovered a degree of inclination to believe in the reported mysteries. His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries."

At my request, he gave me his story. About six or seven years previous in a mid-winter's night he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very exact of the scenery, marked by a huge perpendicular front of white rock cliffs; he saw men cutting off what appeared to be steep tops, rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him the story, and was only the more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the Pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbors were

laughing, meantime, at his credulity. 'No matter,' said he, 'I am able to do this, and I will, for I verily believe that the fact is according to my dream.' The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company, in exactly the condition of the dream, and brought in the remnant alive.

"A gentleman present said: 'You need have no doubt of this; for we Californians are all the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of a saviour.' These names he gave, and the places where they reside, and I found, afterward, that the California people were ready, everywhere, to second his testimony."—*Scribner's Monthly*.

#### Dr. Crowell's "Silk Theory."

To the Editor of the Banner of Light:

Since the publication of my article in your Journal of March 25th, on the property which silk possesses of insulating a medium from the psychologizing influence of his controlling spirit, I have had the opportunity of experimenting with Dr. C. T. Buffum, of Worcester, Mass., who for the past week has been a visitor at my house.

On Thursday last, while Red Jacket was controlling his medium, I proceeded to test the latter as I had previously tested Dr. Kenney, both medium and spirit consenting to the experiment. I suspended a silk handkerchief by two corners behind his shoulders, and slowly raised it to the back of his head, where I held it for a minute, when Red Jacket said he felt as if a pressure were made upon that part, and soon after complained of painful sensations in the lower limbs of the medium, and upon covering the head but not the forehead; he said his ability to see was much diminished and his mind obscured, and I noticed his articulation was affected, when I removed the silk altogether, and all these symptoms immediately disappeared.

I then proposed to Red Jacket to release the medium, and, when fully restored to consciousness, for me to cover his head entirely with the silk, and that then he should endeavor to control him. He accordingly relinquished control, and as soon as the medium was fully restored, I covered his head—he wearing a silk undershirt which protected his body—and requested Red Jacket to renew his attempts. I had previously agreed with Red Jacket to remove the silk at the expiration of five minutes. In about one minute the medium complained of painful sensations in his hands and wrists, and in a short time thereafter of similar sensations in his lower limbs, and of a pressure on the top of his head. These sensations were experienced continuously, the consciousness of the medium being unaffected, when, at the expiration of the five minutes, I removed the silk, and in less than half a minute he came under control, and Red Jacket declared that his attempts to control had been altogether unavailing, and a continuance of them would have resulted in exhausting his own strength, and he felt weakened by the efforts already made. He was much interested in the experiment, and was equally emphatic with the controlling spirit of Dr. Kenney in declaring his opinion that no spirit could control a mediumistic person thus protected.

It will be noticed that the painful sensations experienced by the medium were confined to the lower limbs and hands and wrists, which were not covered by the silk undershirt, and this experiment has satisfied me that the body can be thoroughly protected by such a garment, while silk of a single thickness is equally effective in protecting the head.

In answer to my question whether he had ever visited a lunatic asylum, Red Jacket replied, "Yes, a number of times," and he was satisfied that fully one-half the inmates were victims of obsession, and he believed could be permanently cured by this remedy, as a few fruitless attempts by the obsessing spirits to accomplish their purposes would give them a great repugnance to further attempts; as the feelings produced in spirits by their failure would not only be exceedingly disagreeable, but their strength would be exhausted in a singular manner and degree.

As to the reliability of this medium and his controlling spirit, my extended and unrestricted intercourse with both justifies me in expressing my perfect confidence in their veracity and honor, and in bearing witness to the intelligence of Red Jacket and the accomplished mediumship of Dr. Buffum.

This discovery relates to every class of cases in which the influence of disembodied spirits upon mortals is apparent, or reasonably inferred. Epilepsy, like insanity, is in a very large proportion of cases the result of spirit obsession. Melancholy, though not so frequently, is yet in some instances equally dependent upon this cause. The means are now placed within the reach of that class of the intemperate who are the victims of obsessing spirit—and very many are such—by which they can protect themselves from this demonic influence, and be left free to strive alone against the cravings of their own appetites, instead of as now being compelled to helplessly struggle not only against these, but those of invisible drunkards as well.

The disposition to suicide I believe to be quite often dependent upon the promptings of disembodied spirits. Ordinary somnambulism probably is sometimes the result of spirit-control, while trance and ecstasy, in the great majority of instances, are wholly the results of the action of foreign spirits, and enveloping the subject in silk will probably prove efficacious in restoring him to his normal condition. It is also highly probable that in those instances—many of which are now well established—in which certain highly impressive persons are subject to the will of certain other persons, the former may be perfectly protected from this influence by the application of this remedy.

It would afford me much pleasure if some of the intelligent and advanced minds in our ranks would assist in prosecuting these experiments and publish the results, as the field undoubtedly is more extensive than I now suspect.

EUGENE CROWELL, M. D.

Brooklyn, N. Y., April 16th, 1876.

#### "The Proof Palpable of Immortality."

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

## Free Thought.

### CUI BONO?

BY J. WETHERBEE.

To the Editor of the Banner of Light:

What a shallow expression are the words so frequently uttered in reference to the spiritual manifestations—"Well, suppose they are true? what is the good of it?" A table is moved without physical aid, and Simmons says "Cui bono? why can't the spirits lift a few barrels of molasses from the hold of a vessel on to the wharf, and so be practically useful?" wholly losing sight of all that is interesting in the subject, the intelligence connected with the phenomenon. To the Spiritist, who has had evidence that these things can be, and has fair rational inference as well as often unmistakable proof that a human being passes through the portal of death with his line of thought unbroken, that he is the same man on the "to-morrow of death" that he was on the yesterday of spirit minus his jacket, and his only evidence is in the phenomena referred to—what a cold chill or feeling of pity comes over him then when he hears this oft repeated expression, "What is the good of it?" as though Spiritists were looking at the manifestations, instead of through them to the intelligence that is their potency.

I was at Mrs. Hardy's crucial test séance, where the paraffine mold was produced in the locked wire box, where every one and any one knew from ocul. observation and otherwise that she had no tricky connection with it. For the purpose of this article I need not extend into an account of the séance; that has already been done by others. I have merely referred to the occasion, as a setting for what I have to say.

A stranger sat by my side. He was intelligent, a man apparently of a good mercantile and social position. He had a matter-of-fact, business way with him. He watched the operation. It was evident to his mind that it was not a neat trick, as he had supposed it would be. It was clear to him that it was fairly done. He knew Kerwin, of the Herald, one of the committee, and then he had eyes himself; he knew there was no illusion and no confederacy. The committee were skeptics, and if they had not been it would have made no difference, for, using common language, an impossible thing had been done before his face and eyes, and being done, the cause was in the unseen world. The man referred to said, after tacitly admitting what I claimed, "Well, what is the good of it?" Right here the sage of Galveston would say—in fact, he did say when I was telling him about it—"What does the man mean by 'good'?" What is the definition of "good"? Think, dear reader, it is as hard to tell as to answer the question, What is truth? Here is the logical place to define what is meant by good, but I will leave it for another essay; the expression just made, "unseen world," is alluring for the moment, let us drift into that.

There are two "unseen worlds." My neighbor was thinking of one in this connection, and I was thinking of the other. The materialist has an "unseen world;" savans have lectured on it, and grown even poetic in their inferences; what wonderful effects from that unseen world of matter, manifesting in this—silent, unintelligent workers, which blossom into visible use and beauty in tree and bird; learned discourses by thoughtful, scholarly men, lift the listening soul by their sentiment and eloquence. How much of activity there is in the forces of that unseen world, and entirely beyond the domain of human sense! Listening to one rapt with the subject of these deep material soundings, and of the lower depths beyond soundings and even sensings, speaking of sounds for which man has no ear, and rays of light wholly lost to man's narrow scale, but I heard no one say *cui bono*? The man at my side that I have referred to listening to learned words on the persistence of force, silver tipped with atoms, and atoms which are wholly inferences without proof combining into molecules, and so in wandering mazes lost; but the listener did not then say, "Well, what is the good of it?" Astronomers may grow old watching stars, resolving nebulae, telling us that in some thousands of years the pointers in the constellation of *Ursa Major* will cease to point, and all this lore may not boil his pot or butter his bread, but no one says *cui bono*? because there is something in life besides common sense, or even the sphere of bread and butter. Still when I see so much wading through slaughter to say "Eureka" to some new asteroid, or some fossil found that connects or points to a connection of two distinct species, I feel like saying *cui bono*? much as I like culture, when I compare material research in the domain of matter and its primary potencies, which we know as much about as we do about God, with sounding into the other, or spiritual, unseen world, which is just as reachable as the material one. We know just as much potentially of the world of spirit as we do of the world of matter; the latter is just as much a *terra incognita* as the former.

As savans of the Tyndall stamp infer but do not prove in their lower soundings, so may we infer also, and inferring, I think the two unseen worlds are parts of one piece, and matter and spirit are two strands of one cord; they are a unit somewhere; their junction is below the human horizon, and may forever be, so that do not trouble me, and "cui bono" in a certain sense may not be out of place. Still the same persons, like my neighbor at the Hardy séance, never ask the question when the scientist gets beyond his depth and assumes and supposes, he never says to their probabilities or possibilities, "Well, what is the good of it?" It is only when dredging the deep soundings of the other unseen world, that the knowledge, inferences, or manifestations, are of no account in a matter-of-fact or business point of view, or in the words of our subject, "what is the good of it?" Whittier says in his *Maud Muller*, "are the sad words, it might have been." More prosy but full as sad were my neighbor's thoughtless words, "what is the good of it?" in their reference to the life to come.

If there is one thing more important than any other in this world it is to know beyond a peradventure that death does not extinguish us, that the dissolution of the body does not dissipate the conscious soul. Wealth, knowledge, power, position, culture, charity, are all important; they are the juices of life; what a tasteless institution life would be with any or all of these left out, and still more, what a desolate domain life would be with them if death finished us! Henry Thomas Buckle says, if the belief in a future life were eradicated from human thought it would drive most of us to despair. Well, the belief was getting in this materialistic age to be very thin and weak. What, then, is there so deeply inter-

esting, by the side of which all other interests pale, as to know or even suspect that the great congregation of the dead is a world of living entities, human beings marching forward as their fancies, inclinations and capacities dictate? Institutions are great collateral to more positive evidence, the heart's desires also; the testimonies of what the intelligent world calls superstitions also; the Bible spiritually explained is also evidence, but unendorsed by current facts they hold no water; so long as "death is the bourne from which no traveler returns," these accumulations or collaterals are valueless. Now it appears to me, when without any preconceived impression, a few raps heard by a little girl, that responded intelligently to her request, "now rap six times," and it did; so the mystery then was intelligent, and interviewed further, it said, "I am A. B. I was a peddler. I was murdered, and my body was buried in the cellar," it was the brightest flash of light ever thrown into this dark and dying world. The history of Modern Spirituality, the manifestations of the succeeding twenty-eight years, is but persisting wide-spreading proof of this all-important fact, by the side of which all other facts pale. Ah! does some one say, are you sure of your facts? I can only say I am, and thousands can say the same; and it is worthy of attention and investigation if there were but one chance in a thousand of its being the truth claimed by Spiritists, and never yet disproved, nor any other solution offered that would fit the case equal to it. The Nazarene said, "Seek first the kingdom of heaven and all other things shall be added," &c. The human heart says, seek first the truth that death does not end us, and all things shall follow. It is the one fact of all other facts that the world needs to day, and yet an intelligent, matter-of-fact man looking at a phase of manifestation, that was the act of no one in the form, he admitted that the cause was in the spirit world, it was an intelligent cause, claiming to be some one who had lived on the earth and died in the usual way, and allowing it to be true, as claimed, said, "Well, what is the good of it?" God have mercy on the thoughtless soul who sees superlative good in words or manifestations that enrich materially the life that now is, but sees none when it bears upon the life to come, without which this life would despair. What good? why, it gives me a hope without which I would curse, with Job, the day that I was born, and I am not alone.

Newton may see the apple fall, and the knowledge of the law of gravitation born thereby, and you may say "What good?" for the world would have revolved without Newton. Kepler may discover his celestial laws, and still you may say "What good?" You may see the fossil fern leaf in the shale or the coal, and learn that the world was an old institution six thousand years ago, and still say "What good?" I will pity your proclivities, and will not discuss the matter; but when intelligent manifestations claiming to be from a disembodied source are witnessed, insoluble by any other hypothesis than a spiritual one, and that one the desired and needed of all others, do not respond *cui bono*? You are a man and not an animal, or ought to be; but go and sell everything else and buy this truth, for it is the pearl of great price.

I am not overlooking the inconsistencies found in its company; frauds, also, too numerous to mention; the people also who believe it; often no better than outsiders, and often worse; but sad would be the day if this light should go out. True or false, speaking from an outside standpoint, it is worthy of thoughtful attention, for there is no other light but this as yet, and I feel in my soul that it is the light of truth, and ample evidence to sustain the feeling. I wish one thing of the looker-on, and that is to give this credit to spiritual believers that it is not the manifestations in themselves that are attractive. Tables are moved far better by mortals than by spirits, and as to that, ledgerman far surpasses inuteness these "dealings with the dead," (?) so it is not the phenomena that are fascinating, it is the intelligence back of all, claiming every time, and persistently, to be our departed friends, that commands our attention, and to that claim no thoughtful man can say *cui bono*? even if it be questionable, for as yet the spiritual theory has the inside track. There is no other explanation within a thousand miles of it.

Thoreau (looking at the glass in a window, I suppose) says:

"A man who looks on glass  
On it may fix his eye;  
Or through it let his vision pass,  
And fall the heavens spy."

This quality is not confined to glass—there is transparency in most everything—to be looked at or looked through, and the spiritual manifestations are no exception, looking at them *cui bono*, though no argument may not be out of place, but looking through them the remark is both thoughtless and meaningless.

## CAN CHRISTIANS PROVE THAT THE HUMAN SOUL IS IMMORTAL?

To the Editor of the Banner of Light:

We are told by Orthodox Christians that it is not necessary that we should receive communications from spirits; that we can get all the information that it is necessary for us to obtain in regard to the spirit-world, from the bible. We want stronger proof of the immortality of the human soul, than statements found in books written eighteen hundred years ago.

When we read the bible, we find that portions of it teach that the human soul does not live after the death of the physical body; that "the dead know not anything, neither have they any more a reward;" that "he that goeth down to the grave shall come up no more;" that "they are dead, they shall not live; they are deceased, they shall not rise;" that "a man hath no preeminence over a beast," and that there is no "work nor device nor knowledge nor wisdom in the grave whither thou goest."

Orthodox preachers say that the human soul is immortal, but they bring forward no facts or sound arguments to prove that this assertion is true. They do not admit that we can receive communications from spirit-friends. They say that the spirit-world is a country "from whence no traveler returns." Thirty millions of the earth's inhabitants pass every year to the spirit world. If none of them can return, and if we can receive no communications from human spirits, how can we know that they still live? How can we know that the human soul is immortal? If we can get no communications from any of the inhabitants of the spirit-world, how can we know that there is a spirit world?

The people of this country are paying millions of dollars to support preachers, and it is the duty of the preachers, instead of talking about heaven "and the burning lake," to prove to the people that the human soul is immortal, that we shall all live after the change called death. If they cannot do this, they should leave the field.

J. W. C.

Jackson, Pa., 1876.







### To Book-Buyers.

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## Banner of Light.

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### The New York Imbroglio.

The following correspondence will inform the reader of the condition of affairs as now existing between Mrs. Hardy and her would-be dissection in New York:

BROOKLYN MURRAY FOR THE COMMITTEE.

245 WEST 52D STREET, NEW YORK, N. Y.,  
April 18th, 1876.

Mrs. MARY HARDY, *Madam*: As Chairman of a self-constituted "committee" of seven, who have recently felt it their duty to request the integrity of certain paraffine mold manifestations in our search after truth, I am requested to ask you if it would be agreeable to you to hold a séance, while in New York, in the presence of all of us, or any of us, with the view of demonstrating more certainly spirit-power in producing paraffine molds? We beg to assure you, should it be successful, none of our lives would be more gratifying to us than to announce such fact to the public.

I am, madam, respectfully yours,  
BROOKLYN MURRAY.

MRS. HARDY'S REPLY.

NEW YORK, April 18th, 1876.

MR. BROOKLYN MURRAY—Sir: Your letter, requesting me to hold a séance before the "self-constituted committee," is before me. In reply I will say, since the verdict of said committee has already been rendered against me and without any evidence, I prefer, if I am to have a new trial, to have such a jury as will weigh well all evidence for or against me, before rushing with such hot haste into print, and as I do not consider that the verdict of the "self-constituted committee" against me can injure me, I am not ready to believe anything they might say in my favor could benefit me or the cause I represent; I therefore decline to meet said committee.

Respectfully, Mrs. M. M. HARDY.

### REMARKS.

To the heart of the lover of the spiritual cause the outlook at present is far from cheering, if the action of the mortal adherents alone is to be considered. Were it not a fact settled beyond dispute by continued experience since the advent of the modern dispensation that the spirits themselves are always and indelibly at work, and have in many instances, in the past caused "the wrath of man," and woman too, to serve as an active agent in the advancement of the truth, there would be much to regret in the present disturbed state of the elements. As it is, when both sides of the case are considered the spectator will see a steady gain, notwithstanding the crash of opposing opinions, and the keen glitter of the poisoned shafts of personalities and unfriendly criticisms with which the air of the present moment is filled. With no desire to sermonize, or to extend the limits of this article to an unwelcome length, we feel it incumbent upon us to say that the present warfare upon physical media is not in its last analysis caused by a desire to settle the question of their reliability or non-reliability *per se*; it has a deeper object, and aims at the total obliteration of the phenomenal phase of spirit intercourse. The height of metaphysics, shining in cold grandeur, and unapproachable save by the learned few, seem to fill the eyes of a goodly number of those who assume to be leaders in the spiritual movement; such find the spirit-world always in their way, proclaiming through its media that they in their ambitious schemes are wrong; therefore they willingly strike hands alike with the bigoted churchman on the one side and the scoffing materialist on the other, and cry concerning these passive instruments, "Away with such profane impostors!" and add thereto another slogan, born really of self-opinion, "Give us the reign of the mental phase!" Some of these individuals no doubt act from honest motives; and to them we would say that only in so far as the physical phenomena are yoked with those on the mental plane, can the ear of spiritual progress successfully move onward in the unique path which has been traced out for it: any division of forces at this time can result only in weakening the cause of truth, and giving a corresponding power into the hands of those who are striving to buckle the failing energy of error.

Believing this, we have uniformly given all accused media the benefit of the doubt, at the very first blush of trouble—this is a duty which the common usages of law impose upon jurors empaneled to try even the veriest criminals, how much more, then, should this advantage be accorded to the commissioned representatives of invisible power?—and in the course of a long experience we have never had occasion to retire from any position in their defence which we have assumed. It has not been, neither will it ever be, our intention to uphold impostors, but the fact of such imposture must be proved to us by something more than heated assertion before we can give it room in our mind. We have successfully and successfully defended the Holmeses in Philadelphia, Mrs. Stewart in Terre Haute, and others in various parts of the country, and now the struggle has been brought to our doors in Boston, through the swift and one-sided action of a

self-constituted "committee" of seven" (their own language, as will be seen by Bronson Murray's letter to Mrs. Hardy) in New York City, wherein they have sought to impugn the motives and blast the reputation of this well known medium.

Mrs. Hardy needs no defence from us. What we have said up to the present moment has been totally with a desire to place the items in the discussion now going on before the public in such manner that each individual reader could judge for him (or her) self of the nature of the evidence adduced on both sides. We think we have done this fairly; we have brought out every important document that has reached us, though not perhaps as soon as was desired, on account of the tremendous pressure of matter on our columns; we have stated our own personal experience going to prove the reliability of Mrs. Hardy; we have printed the remarks of Dr. Gardner qualifying his position as to the wire box test; the New York Committee have twice stated their suspicions and beliefs; Mr. and Mrs. Hardy have replied; Mrs. Austin has furnished her single affidavit; Mr. and Mrs. Hardy have sworn that the allegations made against them are false; and in another column will be found a further affidavit from some of the New York party.

Now we have gone over the whole ground; we can conceive of nothing new which either side can have to present in this special controversy, and as our duty to the general public demands that our columns should contain matter of interest to the friends of the cause everywhere, we feel justified in saying that we shall hereafter decline to follow this New York imbroglio further. In this determination we are borne out by the fact that we have for some time past been in receipt of letters from correspondents in various parts of the United States, asking when this discussion would end and our space be devoted to material more congenial to the tastes of the friends in localities distant from the arena of conflict? In addition to the remonstrances of these correspondents, we have also to ponder on the additional and stubborn fact that what we have done in all honesty and fairness has satisfied neither party, but has called down upon us the severest criticisms: On the one hand, the friends of Mrs. Hardy—not seeming to understand that, as a public journalist, it is our duty to give both sides—have written to us, indignantly demanding why we have published the baseless assumptions of the New York Committee, and endeavoring to deluge our pages with articles in her defence, in some cases four or five columns long, the inability to find room for which has drawn forth personal letters to us of a most unpleasant character; while, *per contra*, the New York Committee and its friends are loud in their condemnation of our course. Where, therefore, no one is satisfied, it is best that we please our readers who have written asking us to give them something new as a change of mental diet.

Before closing we desire again to return our thanks to Mrs. Hardy for the kind and appreciative letter which she individually wrote to us, and which appeared in our issue for April 22d. The thanks of the New York Committee for what we have done toward giving publicity to their side of the question, were received by us a few days since, engrossed in the handwriting of Mrs. Sayles, and embodied in the shape of a document which our high respect for its signers causes us to refuse to publish.

Thus ends the whole matter, at least so far as this paper is concerned.

### Spread of Spiritualism.

A noticeable article on Spiritualism appeared in the March number of Blackwood's Magazine, to which was prefixed the title "Powers of the Air," and whose purport is to affirm and demonstrate that the accumulated testimony in favor of Spiritualism is now so strong that it is impossible to set it aside "except on still stronger testimony which can show the first to be mistaken." After citing certain evidences which have come to his own knowledge through friends and hearsay, and none of which he could question, the writer suggests generally that it would be better, instead of continually testing the truthfulness of the mediums, "to try the disposition, powers and conditions of the spirits, and let the world know the results of their experiments." This he proposes, too, in order to discover, if possible, whether there is such a thing as a personal devil. He likewise intimates that a better acquaintance with the character of spirits may serve to explain dreams, and the visions of the sick, on the theory that disturbed physical conditions adapt the organs to "the perception of beings not ordinarily apparent to human sight."

The writer also undertakes to state the practicability of establishing the identity of the spirits of ancient Christianity and Modern Spiritualism, on the assumption that both are equally to be relied on. But a step in advance of what has been taken is made by him when he asserts that *the day is not distant when the accumulated and ascertained facts of Spiritualism will have to be accepted as the facts of science are accepted, at second hand; on the obvious ground that all cannot be experimentalists or investigators—that some must teach, but that many must be taught, and that the current of discovery must needs have its obstructions and delays, and cannot flow for the accommodation of every individual condition.* He adds that, for the time at least, a great deal more of personal investigation and comparison is necessary; in order that Spiritualism may have the same broad basis of facts that science has.

That the public tone is changing toward Spiritualism, as manifested through the press, is apparent enough from a consideration of the leading English journals. It is a noticeable fact that the more cultured and elevated the journal, the more fairly is the cause of Spiritualism treated. The present instance of a magazine like Blackwood admitting such an article as the one we are remarking upon to its pages, is a striking illustration of it. The London Times is admitted to be vastly more liberal and just in its reports than papers that do not circulate among a similar class of readers. The Times does not hesitate to devote six of its long columns at a time, as it did recently, to a report of the phenomena. Nature, the journal which represents exclusively the scientific world, has had not a word to say in its columns against Spiritualism. The cause silently gains and grows, making conquests among the more enlightened and influential classes, even as it spreads among those who, neither by education nor instinct, have any prejudices to overcome.

J. J. Morse is on a provincial tour, Liverpool, Newcastle, Manchester, etc., being his points of operation.

### The Indian Bureau.

The bill for transferring the Indian Bureau to the War Department has passed the House of Representatives at Washington by a vote of 139 yeas to 64 nays. Prof. Marsh, of Yale College, wrote a letter favoring the change, but Prof. Seelye, Representative from the Tenth Massachusetts District, opposed it in a speech of marked ability, which deserves to be republished in full. This vote transferring the Bureau to the War Department regarded as a condemnation of the so-called Peace Policy of the Administration. The Senate Indian Committee is said to be opposed to the bill, which may yet prevent its adoption by the Senate. But as the vote in the House was not founded by party lines, so it is possible that it be an independent one in the Senate. Representative Seelye went through a history of our later Indian Wars, and charged them all to the military.

He reminded the House that the great Sioux War of '52, '53 and '54, which cost the country \$10,000,000, originated in a dispute over a strayed cow, for which the Indians vainly offered to make reparation. He asserted that the Indian wars in Oregon were brought about by the wish of certain people to put money into circulation in that territory; that during the three years of '51, '52 and '53 the entire cost of keeping peace with the Indians in Oregon and California, was in all only \$25,000, while in Oregon alone, in 1851 and '52 it cost the government \$10,000,000 to quell disturbances by the army, which were originally due to the army itself. The Cheyenne War, in 1861-'65, which was brought on, as he charged by the indiscretion of the military, cost \$35,000,000, while only twenty Indians were killed, not counting in the Sand Creek massacre. In 1867-'68 we had another Indian war, costing us \$10,000,000, and the lives of over three hundred soldiers, while only six Indians were slain. These are comments which at last are justly arousing the country's attention.

### More Asylum Horrors.

The disclosures in connection with the Government Lunatic Asylum, at Washington, are justly exciting universal expressions of horror and indignation. An ex-soldier named Daw, who was an asylum assistant, testified to acts of brutality and neglect before the Committee on Expenditures in the Interior Department, that made the hearers' blood fairly curdle. He took his oath that numbers of patients had been thrown into filthy cells with nothing but a bundle of straw to lie upon. A servant, he said, would come around every morning with a wheelbarrow to remove the excrement, but the straw was merely shaken up, like the straw in a stable, and then left in the cell. This only bed of the patient was left until it was so fetid that it had to be carted away, when a new bundle of straw was brought in, and the process repeated. There was a Gen. Loomis, who had served in the regular army, brought to the Asylum. He was old and perfectly helpless, yet he was left to wallow in his filth on the floor, until, when the witness saw him, the bones of his knees, elbows and shoulder-blades had actually worn through the flesh, and he was literally devoured with vermin. He finally died in this horrible lazar house. When Gen. Howard once called to see him, he was told that the patient was asleep. Others testified to the same condition of the patients, and to their treatment while in the hospital, one woman testifying that she called and saw her husband on Saturday, but on the following Wednesday he was dead, with his face covered with bruises.

### Mr. Beecher at Easter.

Henry Ward Beecher lectured in this city last week, and preached here twice last Sunday. In his own church in Brooklyn, on the previous Sunday, which was Easter Sunday, he preached on the subject of Christ as the Emancipator. After saying that Christ delivers us from the bondage of secular difficulties and makes man superior to his circumstances, he added that Christ exerted this power for the poor rather than the rich. To them he came, said Mr. B., among them he was born, and grew up toiling and suffering with them, dying for them; "yet there are men in gilded pulpits to-day, proclaiming his gospel, looking out through the fret-work of stained glass windows with contempt on those who gather here and there to listen to itinerant revivalists, and they pretend to be preachers of the Lord Jesus Christ." Further than this spoke Mr. Beecher, to this effect: "He that has his Christ through his priest has what he has, but he who has Christ revealed through his own soul has God with him, the emancipator. He that is a priest to himself can afford to say, 'Mine! mine!' The bondage which men have been under to the State is not comparable to that which they have been under to the Church. Religion has been a source of blessing; religious instruments not always so, and sometimes they have proved the most terrific curses that have ever visited the world." How many times have these very sentiments been expressed in our own columns, and how many headed them until they fell from the lips of some preacher like the one who ministers to Plymouth Church?

### Anniversary Services.

We have received from Thomas Park, Secretary, a brief account of the exercises held by the First Society of Spiritualists and Friends of Progress at J. Lambert's Hall in Stockholm, Me., on Friday, the 31st day of March, in honor of the twenty-eighth anniversary of Modern Spiritualism. The occasion drew together a large and respectable audience, whose members listened with marked attention to speeches appropriate to the day from John Maddock of Jackson and Charles Levensell of Belfast. Music on the organ by Mrs. Lizzie LaFolley, and vocal melody by others, added to the interest of the occasion.

S. A. Meads, Secretary of the Friends of Progress Society, at Mansfield, Mass., reports that the anniversary was celebrated by a pleasant evening meeting, the first part of the session being occupied by an exhibition consisting of dialogues, recitations and tableaux, interspersed with songs and musical accompaniments. "At about eleven o'clock an oyster supper was served, after which the company repaired again to the hall and engaged in dancing until twelve o'clock, at which time they separated, hoping that the most important features of the evening had been a cultivation of pure friendship and a greater love for humanity."

F. W. Holbrook writes from Lynn, Mass., informing us that Mrs. A. E. Cunningham, an unconscious trance medium, has recently been doing a good work for Spiritualism in that vicinity.

### "Spirit Invocations."

This beautiful compilation of "prayers and praises," which has just been issued from the press of Colby & Rich, is meeting everywhere with a kindly welcome at the hands of the secular press. As specimens of the complimentary allusions thereto, already received at this office, we cite the following:

The Winsted (Ct.) Press says: "One of the distinctive features of the Banner of Light, the leading Spiritualist paper of America, has been its message department, wherein for nearly twenty years have been published weekly what purported to be messages from spirits out of the body, given through the organization of Mrs. J. H. Conant, now deceased. These messages, which were held twice a week, were free, and to the extent of the accommodations afforded. At the opening of each séance an invocation or prayer was always offered, and these invocations have been collected by Allen Putnam, A. M., and published in book form by Colby & Rich, 9 Montgomery Place, Boston. The book is entitled 'Spirit Invocations,' and is a neat little volume of 260 pages, clearly printed on tinted paper. For people who desire to pray, not only long but well, it is a desirable book, and will be considered a valuable addition to the rapidly growing literature of Modern Spiritualism. Price \$1.25, post paid."

The Boston Sunday Herald states that: "Allen Putnam has compiled, and Colby & Rich have published a neat volume embodying invocations publicly offered at the Banner of Light circle-room by, as it is claimed, more than one hundred different spirits controlling the late Mrs. Conant. Many of them breathe a depth, illumination and beauty of feeling which cannot fail to touch responsive chords in a multitude of hearts."

Hull's Crucible thus refers to the book: "This is a volume of 256 pages, on tinted paper, in the usual style of the books issued from the press of Colby & Rich. It is filled with exactly what is indicated in its title: 'Spirit Invocations; or Prayers and Praises.'"

"These opening exercises of the circles held in the Banner of Light circle-room, came, or purported to come, from over a hundred different individuals in spirit-life; the result is, about as many individual peculiarities in the prayers and praises. The sentiments embrace almost everything from the prayers of Arch Bishop Hughes, conveying the Catholic idea of the trinity, to those of the worshippers of Buddha and Allah. Even Thomas Paine and Henry C. Wright, the last ones who would ever be expected to do such a thing, contribute to the invocations in this book.

"These invocations were all spoken through the lips of the late lamented Mrs. J. H. Conant. Aside from the spirit of thoughtful supplication and praise permeating this entire volume, there are in it many gems of thought worthy the attention of the philosopher."

Other members of the press fraternity in this city have expressed themselves as follows: "A volume entitled 'Spirit Invocations' has been issued by Colby & Rich, of this city. It purports to be a record of the devotional aspirations of many distinguished religiousists who have ceased to be material dwellers on this sublunary sphere, as delivered at the Banner of Light circle-room, through the mediumship of Mrs. J. H. Conant. These prayers were reported phonographically at the time they were made, and have been compiled for publication by Allen Putnam."

It appears that the late Theodore Parker is in the habit of holding prayer meetings in Boston—of course, in a disembodied state—and that a large number of well-known divines and others, who have long since passed into the spirit-world, assist in the exercises. A volume of these exercises, entitled 'Spirit Invocations,' compiled by Allen Putnam, A. M., has been issued by Colby & Rich. Boston Commercial Bulletin.

"SPIRIT INVOCATIONS; or, Prayers and Praises," is the title of a collection of prayers purporting to come from more than a hundred different spirits, of various nationalities and religions, through the vocal organs of Mrs. J. H. Conant. The work is compiled by Allen Putnam, A. M. Those to whom prayers are attributed comprise a voluminous list of distinguished names, among which are those of Theodore Parker, William Ellery Channing, Hosea Ballou, Emanuel Swedenborg, John Wesley, etc. Published by Messrs. Colby & Rich. Boston Saturday Evening Gazette.

### Black Hills Experience.

It is just as we foretold it, out among the Black Hills, where the white column has moved on the rightful domain of the red men, that has once been secured by treaty. It is the old story of disappointment and hardship. As the Boston Post observes in regard to it, "those who have left steady employment, where they were earning good wages, hoping to make quick fortunes in the new territory obtained by defrauding the Indians, find themselves deceived by the sharpers on the route, and nothing to compensate them for their sacrifices when they arrive at the new El Dorado." Those who acquire wealth there, or anything like wealth, have got to work hard for it and submit to many privations and sacrifices; while the larger part of them will use up what small sums they brought with them in warding off hunger, after which time they will be glad enough to return to their homes again. They were told by the spirits, long before this incursion was made into the Black Hills region, that it would be attended with peril and suffering, and our message has now been fully verified.

### Prof. William Denton.

We were favored by a call from Prof. William Denton on Saturday last. He is in the best of health. He informs us that his lecturing tour in the West thus far has been a successful one, and assures us that an awakening interest is manifested everywhere in the progress of liberal ideas. He commences a course of lectures at Wilmington, Ohio, on Monday, May 1st.

Messrs. Varley, Crookes, and others (says the London Medium newspaper), have demonstrated either by galvanometric experiments, or by personal observation, that the forms are mediums sometimes duplicated, just as spirit hands at séances have long been known to be usually the duplicates of those of the medium, although separate from the body of the medium for the time being. On the other hand, Dr. Storer, of Boston, and others, have proved that, on certain occasions, mediums for materialized spirit forms have been secured in the most complete manner—such as by sewing their clothes together, placing gloves on their hands and sewing the gloves to their sleeves—yet the entranced and unconscious mediums have been liberated and shown as spirits, but at the end of the séances have been found secured as at first, thus proving them to be instruments in the hands of some power infinitely greater than their own.

Mrs. Sandy Bowers, known as "the Washoe Seeress," seems to be creating a decided increase of inquiry into things occult by the straightforward truth of her predictions. Some of the magnates of the Pacific slope—so say the papers of that region—have found benefit when following her advice in mining and other matters, and have experienced losses by disregarding her recommendations.

### Spirit Communions—Verification of Spirit Messages.

From a large number of letters received by us bearing witness to the truth of the communications printed in the Banner Message Department as given through the lips of Mrs. Rudd and Mrs. Danskin, we select the following as specimens, purposing to bring out the residue in due season. The error in the first name occurred in the process of transcribing the message:

To the Editor of the Banner of Light:

I find in the Banner of Light of April 8th a communication from my brother, Lucian Whiting. I can vouch for the correctness of it as to manner of death, also to the names of his daughters with him in the spirit-world, his wife's name as well as sister Silvia's. Mr. Hale I never knew. I wish to thank you for this communication, and especially Mrs. Rudd, as well as my brother for coming. The first name of my brother should have been Lucian instead of Lucius, as you have printed it.

With much respect, yours, &c.,  
L. C. WHITING.  
East Saginaw, Mich., April 11th, 1876.

To the Editor of the Banner of Light:

I have just noticed in the Banner of 8th inst. a communication under the name of Lucius Whiting, which is true in every particular except the first name. My brother's name was Lucian, instead of Lucius Whiting. My brother became insane and was sent to the Middletown Insane Retreat, Conn., where he went out as described by himself. His two daughters, Ida and Addie, are in the spirit-world, and his wife, Harriet, in Meriden, Conn.

Yours truly,  
H. C. WHITING.  
Cedar Dale Works, Cedar Dale, Ontario,  
April 11th, 1876.

To the Editor of the Banner of Light:

I saw in one of the numbers of the Banner in March a communication from Dr. Barry's daughter. In it are a number of tests which satisfy me it is from my daughter, who died in Lebanon County, Pennsylvania, about five years ago. The whole communication is in her phraseology. Mrs. Danskin knew nothing of her, but never seen her, or heard anything about her, to the best of my knowledge.

I am, sir, yours truly,  
W. A. BARRY.  
Baltimore, Md.

### Mrs. Tappan's Orations in England.

It is well known to our readers—by reason of several of the addresses transferred to our columns—that while this eloquent medium was fulfilling her engagements in London, her discourses were photographically reported through the enterprise of J. Burns, editor and proprietor of the Medium and Daybreak. These finished specimens of oratory lost nothing by being clothed in print, and Mr. Burns subsequently brought out the series in a nice volume, which is now having a fine run in Great Britain. In response to calls for the work on this side the Atlantic, Colby & Rich have caused a full consignment to be forwarded to them, which they offer at reasonable rates at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. The book is a valuable one, and should be widely circulated.

### Charles H. Foster.

Will give sittings at the Parker House, Boston, during the month of May next. He is now in Troy, N. Y. The Times of that city, in a recent issue, says of him:

"C. H. Foster, the very remarkable spiritual medium, is a guest of his friend, Dr. Hall. Personally Mr. Foster is as genial and companionable as professionally he is mysterious and unapproachable."

We have received a cheerful letter from E. V. Wilson, dated at Marlin, Tex., by which it would seem that this indefatigable "Spiritualist" is "at work" with a will for the faith. He writes that he finds an active interest in the cause wherever he has been in the State, and says in concluding:

"I came into Texas on the 18th of March, and have lectured in Galveston, Houston, Brenham, Bryan, Waco and Marlin, with fair success, and have calls from many other places, which I shall visit before I return North. Mrs. Amelia Colby, accompanied by Mrs. Smith, the sweet singer, has lectured in this State during the winter, and I hear her well spoken of. Mrs. Talbot, a good trance speaker, is settled at Galveston, and is an earnest worker; she should be kept in the field all the time."

Mrs. Susie Willis Fletcher will sail from New York for Glasgow, Scotland, April 29th, per steamer "Alsatia," Anchor Line. She will remain some weeks in Glasgow, and go thence to Edinburgh, Manchester, New Castle and London. She will give sittings in the above named cities. All correspondence may be addressed to General Receiving Office, Glasgow, Scotland, until further notice.

Under a new law allowing women to vote for school officers in Minnesota, about two hundred and fifty of that sex went to the polls at a school election in Minneapolis, recently. They were very courteously treated by the men in attendance, and the ballot boxes were decorated with flowers to celebrate the first exercise of their new political privilege.

The reader will please take notice that by an announcement on our fifth page the price of W. F. Jamieson's outspoken book "The Clergy a Source of Danger to the American Republic," is reduced to \$1.00 for plain cloth binding, and \$1.50 for full gilt.

J. William Fletcher, trance medium and clairvoyant, has removed to No. 7 Montgomery Place, Boston, where he will be pleased to meet his patrons as formerly. Office hours from 9 A. M. till 4 P. M.

We received on Tuesday last a very pleasant call at our office from Dr. Dobson and Mr. Scattergood, who have recently arrived in this country from England.

Mrs. Whipple will lecture in Investigator Hall, Paine Memorial Building, Boston, next Sunday forenoon, at half-past ten o'clock. The public are cordially invited to attend.

The reader will find on our sixth page an interesting message from Henry Wilson in regard to the Republican party and the future of America.

Dr. Mack, having returned to London, Eng., is meeting with great success there. His address is 26 Southampton Row.

The "Allen Boy" medium has been holding excellent and satisfactory séances of late at Ripley, N. Y.

We have on file for publication an article from the pen of Hon. Charles Case, which will appear in our next issue.

Mrs. Emma Hardinge Britten has removed from New York to this city. Her address is 118 West Chester Park.



1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 26



## Message Department.

The following messages are from the spirit-world, and are published for the benefit of the living. They are the work of the spirits of the dead, and are not to be taken as the work of the living. They are the work of the spirits of the dead, and are not to be taken as the work of the living.

### MESSAGES FROM THE SPIRIT-WORLD

THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANKIN.

During the past few years, the mediumship of Mrs. Sarah A. Dankin has been the subject of much discussion. It has been the subject of much discussion, and it has been the subject of much discussion.

### Mrs. Dankin's Mediumistic Experiences.

BY WASH. ADAMS-KIN.

In the summer of 1875, I received a letter asking if Dr. Rush would take the case of a gentleman in Washington City whose disease had baffled the skill of the most eminent physicians there, and who was a distinguished surgeon, and one of the most popular among the medical practitioners of Baltimore.

The patient was from one of the chief commercial cities of the South, was prominent as a politician and business man, and having accumulated considerable wealth, was consequently an object of deep solicitude to his friends and medical advisers. But the most profound skill failed to master his disease.

Most of his life was utterly prostrated; and physically a mere wreck, a stately ruin, for originally he was a model of symmetrical perfection.

Dr. Rush, answered favorably, directing that the patient should be brought to his home in Baltimore, and the next morning he came, attended by his nurse and man servant. The disease, epilepsy, had affected his mind that he was unable to distinguish his right hand from his left.

Dr. Rush gave an elaborate diagnosis of the case, describing its origin and progress; its direct action upon some portions of the system and its sympathetic influence upon others. He described the moral as well as the mental and physical condition of the man, and also stated that during his practice in the earth-life he had met with but one similar case, which, proving fatal, the body was dissected, and almost the entire muscular system, in its every fibre, was saturated and disordered by the tobacco which he had used in enormous quantities.

He remained in Baltimore, under Mrs. Dankin's care, some twenty days, and afterwards came once or twice a week from Washington for treatment during the ensuing two months. He was finally restored; not only mentally and physically, but morally renovated.

His first-born child, a son, had been taken to the inner life in his twenty-first year; he was the father's idol, and, during the time spent with us, the spirit of this youth came often and talked with him, giving him wise counsel, cautioning him against the effects of his former mode of life, making a deep impression upon him.

To the eminent medical gentlemen who had previously treated him, this result was not only a puzzle—it was a new revelation. They could not comprehend it spiritually, for their spiritual faculties had never been quickened—and considered from the material plane, it was beyond the reach of scientific analysis. It was outside of all prescribed rules of medical practice, and proved to them that there was an intelligent vital force which could be employed in the treatment of disease, though, to them, heretofore unknown.

One of them, more curious, perhaps, than the others, requested permission to spend an evening with us, that he might learn something of this wonderful power. He came, and after three hours' earnest converse—in which we had imparted all that he seemed capable of receiving—he exclaimed at last, "While I do not doubt the facts which you have presented, Mr. Dankin, yet it seems to me this rapping and tapping, which you say inaugurated the movement, was a most improbable and undignified mode of communicating with mortals, to be adopted by beings so exalted as these denizens of the spirit-world."

I asked, "What mode, doctor, would you have suggested?" If they had come in thunder tones, said he, and with the lightning's flash, then I would have known they were from the interior. My reply was, if our spirit friends had come thundering, and with flashes of lightning through our homes, they would have scared the women and children, destroyed the furniture, and perhaps set fire to the buildings. They are practical workers, doctor, and adapt their means to their ends with more wisdom than we sometimes would.

### Mary Carter.

Mary Carter was my name. I died in Newark, New Jersey, of heart disease. My residence was Brunswick. I was the wife of Charles Carter, and in remembrance of him I come to bear him glad tidings of my life beyond the grave. It is the essence of divinity written through the every fibre of my spiritual life. This life is so wonderfully grand that language fails me, oh, beloved husband, when I attempt to describe it to you. But you (like me) are registered for this life, and soon, hand in hand, we will walk these beautiful streets, which seem to me really paved with gold. This is not too strongly spoken, for it is felt and seen by me, who loved you and still cherish your name. Lonely hours, I know, will creep over you, but remember, be steadfast, for he that doth all things well will tender kindness and happiness to you.

### Mary Gettier.

Mary Gettier was my name. I was a resident of Calonsville, Md. I was the wife of William Gettier, but not he nor all my surroundings could hold me when the angels bid me come and take part in their kingdom, and eat of their luscious fruit, and through it to be made clean, and be a partaker of all things which are spread out in this broad and beautiful home of which man has no conception.

"Gone hence," did you say, "never more to return?" That is not true, for I come and go like the winds. Ah, yes, it is more beautiful to give than to receive. Blessed be the name of my Redeemer, for he hath taught me life is sweet.

### Timothy Kirby.

As long as you've got your hand in writing there, [addressing the reporter,] I'll say a word

about them fellows that's making inquiry about me, my whereabouts. Some of them are supposing that I've gone to hell. Now I don't care what they think. Their thoughts do not interfere with mine. I am after doing the work I left undone. I want to try and benefit the spiritual part of my nature by coming into harmony with the immutable laws of the universe; and in this way I am gaining some knowledge of my relationship to Deity.

I am not standing on the outer circumference of this little planet earth to answer the questions of every ignoramus that may think fit to propound them. I am working now for my spiritual rights; that which belongs to me by inheritance; that which God nor man nor angels can take from me. Establish your own individual rights, let you be where you will, then things will become subservient to you, instead of your having to bend to them.

This world is likened unto your own—not in its ponderability, but with its like for like. As you make your ascent upward, and onward, it becomes more and more spiritual. The grosser part falls off, and the finer, in its spirituality, takes its place.

I stand now disrobed of flesh, and I can't answer you any more intelligently now than when the flesh was upon me the question, "Who, where and what is God?"

It's not dollars and cents, and houses and lands, that now occupy my mind; 'tis where shall I find the most beautiful location for safety to the spirit?

—P—, you have a wondrously intellectual mind, why do you not define the attributes or elements of the one whom you call God?

I do not know that I ever expressed it, but I always did despise a cur who whined at a man's feet because he had money. Money never made a man. Principle and education make men.

This place here is a regular gallery of the fine arts, is it not? [Chairman.—This is where spirits and mortals converse together.] Well, that comes under the head of the sciences, for is it not a regular scientific demonstration of the life over here. I suppose I was called a very ignorant man, but I had more within me than I had power to let out.

As I see now, legacies and wills occupy the minds of some I've left behind me, but of what value will they be to them when they are disrobed of the flesh? Well, of course it's their natural right. One party is swept off so that another may come on; that's the way the world is kept in motion.

I suppose they would laugh if I were to say I had met John Quincy Adams, Jefferson, and other political lights who have left your planet, and are doing bright work over here.

But they tell me I am trespassing. [Holding control of the medium too long.] I could give you page after page, but I must come under the law, then we'll work in harmony.

### Mary Mahone.

My name, do ye see, was Mary Mahone, and it's myself that died intirely away out in Ould Ireland, on a potato patch.

And it's yourself [chairman] that I'm speaking to with all the vehemence that's in me breast, for it's yourself that I think is a crueltying the flesh of the poor people down here, and it's myself intirely that thinks you're a Pontius Pilate, and to spake me mind freely to you I think you ought n't to be living or dying, at all, for neither you nor your congregation is fit for God or the devil; for you're taking away the people from the beautiful faith which the fathers of the church established for the children of men.

And I say it's a wonder that the sweat doesn't roll off of yew, in the mortal fear that stands before yew; but you're made out of brass, and that's why there's no penetrating you.

And it's myself that's after praying for you—that the Holy Virgin Mary may take away your stony heart and give you a good heart, whereby you may see your wicked ways and turn before the good Lord calls you.

Let this be a warning to you, for it was St. Peter himself that sent me here to give it to you. If you aint after turning from your wicked ways misfortunes will follow you; that's what he tells me to say; but if you will turn and become a good Catholic, he will give you a key to unlock all the secrets of the other country.

### Thomas Ripley.

At Harrisonville, Baltimore Co. Thomas Ripley was my name. I was thirty-five years old, and died because I could not avoid it; and thus commences the first chapter from one that has passed on to realms unknown, for exploration; either to be gratified or displeased with the handiwork of the Creator.

Erroneous would it be for me to assert that there are no good people over on this side. My religion taught me the good were blessed, the bad were damned; but I can see nothing that would justify my saying there is a literal hell in which the spirit is made to feel tortures by an angry God. I feel safe in saying this, for I have visited points wherein to gather knowledge for my own edification.

The air is balmy, the waters are clear, the flowers do bloom, and their fragrance is caught by those who come under the law of the right-ous. I have not power to speak of the darker side of this world, for language fails to convey my idea to mortals. See them grouping, asking, praying for light to come, for darkness to flee! But still it is not the literal hell of which both you and I have been taught. There are two divisions: one for the upright, where the sun doth shine, and one for the wicked where darkness is.

### Rachael Chase.

I am more like a fawn than a woman, for I feel afraid, and would like to nestle down in some one's lap or breast, so that no one could drive me out; but I'd better be up and doing a work which they say will make me more reconciled to that which has overtaken me.

My name was Rachael Chase. I lived on South Howard street, Baltimore. I was the youngest daughter of my parents, Samuel and Caroline Chase.

The sun arose in all its beauty, and my spirit passed under the archway of heaven; there it found kindred—familiar faces—kind ones to take me by the hand and lead me on. When death first acquaints itself with the mind there is always a feeling of terror; but that is unnatural, for the God of Love and Wisdom has made heaven an acceptable and pleasant place.

The grave, I know, has many horrors attached to it, but that comes of being taught by others. God never willed the grave to have so many griefs, and sorrows, and disappointments over it. Man has made that perfect work imperfect by false translation. Now you see that Jordan is not so hard a ford to travel; have faith, have confidence, and you will not be disappointed, friend of earth. The sun will rise anew with all its splendor, beckoning you on forever and forever to come higher and higher. This is my message.

### MESSAGES FROM THE SPIRIT-WORLD

THROUGH THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD.

(OF PROVIDENCE, R. I.)

### Question and Answer.

CONTROLLING SPIRIT.—If you have any questions, Mr. Chairman, I will consider them.

Ques.—What is the condition in spirit life of one who in this life was, to all outward appearance, an average fair man, had joined the church and made other sham demonstrations of being just and good, but all the time was penurious, hard hearted, uncharitable, and ever taking advantage of his fellow-men, regardless of any principle of right or justice?

Ans.—We should say, Mr. Chairman and friends, that this is rather a peculiar character which is supposed to exist, and yet, as we look over your world and perceive many of the same stamp, we can only say that from our experience with such individuals, we have found them in the condition of one looking at himself in a mirror, and while there perhaps expecting, from their standing in the church, from outward professions of religion, to gain a high position in spirit-life. Yet, when they really arrive there they find the building materials sent up for their spirit home are worn and rotten. They find that, whereas they expected the bliss of heaven, they hear the sentence, "Thou art tried in the balance, and found wanting! return to earth, and if thou canst make reparation for what thou hast done in the body, then will thy life be brighter and easier." We consider a life like the one represented to be quite as low in the scale as one that has been thoroughly vicious.

### Anonymous.

I was a suicide. I looked on the dark side of life. It seemed so dark to me, so lonely, and I of so little use! As I looked about me the very light of the heavens seemed obscured. I felt that I stood alone, that no one understood me; that even the stars which shone so brightly at night seemed to me. I was alone, alone. I had relatives and friends, but few of them sympathized with me. I was a believer in some of the phenomena of Spiritualism, and occasionally visited mediums, and I will say this, that once having prepared the poison which I was to take, having it all ready in the house, I went to a medium thinking to take a farewell look at all there was of earth that was spiritual, when my brother who had been in spirit-life some little time, and as I thought had been well fooled by spirits and by mediums, (and I have not changed my mind yet), came to me, and my mother came also, and with so much feeling pictured what I would receive upon entering the spirit-world a suicide, that I desisted from the attempt. I found I was not going to place myself on a plane where I should be welcomed with open arms and receive the love I so longed for. I looked about me and said, "I will not go unbidden to the spirit-world. There shall be one place where I am wanted."

I went home and threw away my poison, and remained for some time in the earth-life, until disease and discouragement came over me again, and life seemed so dreary and lone, when again I fixed the poisonous dose, prepared as before, and visited a medium.

Finding the medium sick, and unable to sit for me, I went back and thought it over for a few weeks, until one day in desperation I put the cup to my lips and drank it, but the moment the draught was swallowed, and I knew I was sending my spirit out uncalled for, I was sorry for the deed.

I found myself lonely in spirit-life. Again the love of a mother was around me; the surroundings of my spirit home were in a sense beautiful, but still I heard the words, "There was much good thou couldst have done on earth. Thou shouldst have remained there." It was bitter. I felt I had not gained that position in life which I supposed I should attain, and to day I come back an humble seeker after that spiritual aid which will enable me to proceed on my way in spirit-life, which will draw around me that magnetic chain of love for which my very soul thirsted while here.

I loved Nature and her teachings; I loved poetry; and sometimes I spoke the words which I knew the angels brought me.

I would say to every one on earth, "There is a work for you that none other can do; wear thy yoke, though it galls thee; make thy soul strong for the battle of life."

I can scarcely place my hand on a single act of my life which was not more or less selfishly done. True, my friends will deny that this was so. Had I realized that I could have worked for humanity, and forgotten self, I should have been on earth a happy man to-day. As it is, I must bear the burden. I will endeavor to minister to the sorrowing ones in spirit-life until I gain my reward. I would say one thing—that had there been a hand of sympathy and a heart of love which could have appealed to my nature, I might have been saved.

### Mary Ellen Brooke.

I feel that this is a strange position for me, and yet, from my experience in the spirit-world of only a few weeks, I feel that I would like to return to earth and visit my beloved ones here. I know of no stronger way of reaching them than by coming here in public, where I am a stranger, and sending them a message. I would like to send a message of love to my husband and to my friends. I went out from Perrywood, St. George's Co., Md.; my name, Mary Ellen Brooke. I wish to draw my father's attention to this subject of Spiritualism. I would have him investigate it, and I think he is mediumistic. I know that he has received impressions when in the desk at times. His name is Thomas S. Billop. I would that George and he both know that I come, and the other beloved ones. I would say to George, keep the trust well, be true to himself, and I will wait for him.

### Maggie May Ely.

CONTROLLING SPIRIT.—Perhaps it would be well for me to speak the information given by a little child brought in the arms of an old lady, who seems so very anxious to have the little ones reach her friends. She seems to have come from West. With a great deal of trouble has she made her way here. She says she came from Clevelands, Ohio. The child was only five years five months and some days old when she died. She does want to see her mamma. Being unable to control, I take the liberty of speaking of it, as the old lady is also anxious.

### Old Grandma Newcomb.

How do you do, sir? I come here for information. You don't have such a thing as a snuff

box here, do you? [No.] I want to know what this thing means. I hear you tell a good deal about it, but I want to know if there is any religion in it? [The best kind of religion.] Well, I hope there is; but it seems to me that it's a dreadful strange way you have here of getting together and writing down what's said. "Taint a bit like a meetin'." [We have it taken down to send to your friends. I suppose they'll be glad to hear from you.] Well, you know, I was dead years ago. They said the dead didn't know anything, but I'll be whipped if I don't know just as much as I ever did. But then this thing I can't understand, and I've been blind for a good while. You see when I was here, afore I was dead, I used to go to meetin'. I used to hear the minister talk about heaven, and he said the streets were lined with gold and the gates had precious stones in 'em. I used to wish to marcy I had some on 'em.

Well, I died, but you see when I died—and I had a pretty hard death, too—why, I found that I couldn't find that heaven. Now I've been up here high on to fifteen year or more and I can't find God, nor I can't find heaven, and I have n't seen the devil yet, and I'd like to know if you can give me any information of the whereabouts of either of the folks. [You had better ask some one on your side.] I've asked 'em. Why, I've asked the old man that looks like that [pointing to Mr. Parker's portrait] if he'd tell me, and he told me to come here. I don't know as I am going to get any information about it now. I hope I shall. Well, I was baptized reg'larly. I was a good Meth'dist.

I've got some boys somewhere, they say, I don't know. I haven't been able to find 'em, but maybe I will. You think I'll know more when I go away? [I do.] It's mighty easy to get into this place, but I'll be whipped if I know how to get out on't. It's a long time since I spoke in meetin' afore. [Have n't you any word to send to your friends?] Well, my friends warn't many. Do n't s'pose anybody'll know me. P'raps they might. I'm old Grandma Newcomb. I went out from Irlingham, Mass.

### Henry Wilson.

Friends, I have been asked to come and report at this place what I believed was to become of the government of the United States, and if I was not well convinced that the Republican party was rotten to the core. I have been asked to give my opinion in regard to the future of America. I have no fears for the destiny of the American government; I do not believe that there is not some honesty left in the Republican party. I am well aware that these are trying times—that each man looks at his brother man with doubt and distrust, and the question is often asked, "Show me an honest man?"

I freely admit to-day that there is dishonesty in almost every nook and corner of the world, not only in Washington, but in every city, and town, and village. I look about me, and I see the disposition of the mighty to swallow up the small, to withhold that which belongs to others, to make a grand appearance and show before the world. If you ask my advice for coming time, I would say, Let party rule be set aside; let us look more to the spiritual unfoldment of man; setting aside party, let us look to the heart, let us look for principle, and then there need be no fear of the destiny of the American nation; but until we do this, until we set aside every name of party, until we choose the better man, the best man, we shall have just such work as we have to-day.

Let freedom reign everywhere, in church, in State, in school. Put no power in the hands of your Legislature to hold you in fear that you may not speak your minds or worship according to the dictates of your consciences. Let freedom reign everywhere, remembering that justice must be done.

I anticipate the time when woman shall stand by man's side, not to urge him on to gain and the love of money obtained dishonestly, but to urge him on to work from principle, from a sense of duty. Many of you may say, as I pass out and give my name, "It sounds not like him," but I find a difficulty in speaking my thoughts readily through the lips of an individual whose body I do not own, yet I, Henry Wilson, am here, and am in spirit-life working as ever for the right, working for liberty in every sense of the word.

### Rev. Dr. Edward N. Kirk.

Mr. Chairman, I wish to relate something of my experience while in the form. I was a minister to the people. I endeavored to do what I felt to be right, that which seemed to me was obeying the highest commands of my God, feeling oftentimes the presence of Christ so near to me that I would say to myself heaven seems bright and so about me that I almost imagine I feel the presence of the angels.

I knew but little of the ism which to-day is talked so much about. I did not seek for knowledge on that point, I knew not for it. It was sufficient for me that I knew Christ and him crucified, that I was doing my Father's bidding, and with all the power of my soul, with all the strength of my being did I pray for the salvation of mankind, that they might be brought to the knowledge of the truth, that they might feel what I felt, and enjoy what I enjoyed, and be faithful to themselves and to God.

When the church to which I was called became too large, I, with the help of one who has been here before me, went forth and established another, and successfully planted the root of another tree of religion.

I know that many of my lady friends bent the knee at a house on Beacon street, and prayed that the lips of Theodore Parker might be closed, that no longer might his pernicious doctrine be sent broadcast over Boston. I felt when I said God speed them in their work that I was doing God's service; and yet, when I passed to spirit-life, what was my surprise to find that I was mistaken in my course; that whereas I supposed I had all knowledge of religion, that I understood God and Christ, I was but a little child, knowing so little that I did not even understand the law by which I could return to earth and revisit my home and my friends.

Then I set about me diligently to learn the way of control, visiting some little obscure circles until I got a knowledge of the power; and to-day I feel that although I may not come to my people, and may not reach my friends in Boston as I was wont to reach them, that I bring a power greater than I ever brought before, that I now understand the theory of Theodore Parker, and know that I who said "God speed the work that will close his lips forever," am really in a sense guilty of the murder of the man; for the mighty magnetism that went forth from this city and visited him was injury to his health. It broke the links of his life; therefore I say some of

the members of the churches of Boston will take him by the hand when they reach spirit-life, or rather he will take them by the hand, and when they look in his eye they will see that they sent a poisoned arrow forth which entered into his soul, and instead of feeling that they did a great work they will bow their heads and humbly ask his forgiveness. This circle-room is near my old home, and although the message which I bear to-day may not be couched in precisely the same language I was wont to use, yet still the circumstances can but be remembered when I say my name is Edward N. Kirk.

### Moll Pitcher (colored).

I don't know as I am fit to follow the minister. I don't think that my mission was just like his, for I was a fortune-teller, so they called me. I don't feel at home in this body, for I used to weigh almost two hundred pounds. I know that I was what they call a medium. They said I did all my business by the devil, and that I had sold my soul to the devil; but I've never found that he has claimed me yet, and I've been out of the body for a great many years. Some old people round may remember me. They called me Moll Pitcher. I was a colored woman.

### Nellie.

I came in to say that you mustn't think it was the Moll Pitcher of revolutionary times, but an old lady that used to live on Belknap street, and used to tell fortunes. 'Twas a great big old darky, and the minister that came in before used to like the darkies pretty well, and he helped her in. Excuse me for coming. I have to explain sometimes.

### Benediction.

May the holy angels bless and guide each one. May some little seed sent out from the circle-room reach some thirsty soul and bring forth bright, beautiful blossoms. And we would say to the disappointed ones—angels be with them, and when their loved ones can come they shall bind up their wounded spirits and shall make them strong again. God and the angels bless you all.

[The following message is reprinted from our last issue, in order that the controlling spirit's explanatory remarks, which were inadvertently omitted, may appear with it.]

### Nobody's Boy, Johnnie.

I am nobody's boy. I don't know nothing. Won't they hurt me? [No one will hurt you here.] I come in here to see the flowers. That man said I could come [pointing to Mr. White's portrait]. I think it's nice here. They won't hurt me, will they? They won't whip me 'cause I come? [Have no fears.]

I can't tell what my name is. Nobody ever called me anything but Johnnie. [Where did you live?] In that great big city—not here. I come here in a steamboat. I expected they'd push me out. Everybody used to. [Where did you come from?] What's the name of that place, ever so much bigger than this, lots more houses and horses and carts—I most got run over—New York—way down there where it's dreadful—I think so now. But I had n't any place to stay. They called me Johnnie. I died down there where they have such funny places in the cellars. 'T was there I had a bad time, but some straw. Nobody gave me any home. Everybody said, "Go out. Why don't you push me out?" [We had rather help you.] Will I grow any? Will the bunch go off my shoulder? You won't let old Moll whip me? [No, she will not hurt you any more.] I'm glad. [How old are you?] Eight years old. They found me a while ago, and that man [Mr. White] said and that lady [Mrs. Conant] said I could come and see the flowers. I feel better. Do those folks have little boys? [pointing to the audience.] They do? They get pushed nor told to run away, do they? Everybody said, "Johnnie, run away." I thought you'd say it. Can I carry those off? [holding some of the flowers in his hands.] [Yes, you may have them.] Well, good-bye; I'm going.

CONTROLLING SPIRIT.—There's a lesson here which it is well for those of earth to learn. The little spirit that has just passed out has gone into spirit-life, and it seems to us, has been there some time, yet his recollection of earth's life such that he is always pushed about, told to run away, asked to get out of the way—always been a bother, as he expresses it; and as he comes back to your circle-room, Mr. Chairman, and makes himself at home to speak to you, Spiritualists, it is a lesson well worth remembering; for when you go into yonder streets you will meet many a child that is pushed about in the same way, and maybe you will think of the little one who comes from the spirit-world to the circle-room to learn the way of life, getting his first lesson of kindness in the material world which he has received to-day. There is a lesson here for us to remember, that as we pass some child on the street, a kind word and a little thought may do that child good.

As the little child clasped the flowers here in his hand he thought he could carry them with him when he went away, and he now stands by my side in disappointment because such is not the case. He had no idea but that he could take the real material flowers, whereas we shall have to supply their place to him by such as we have in spirit-life.

### MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANKIN.

Esther Tichenor; Mary Miles; John Rile, Dumfrieshire, Scotland; Corneilia N. Russell; Paula, St. Louis, Mo.; N. Y.; Richard Moore; Samuel Cooper, Beach Hill, Little Brown; Wm. Brandt; Sarah Wheaton; Patrick Cannon; Ella Rogers; Hannah Miles; George Everett; Mrs. Wallace, East Orange; Wm. C. Sprague; Adelle, to John Hubbard; Mary Ann Taylor; Wm. Kemp; Little Rowland, Philadelphia; Louis Rodolph, Baltimore; Ada Lucia Rhodes, Brooklyn; Margaret Thompson, Philadelphia.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Charles E. Dowd, of New Orleans, La.; Anonymous; Norman M. Walker, of Boston, formerly of Portsmouth, N. H.; Henry C. Wright; Thomas Cushing, of Bakersfield, Cal.; Mary Anne, of South Boston; Charles W. Sprague, of Pawtucket, R. I.; Old Father James, Morning Star; Capt. Reuben Brown, of Baldwin, Me.; Hannah Johnson, of New Brunswick; Topsy, the Flower Girl; Fannie A. Conant; Bridget McGee; John Lane, of San Francisco; Mary Johnson, to John Robert Johnson; Daniel Hill, of Hingham, Mass.; Grandmother Pierce; Tom Wilkins; Adeline Augusta Anthony, of Boontown, N. J.; Sarah R. Reimick, of South Eastern, Mass.; Luke Alabon, of Belmont, of Quincy, to his mother; Judson Hutchinson; Maria; Roxie; Nellie Gilbert; Theodore G. K. of San Francisco, Cal.; Bradford Francis, New Bedford, Mass.; Harriet M. Hubbard, to Asa W. Hubbard; Mary Cahill; Achas W. Sprague; Adelle, to John Goodrich; Viney C. Goodrich, Plainville, Conn.; Elizabeth Mitchell, Philadelphia, Pa.; Delivered; Ann M. Bradley, of New Haven, Conn.; Willetta H. Fargo, of Decatur, Ill.; Annie Gibson, of Fort Worth, Station Island, to Col. Gibson; Emily Albrecht; Rosa Nelson; Simon Morton, of Galveston, Texas; Emma Day, of Montreal.

Clara H. Wheeler; Ellen Hollahan, of Boston; Maria Elizabeth Walker, of Boston, formerly of Portsmouth, N. H.; Henry C. Wright; Thomas Cushing, of Bakersfield, Cal.; Mary Anne, of South Boston; Charles W. Sprague, of Pawtucket, R. I.; Old Father James, Morning Star; Capt. Reuben Brown, of Baldwin, Me.; Hannah Johnson, of New Brunswick; Topsy, the Flower Girl; Fannie A. Conant; Bridget McGee; John Lane, of San Francisco; Mary Johnson, to John Robert Johnson; Daniel Hill, of Hingham, Mass.; Grandmother Pierce; Tom Wilkins; Adeline Augusta Anthony, of Boontown, N. J.; Sarah R. Reimick, of South Eastern, Mass.; Luke Alabon, of Belmont, of Quincy, to his mother; Judson Hutchinson; Maria; Roxie; Nellie Gilbert; Theodore G. K. of San Francisco, Cal.; Bradford Francis, New Bedford, Mass.; Harriet M. Hubbard, to Asa W. Hubbard; Mary Cahill; Achas W. Sprague; Adelle, to John Goodrich; Viney C. Goodrich, Plainville, Conn.; Elizabeth Mitchell, Philadelphia, Pa.; Delivered; Ann M. Bradley, of New Haven, Conn.; Willetta H. Fargo, of Decatur, Ill.; Annie Gibson, of Fort Worth, Station Island, to Col. Gibson; Emily Albrecht; Rosa Nelson; Simon Morton, of Galveston, Texas; Emma Day, of Montreal.

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