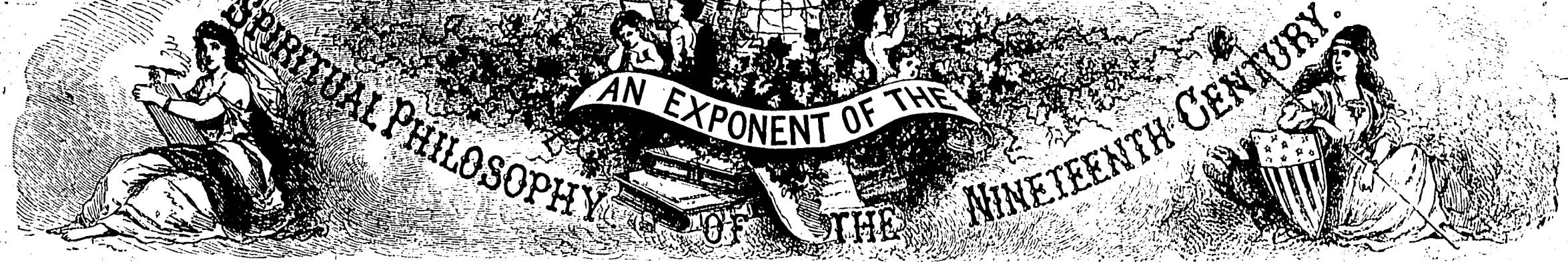


# BANNER ON LIGHT.



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## Spiritual Phenomena.

### THE PRACTICAL GOOD ACCOMPLISHED BY SPIRIT COMMUNION.

EDITOR BANNER OF LIGHT.—The question is often asked by the skeptics and opponents of Spiritualism, "What practical good does it do?" I propose, in an answer, to relate a few incidents of hundreds of my own.

#### PERSONAL EXPERIENCES.

Each one of which can be vouched for by persons now living.

As early as 1822 I became conscious of being constantly attended in all my movements by some invisible intelligence, which assisted me in my studies and business, when I needed instruction; but not until the advent of Modern Spiritualism did I realize that it came from disembodied spirits. I have frequently, when in difficulty and in doubt what course to pursue, been directed by a voice, which would address me in as plain and distinct words as one man would speak to another, imparting to me the needed instruction for my guidance.

The next phase of mediumship to which I became subject was automatic writing, to which soon followed clairvoyance and the gift of healing the sick by laying on of hands. This power to heal disease seems to be entirely independent of my will-power, as the most astonishing cures have been performed, without the slightest volition of my own mind. Many very interesting cases I could give of this wonderful power, but I am fully convinced that it emanates entirely from my spirit-guides, through the involuntary control of my organism.

With this brief introduction I will proceed to give the incidents referred to above:

#### NARROW ESCAPE FROM SHIPWRECK.

In 1843-4 I was master of the ship "Massasoit," of Bath, Me., on a whaling voyage to the South Atlantic and Indian Oceans. On my passage home, after an absence of two years, I arrived on the coast the first of February. I decided to come through what is called the "South Channel," between "Nantucket" and the "Georges Shoals," to save pilotage through the "Vineyard Sound." After entering the channel, for the entire month of February I only made twenty-four miles "nothing," there being constant gales from the north-east, with snow, hail and rain, then suddenly veering to the north-west.

One day, at noon, I found the ship in nine fathoms water, and drifting directly on to the shoals; and as I knew by the chart that the water lessened one fathom a mile, and as we were drifting about one mile an hour, consequently I knew she must strike in the vicinity of four o'clock. I had made several ineffectual attempts to get the ship heading the opposite way, as by that she would drift parallel with instead of directly on to the shoals; but I had lost all my available head-sails, excepting an old "fore-sloop," which we bent, and with that, and the weather-clew of the reefed foresail, I hoped to get her round; but with all our caution in hoisting the sail, it went into ribbons before it was half hoisted taut. So with the "clew" of the foresail. Thus every chance of getting the ship on the opposite tack was hopelessly gone, and all we could do was to wait our inevitable doom, which was as sure as fate, unless there was a favorable change of wind, and that very soon.

I kept the lead in my own possession, and once in a while got the depth of water. I kept the officers and crew ignorant of the real situation of affairs, so that if there presented a chance to save the ship they would be available, as if they knew the real danger they would become demoralized, and utterly unfit for doing anything if a favorable chance should present itself. A little past three p. m. I got a cast of the lead with six fathoms, (thirty-six feet.) I went into my cabin as I thought for the last time.

I remember trying to feel bad, as we were so near the end of all sublimity things; but do what I would, I could not get up a serious feeling. I thought of my wife and child; I thought of my mother and her Christian teachings and admonitions about my infidelity, but without avail, as at this time I was what was called an *avul* infidel. Volney, Voltaire and Tom Paine were all in the rear of my infidel notions, because they all believed in a God, while I did not.

After a few moments' stay in the cabin, I determined to go on deck and tell all hands the real situation of affairs, and let them go to their devotions, which I knew they would do as soon as they learned of their nearness to eternity. I went on deck with this determination, and although I could hear the ocean roar, the ship creaking, the rigging rattling, the wind screaming, yet it seemed calm to me. Just as I was about to tell the officers how things stood, I

heard a voice, clear and distinct above the raging elements, say:

"Wear ship."

I immediately answered as though a human had spoken, "I can't. I have no sails." The voice continued, "Make a sail of the men! Man the weather fore-rigging with the men!"

And although I had never heard of such a manoeuvre, yet its practicability flashed through my brain in an instant, and instead of setting them to praying I called them all aft, told them in a few words what to do, and that when the ship was before the wind for all to go below and haul over the scuttles, as in coming to such a heavy sea would be in danger of sweeping the decks, and might carry away all three masts. They all scampered forward with alacrity, laughing and joking at being made into a "storm-sail." I lashed myself to the wheel, and as soon as the men were all in the rigging, I rolled the wheel hard up, when she immediately began to fall off, the men carrying out their instructions to the letter. In a few minutes she came to on the opposite tack without taking a spoonful of water "aboard." The wind now sea did not abate or change until seven p. m. In the mean time I had bent new sails, and at ten the wind lulled, when I had her under three close-reefed topsails and reefed foresail.

Now I attribute the saving of the ship and the lives of thirty-four men to the interposition of my spirit guides.

#### SPIRIT VOICES.

I have heard these voices all my life on occasions of great danger, and although infidel to what is called Christianity, I always paid the most profound respect to them, come from where they might. I never hear this voice except in great peril, or some severe vicissitude has me in hand, and then only after all my resources are exhausted. It has transpired hundreds of times, both at sea and ashore.

#### ANOTHER THRILLING SCENE AT SEA.

At another time, when making a passage from the South Atlantic, we got short of provisions, and were making the most of every breath of wind to get home. One night after partaking of a scanty supper I came on deck, the ship making not over two knots an hour, the sea as smooth as a pond. I went along in the waist, and with the first officer was leaning on the weather rail, watching the sun set. Directly I heard the voice say:

"Take in sail."

I looked all round the horizon and overhead, but saw nothing to indicate a storm, as there was not a cloud to be seen.

I felt uneasy, and wanted to follow the advice, but could get up no excuse for doing so, and I did not want the mate to know the only *cause* I had for such a proceeding; and, besides, we were using every available means in our power to shorten the distance between us and home, and the officers and men would certainly think me insane.

I watched the sun set, and noticed, immediately after, brassy streaks shoot up; and the further the sun went under the horizon, the higher those ominous streaks went up in the air. At last I felt so uneasy that I turned round with my back to the rail, and, on looking to leeward, I noticed this brassy haze had reflected itself all along the lee-horizon. This decided me. I instantly told the mate to call up the "dog watch" and take in sail. He went forward growling. I heard him say, in a snarling manner, "Hadn't you better send down the topgallant yards and masts?" I seemed to be imbued with supernatural strength and activity, as I was here, there, and everywhere, letting go this and that, and cheering the men on to still greater activity. I noticed the men, when they came up out of the fore-castle, looking all round and perceiving nothing to indicate danger, and heard some of them say, "Is the old man crazy?" However, they seemed to partake of the spirit that actuated my movements.

Soon we had all the light sails furled, the courses hauled up, the topsails on the cap, with the rigging hauled out preparatory to reefing, when a terrible tornado struck the ship, and, although there was not an inch of canvas set, yet I thought the masts would go by the board. The wind struck the ship about half-past five p. m., and at four a. m. the topsails were still hanging in the buntlines, there not being a moment, for at least ten hours, when a man could go aloft, the ship all this time lying almost on her beam-ends.

This was off Cape Hatteras. Now I would ask the question:

#### WHAT GOOD CAN SPIRITS DO?

What would have been the inevitable consequence had not my guardian given me the warning, by spirit-voice, in time to take action that saved the ship and all hands? If it had been a solitary case, or even half a dozen similar experiences, I might myself think they were mere "happenings"; but when they have attended me through an eventful life, both on land and sea, and in hundreds of like instances given positive proofs of ever-watchful care, I cannot entertain a shadow of doubt as to their reality. Of hundreds I could give I will mention but

#### ONE MORE OF A SIMILAR CHARACTER.

One morning, some five weeks subsequent to the last incident, we sighted a full-rigged brig to windward, loaded deep down with molasses. Although the wind was light, yet the brig was under "close-reefed topsails." I went on board to purchase some provisions. It proved to be the brig President, of Portland, Capt. Sargent. Remained with him until after dinner. By obser-

vation at twelve, Highland Light on Cape Cod bore west-northwest fifty-four miles, the wind light from the northward. We were now heading off-shore. When I was leaving the brig, Capt. Sargent asked me "which way I was going to stand." I told him "in-shore." He says, "If you do, you'll go ashore on Cape Cod before twenty-four hours," and begged of me to "stand off-shore," for, he added, "There is going to be a terrible north-easter; I have been looking for it for two days, and now the indications are that it will be upon us before night." And, to make his argument more effective, he told me "he had been in the West India trade twenty-two years, at all seasons of the year, and had never lost a studding-sail boom." He seemed to be so earnest that I made up my mind to follow his advice, as he was an old, experienced pilot on the coast.

By the time I got on-board of my own ship I had quite determined to "stand off-shore." We "braced forward," heading off shore. No sooner was this done than I heard this voice say, clear and distinct:

"Tack ship!"

Without a moment's hesitation I told the mate to get ready for "stays." We went about, heading directly for the Cape; but, as we drew nearer to the land, the wind veered round so that at four p. m. we were running our course with a smart breeze, and the next morning, before daylight, I passed "Seguin Light," the entrance to the Kennebec River; got up to Parker's Flats, and anchored.

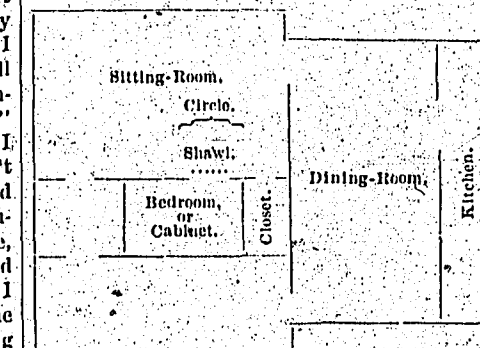
The President, by standing off instead of in-shore, got blown twice to the southward of the gulf, and six weeks after, went ashore on "Monomoy Point" on Cape Cod, and vessel and cargo (which were owned principally by the captain) were lost. The captain, feeling so very safe, had not a dollar of insurance, and it made him a poor man. I called upon him, the next summer, at his home in Portland, when he told me that when he saw my ship "in stays" he remarked to his mate, "That youngster will be high and dry on the Cape before daylight." But it seems that, young as I was, I had a better pilot, than he proved to be.

Now, in all human probability, if it had not been for the "voice," I should have followed Capt. Sargent's advice and foundered, as my ship was utterly unseaworthy. My protection I attribute entirely to the watchful care of my guardian spirits.

Respectfully, D. C. DENMORE.  
Boston, Mass.

### MANIFESTATIONS IN PRESENCE OF THE EDDY MEDIUMS.

EDITOR BANNER OF LIGHT.—I send you an account of my visit to the Eddy Family, near Rutland, Vt., which will, I think, be interesting to your readers. The Eddys are plain, honest farmers—their names are Webster, Horatio and William, and Adelia and Alice. They have a large room in the second story of their house fitted for circles, with a cabinet, but this was used only on the first evening, all the other sittings being held below, as shown in the accompanying diagram, a bed-room with a shawl hung before the door being used as a cabinet.



Jan. 21st, 1874.—Light circle: Father Tupper came and called me "Mary"; mother came and called me "Mary Ann"; and my sister's two children called me "Aunt Mary." A beautiful young lady, with long curls, came, and was recognized by a gentleman present who had previously been a skeptic. Many others came to different ones in the circle. Dark circle: Medium tied in his chair—all the instruments playing at the same time. The guitar came and rested on my head while it played a beautiful piece; it also rested on the head of a gentleman present. The instruments were floating all about the room. Hattie (my little daughter, who died about a year ago) came and patted me on the head and kissed me, saying, "Do not cry, mamma." The controlling spirit welcomed me, and said, "Good-evening, Mrs. Tupper." Up to this time, no one knew my name.

Jan. 22d.—Light circle: "Honto," an Indian spirit, came, dressed in Indian style, and danced with a lady present until her (Honto's) clothing began to disappear, when she went into the cabinet to materialize; she did this four times. Mother came, then my darling Hattie, dressed in pure white, with a wreath of roses around her head, and gave a beautiful piece of poetry; she remained standing just so that I could see her, while an old lady stood on the other side of the shawl talking to a young man present. Then my Aunt Hannah Cogswell came, with black silk dress and white necktie, with all the scrupulous neatness which she used to observe in life. I could hear the rustle of her dress as she passed through the door. Then her son came, looking the perfect gentleman he always was in earth life.

Jan. 23d.—Light circle: Honto came again into the room, and danced with a lady present, but had to return behind the shawl occasion-

ally to gain "power"; she did this four times; she grew smaller each time. She was dressed in pure white, and her dress shone like silver. Then an old lady came and talked beautifully a long time. She told them to play something lively so a little girl could come. Hattie came and gave a long piece of poetry; it was most beautiful; I could hear every word. The old lady said she would try and give a piece so slow that we could write it down. A gentleman's mother came into the room and was recognized fully. Dark circle: The controlling spirit came and welcomed us. Then May Flower came, and said: "Good-evening, white folkses." She said she had been a long journey to the moon. A lady asked her if the moon was inhabited. She said: "Yes; a part of it is a beautiful country, and a part of it is rocky. The people have some intelligence, dress in furs and have fur blankets. They have beautiful birds there. Some of them are of a bright red color, and have tails a yard long. There is gold and silver in the rocks there." She gave two pieces of poetry—called for a subject, and I gave, "Little Hattie in spirit-life," when she gave a most charming and beautiful description of the home of the happy spirits. Then she chose her own subject—"The Rock." She played the march, "When she went to spirit-land." The music was beautiful and grand; the instruments floating overhead would strike the ceiling, and part of the time the guitar rested on my head. She also played the "Bell Solo," but lost the power and dropped the bells. I shall not forget her sweet angel voice. It was music to my soul. She says her parents lived in Maine; they were white. The Indians stole her and murdered her parents when she was six months old. She only knew about it when she found her mother in spirit-life. She loves her Indian parents—says they were not so much to blame.

Jan. 24th.—Light circle: Honto came in from the dining-room, opened the door, walked in across the floor, went behind the shawl, called for more light, came out and picked up something from the floor; it was a thin shawl, which she shook out and held close to me. I thought it must have been lying there. Soon she came back and picked up another in the same place; then came and got another from under a lady's dress; then took one from a plain wall; then went to the glass and combed her hair; said she would go to the door. Mrs. Cleveland asked her to go down the steps. She did so, but it was almost too much for her. When she came from behind the shawl she was as tall as I am; when she returned she was about the size of a little girl eight or ten years old. Hattie came again and gave some poetry. A gentleman took it down in shorthand. The above is only a portion of what I saw, but I will not weary.

Jan. 26th.—Light circle: Honto came and danced with Mrs. Cleveland, who is a near neighbor of the Eddys; materialized a thin shawl three times, then danced again till the clothing was gone to her knees. I could see her feet and limbs. Soon they too were gone. He floated toward the shawl, but sank to the floor and disappeared before she reached the cabinet. I could see some of her clothing for a moment, then it vanished. Then a tall, straight Indian came. They called him Santum. He danced, but I could not hear his steps. Webster asked him to stand beside the door, so that he could take his measure. He was one inch taller than the door. He had to hurry to the cabinet, and was nearly gone before reaching it. He got his head under the shawl, and that was all. She came; he was dressed splendidly. Then Lady of the Lake came with her baby, took the rocking-chair, played with the baby's hands; the baby bit her; she spanked it, and the baby cried. She began to diminish, and went behind the shawl. I heard the child cry after they disappeared. Next came Lady Washington clear out into the room. She knelt down and made a prayer, and such a prayer I never heard. She did not rise from her knees, but seemed to float backward behind the shawl. She says Hattie is a bright spirit, and has a new kind of an instrument to play on. The children gather around her, and they have nice times. Hattie then came and gave some poetry. I could hear every word.

Jan. 28th.—Light circle: A shawl was hung across a corner of the room, reaching up about five feet from the floor. The instruments were put behind the shawl. Horatio sat in front of the shawl, with his back toward it and near it. I sat beside him; both of his hands clasped my arm; my other hand clasped the arm of the person next to me. In a few moments the instruments began to play, and above the shawl, out in the light, so that all could see them. Hands were seen, large and small. My mother's hand passed all over my face, and felt for the earrings that once were hers. The controlling spirit called for Aaron to come and take my chair. We did not know that there was an Aaron in the house. A gentleman said that was his name. He took the chair, and got what was very satisfactory to him. Spirit-hands, in a bright light, wrote the names of the father and brother of Aaron. My daughter Hattie died about a year ago. She was nine years and six months old. All the communications we have had from her or most of them—have been in poetry. She says she is learning to be a poet. We have thirty or forty verses that we have received from her within the past year.

The foregoing is a plain and simple statement of what I saw and heard at the Eddy Family's home.

Fraternally yours, Mrs. A. N. TUPPER.  
Potlatch, N. Y.

I hereby certify that I am well acquainted

with Mrs. Tupper, and that her testimony is strictly reliable; and I find, also, that her experience at the Eddy sances corresponds with mine at the same place, on the 6th and 7th of February last.

S. C. CHAM.

Potlatch, N. Y.

(From the Spiritualist, (London, Eng.), March 20th.)

### MISS COOK'S MEDIUMSHIP.

In order to ascertain whether the entranced Miss Cook is inside the cabinet while "Katie" is outside, Mr. C. F. Varley, F. R. S., conceived the idea of passing a weak electrical current through the body of the medium all the time the manifestations were going on, and reading off the results by means of a reflecting galvanometer in the room outside. Mr. Charles Blackburn and Mr. J. C. Luxmoore kindly gave facilities for the trial of these experiments; indeed, they were commenced at the house of the latter gentleman about three weeks ago.

On the first evening of the experiments, when Mr. William Crookes, F. R. S., was also present, a piece of blotting paper wetted with a solution of nitrate of ammonia was placed on each of the arms of Miss Cook. A sovereign was placed upon each of the pieces of the wet blotting paper, and connected with the battery by means of platinum wires. The sovereigns being held in position by pieces of elastic. Thus the body of the medium was placed in the electrical circuit, as were also a reflecting galvanometer and two sets of resistance coils.

All through the seance the current flowed through the galvanometer, showing that the circuit was never for an instant broken, as it would have been had the wires been taken off the arms of Miss Cook; moreover, had they been taken off and the ends of the wire been joined together, the increased flow of electricity due to the removal of the electrical resistance caused by the body of the medium would instantly have increased the deflection very greatly. Instead of this, there was a gradual and irregular decrease of deflection, caused chiefly by the gradual drying of the blotting paper.

While Katie was actively engaged outside the cabinet, the motions of her arms were such that had the wires been then attached to her, Mr. Varley said that oscillations of from ten to thirty divisions must have been produced on the galvanometer, which, however, gave but slight oscillations when she was most active.

On the second occasion Mr. Crookes carried on the experiments, Mr. Varley being absent. He obtained similar results, but allowed only enough slack wire to permit the medium, had she moved, to appear at the opening of the curtains of the dark room used as a cabinet. But Katie came six or eight feet out of the curtains into the room; no wires were attached to her, and all this time the electrical tests were perfect. Moreover, Mr. Crookes asked Katie to dip her hands in a dish of a solution of iodide of potassium, which she did, and it caused no motion of the galvanometer needle; and the wires being attached to Katie, the liquid would have given a short circuit to the current, and caused an increased deflection.

We have been favored with an article on this subject by Mr. Varley, which is appended: ELECTRICAL EXPERIMENTS WITH MISS COOK WHEN ENTRANCED.

The experiments in question were at the house of Mr. J. C. Luxmoore, J. P., 16 Gloucesters-square, Hyde Park, W. The back drawing-room was separated from the front by a thick curtain, to exclude the light of the front room from the back room, which was lit as a dark cabinet. The doors of the dark room were locked, and the room searched before the seance began. The front room was illuminated by a shaded paraffine lamp turned low. The galvanometer used in the experiment was placed on the mantelpiece ten or eleven feet from the curtains. The following observers were present: Mr. Luxmoore, Mr. William Crookes, F. R. S., Mrs. Crookes, Mrs. Cook, Mr. G. R. Papp, Mr. Harrison, and myself. Mr. Crookes sat close to the curtain on one side, and Mr. Luxmoore on the other. Miss Cook was placed in an arm chair, in the room which was subsequently to serve as a dark cabinet. Two sovereigns, to which platinum wires had been soldered, were attached one to each of her arms a little above her wrists, by means of elastic rings. Between the sovereigns and the skin three layers of thick white blotting-paper, moistened with solution of nitrate of ammonia, were placed. The platinum wires were stretched to her arms and led up to her shoulders, so as to allow of the free movement of her limbs. To each platinum wire was attached a thin cotton covered copper wire which led into the light room, where the sitters were to be located. Thick curtains separated the two rooms, so as to leave Miss Cook in the dark when the curtains were down.

The connecting wires were connected with the two ends of a Daniell's battery, and my galvanometer testing apparatus. When all was ready the back room was darkened, the current passing through the body of the medium the whole evening.

The batteries had been newly charged, and by tests made before and after the seance, they were found not to have varied more than one per cent. The current through the medium diminished gradually, excepting at certain times stated further on, in consequence of the drying of the blotting paper, which increased the resistance between the sovereigns and the skin.

Mr. W. H. Harrison, who was present, recorded the readings and my remarks, and timed them with a chronometer, as I, from time to time, dictated. The current from the two cells flowed through the galvanometer, the resistance coils, and Miss Cook, then back to the battery. The electrical resistance of the body of the medium produced 220 divisions on the scale of the reflecting galvanometer at seven o'clock, and when the two sovereigns were united, it gave a deflection of 300 divisions. The blotting paper dried gradually, and at 7.17 p. m. the deflection had fallen to 195 divisions.

Prior to the medium being entranced, she was requested to move her hands about, which, by varying the amount of metallic surface in actual contact with the paper and skin, produced deflections of from 15 to 20 divisions, and sometimes more; consequently, if, during the seance, she moved her hands at all, the fact was instantly rendered visible by the galvanometer. In fact, Miss Cook took the place of a telegraph cable, under electrical test.

In the course of the evening the following readings were obtained and remarks recorded. The current was not interrupted an instant during the whole seance. Had the circuit been broken for only one-tenth of a second, the galvanometer would have moved over 200 divisions. It was placed at the end of the table, ten or eleven feet from the curtain, and only once was











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### Judge Edmunds.

The name that for more than a quarter of a century in this country has challenged the respect and reverence of Spiritualists, has at length by the interposition of that mortal change which we call death become to us all a Memory. It would be the furthest possible from truth to say, as the credulous aver in such cases, that he is no more, for he is now advanced to a stage of being in which he is more than he ever was before either to himself or to those he has left behind him. He has not gone to his rest, according to the stereotyped phrase of ecclesiastical believers, but has entered upon a work whose extent he but dimly conceived while in the mortal state. And now can rejoice with a joy exceeding his own at the promotion which so greatly increases his influence and enlarges his power. By a long life of usefulness and devotion he had fully qualified himself to answer the call out of the heavens to "come up higher." His rare faculties had become disciplined and ripened for the service to which they have now been summoned. The very last letter we received from the Judge, dated Feb. 14th, 1874—the letter of Jan. 31st, which made reference to the action of Mr. Crookes in England was inadvertently named as the last, instead of the last but one—presented the question "What is Death?" by furnishing the recent communication of Judge Peckham, of Albany, who with his wife was lost on the steamer Ville du Havre.

Reverting to that communication and its accompanying manifestation from the invisible spheres, it seems to us now as if its author were himself speaking from across the space that separates but does not divorce the worlds. It thus becomes clothed with a new meaning and bears a fresh influence. It is, in truth, a message almost from the lips of the departed Judge in the act of taking his own departure. But the previous letter, in referring to the Crookes investigations, contained a paragraph that bears too much impressiveness not to be worthy of repetition here. He says, "this drawing near to the gates, where we were already ajar for his ennobled spirit: 'IS THE SPREAD OF OUR CASES WE HAVE EVERY REASON TO HOPE, AND AS TIME ROLLS ON, WE SHALL SEE OUR PRINCIPLES AT WORK MORE AND MORE IN EVERY DEPARTMENT OF LIFE—POLITICAL, SOCIAL, RELIGIOUS—AND FIND MORE AND MORE CAUSE TO BE THANKFUL FOR THE PART WE HAVE TAKEN IN THE MOVEMENT.'" These are words of unusual meaning in the presence of the enfranchised one who uttered them in the fullness of his sincerity. Let them be taken home to all hearts, and help to strengthen and stimulate the purpose of believers in our beautiful faith and its abiding consolations. The last letter received by us from the Judge, containing the message to himself from Judge Peckham, was a truly remarkable production, and was recognized as such by numerous leading journals of the country, which transferred it entire from the columns of the Banner into their own. The spirit of the seer, rapt in his own visions, shone through it from beginning to end.

But a short time previous to his departure, Judge Edmunds was made the recipient of a testimonial of respect and affection by the Spiritualists of England, an act so timely in view of the event that calls forth these comments as no doubt to prove as profound a satisfaction now to the contributors as it could have been at the moment to the recipient. The article containing the detailed account of this testimonial was taken from "The Spiritualist," an English publication, by the Judge himself, and sent to us with the correction of several misprints in his letter of reply to the donors. It appeared in the columns of the Banner, March 21st last, and will be dwelt upon by all our readers with a fresh satisfaction for this reference. More especially has a new significance been imparted to his words by the event of his departure, written on the intrinsic character of the cause of Spiritualism. "Its grand principle—love to God and man—commands it to every heart, and the principle is enforced by a revelation easily comprehended by every mind—a revelation of what is the future life, made so certainly and distinctly that every one may know for himself how to use the present life as a due preparation for the next." And his syllables of gratitude to the English scientists for persistently investigating the spiritual phenomena will not soon be forgotten on either side of the Atlantic. "I, for one, say, 'God bless you for it!' for you have made solid the foundation of that which we have attempted to establish, namely, that this whole thing of spirit-communication and its consequences is addressed to the reason as well as to the heart, and ought not to be received unless the judgment and conscience alike welcome it."

The ceremonies attending the sepulture of Judge Edmunds were exceedingly simple and impressive, and were participated in by a large concourse of people. They were had at St. George's Episcopal Church, in New York City, on the afternoon of the 7th inst., the Robinson Hall congregation of Spiritualists, together with a large number prominent in Spiritualism, be-

ing present. The body was received at the foot of the central aisle by Rev. Dr. Tye, Sr., and Rev. Dr. Peet, both of his own age and impressing all with the striking coincidence. It lay in a massive, velvet covered, silver-trimmed coffin, according to the minute report published in the Sun, there being on its head top an anchor, a wreath and a cross, elaborately formed of flowers. On the plate were the words, "John Worth Edmunds, died April 5th, 1874, aged 75 years." The pall-bearers, who had been selected by the Judge himself some time before his death, were Samuel J. Tilden, Judge Sutherland, Judge Monell, William Caldwell, Thomas Allison, Dr. John R. Gray, Judge Parker, J. L. Gosling, W. H. Fields, C. P. Shaw, C. H. Kitchell, S. G. Jelliffe and Chauncy Childs. Behind the pall-bearers the coffin was borne, and after it walked the mourners. The last included daughters and grandchildren of Judge Edmunds, and a brother's family. After the reading of the Episcopal burial service by Dr. Tye, the choir of boys singing and Dr. Peet responding for the congregation, Dr. Tye proceeded to deliver a feeling and warm eulogy on the character and life of the eminent departed. He said: "I should not like to part with his body without giving utterance over it to my personal feeling. Before the death of my venerable and beloved friend I received from him a request to officiate on this mournful occasion. Although, for several years I have met him only occasionally, I never saw him but I felt that I was with a genial, tender, sympathizing friend. There are aspects of character which can be understood only after intimate personal contact. \* \* \* The kindness and persevering nobility of his nature gained my unqualified confidence, and I recognized his high moral and intellectual power. When we came to a standard of character like this it is far above all our little divisions, and it is with gratification and delight that I speak of him as a man."

The Judge's report continues as follows, closing with the touching request made so brief a time before, on his seventy-fifth birthday anniversary: "After the services the coffin was opened, and the assembly gazed at the body which lay upon the almost unchanged face. The body was robed in white satin. All having seen the corpse, the procession was re-formed, and the coffin was borne back to the hearse. On the way out a niece of Judge Edmunds, faint and pale, was half carried down the steps. From the church the hearse and carriages were driven to the foot of Leroy street, where the body was put on board the steamer Edwards, to be taken to Hudson for interment according to the Judge's own directions, written on the seventy-fifth anniversary of his birth, the 31st ult., as follows: 'I wish to be buried in Hudson, in the same grave with my wife—not by her side, but in the same grave; that our ashes may mingle and be one on earth, as our souls will be one in the spirit-world. In the monument room memory, erected there by the bar of New York, there are two vacant spaces left purposely for me. In one of them I want this inscription: 'JOHN WORTH EDMUNDS. Born in Hudson, 31st March, 1799. Died in New York, 5th April, 1874. On the other hand I want simply these words: 'Death and the life which death destroys.'"

Nothing could be more profoundly characteristic of this pure soul, now risen from its earthly life to enter upon the enlarged life provided in other spheres for its eternal expansion and enrichment. The career of Judge Edmunds exemplifies several plain but important truths which, if they were more widely accepted, both by Spiritualists and by those who are not, would be a source of incalculable benefit. One, and not the least of these, is that a person is not expected, when adopting the spiritualistic faith, to yield his whole life to an emotional experience, instead of governing and guiding it all the more carefully by an illuminated reason and conscience. The constant companionship of spirits ought not, however consciously felt, to put away the call to immediate duty in which the spirits who are near are ready to be helpers alone. Judge Edmunds continued his practical service to his fellow-men to the last, his usefulness being in no sense impaired by the vivid realization of his faith, but, on the contrary, being vastly increased thereby. He did not go through life, after becoming once firmly possessed of this living faith, as a mere dreamer, but put his hand to the work he had to do in the world with a greater vigor and resolution than before. He ever subordinated the deep emotions of his nature in view of the close relations of the two worlds—the natural and spiritual—to the control of the reason, which is given to us all for that disciplinary purpose; and the experience made him the stronger as a man, and gave him still stronger anchorage for his belief. He never let go his reason, but kept it open to those convictions which are only indestructible when finally admitted through its vigorous exercise. For social displeasure he cared not, so long as he held steadily on in the pathway of an enlightened conscience. The shafts of envious criticism rebounded and fell away from a character whose purity and elevation no man living could gainsay.

We do not exclaim Farewell to his ascended spirit, but hail its nearer presence and closer cooperation now that it is freed from the fetters which are the conditions of life in this fleshly tabernacle. Henceforward the name of Judge Edmunds will be spoken only to bring down his influence with a freshness and power which it could never possess if it became merely a Memory.

We append the following spirit message from the Judge, which was spoken through the lips of Mrs. Conant at our Free Public Circle Meeting at the Banner Rooms on Thursday the 9th instant: "I suppose it would be impossible for me to make you understand, should I make the attempt, the mingled feelings of pleasure and pain that possess my spirit on coming here to-day; pleasure, because I am demonstrating the fact to my own soul that I can come, and that the faith of all my later years was something more than a myth—a divine reality, founded upon the eternal rock of the ages, old as God himself; pain, because I am aware of the many obstacles that present themselves between the giver and the receiver of these truths to dam up the river of life, to shut out the flood of light and render insipid what is all alive with infinite truth. I am also pained because of the many, many souls that are wandering in darkness concerning this great truth, many who would be glad to know whether it is true or false; who are standing upon the brink, scarcely daring to believe it, in fear that they may be mistaken, and in losing their hold upon the old, may have nothing whatever to lean upon. I am pained for them, pained to know that they cannot move because of the weakness that possesses them, because of the humanity that enshrouds them with its finite conditions. To me, the return of departed spirits and their power to communicate with mortals was something more than a faith, even before death; it was absolute knowledge; and, on entering upon my new home in the spirit-world, I found nothing strange, nothing absolutely new, nothing but what I had seen before and had been made familiar with. I had been there again and again, and my spirit was famil-

iar with the home that was prepared for me; so, for me there was no homesickness. I left an earthly home and a body through which I had suffered most intensely, and although it had served me well, even through suffering, I could not say I was sorry to part with it. I could only look at it and say, 'Good by, old friend. I am going on now to find new friends; and you? you will go back to the elements of Nature and be worked over into a better and finer form, and will serve some one else, no doubt far better than you have served me, although you have done well for me.'"

So, with a farewell I passed on with the happy group of friends that had come to welcome me; and now, agreeably to promises, many of them made before death, I am here to announce that there is another life, that my faith was a reality, founded upon a truth old as God himself, and that the Spiritual Philosophy is destined to overwhelm all else, and finally to join hands with the Catholic religion, and go on to cleanse the race of spiritual ignorance and priestly bigotry. Spiritualism will rid the Catholic church of its bigotry; the Catholic church will do something for Spiritualism; and the two great powers, joined in one, will be a power on earth that shall be felt even into the highest heaven. This will come as a necessity of the race. When ever souls have need of great reforms, God gives them. Spiritualism has come in answer to the needs of human souls, and out of Spiritualism shall grow something diviner, grander, higher, purer, that all can realize, that the lowest and the highest can and will embrace; not one shall be left out to-day. 'Wherefore am I left to mourn alone?' I know I shall outrange the feelings of some of my friends by this declaration, but it is the truth, which I am here to speak, and not to waive. John W. Edmunds.

### Legal Protection for the Insane.

Every movement which has for its object the betterment of human conditions, eventually strikes out from the flinty heart of society some spark scintillant with earnest individuality to be its special illuminator and advocate; and such individual is, as a computation fact, almost invariably an unselfish, unambitious, quiet character, who has been subjected to untold suffering and misery in the particular direction sought to be ameliorated—is thus a graduate, bearing a stern diploma of personal knowledge from the hard school of experience, and is therefore eminently fitted for the work to which he or she may be specially called.

And in no more marked degree has this fact ever been demonstrated than in the case of Mrs. E. P. W. Packard, of whose labors for the benefit of the unfortunate—either insane or those imputed to be—in all parts of the country we have taken occasion in a previous issue to speak. The preparatory fitting she received for her ministry of love, was of the severest practical character. Differences in religious belief between herself and husband caused trouble in her family, and in the Society over which her husband was settled as pastor. The difference finally led to a determination, on her husband's part, to shut her up in an asylum at Jacksonville. He acknowledged to her that he did not believe her to be insane, but was forced to assume that she was, from the feelings of his Society against her. She paid the penalty with her personal liberty for daring to entertain other views of theology from those favored by her husband and his people, and when once incarcerated—cut off from the world and without means of communicating a knowledge of her condition to her friends—her eyes became open to the fact, in a degree never before appreciated in hours of freedom, that the inmates of insane asylums were not practically under the protection of the laws, but under that solely of the Superintendent, who was more independent of law than the President of the United States—his will alone being the only pivot upon which hinged the destiny of his patients, and upon his dictation entirely the period of their imprisonment depending; further, that the insane (and those not so, but condemned in full sanity to endure the torments of confinement) were not so well protected as the dumb animals which man holds as property, but that the workings of a false system of social custom and civil enactment had rendered them virtually subject to outlawry in order that they might subserve the interests of certain corporate bodies, charitable(?), so called, who gave shelter to them at a good weekly stipend, and therefore naturally preferred a "full boarding-house to an empty one."

And these facts having become apparent, she set on foot the task, when her release was effected, of advocating, before the Legislative assemblies of the several States, a measure looking to the prevention of the imprisonment of sane persons in insane hospitals, for opinion's sake, or any other cause which might be conjured up by interested parties. The main points of the bill which she recommends to the various law-making bodies provide the appointment of a Board of Inspectors, partly composed of women, whose duty it shall be to visit insane asylums, with power to send for persons and papers, and examine witnesses, under oath, to the end that the inmates shall be secured in the protection of the law when needed; also for the furnishing of writing facilities for the inmates, at least once a week, their letters to be submitted to said board for inspection.

A law kindred to this in most of its provisions passed the Iowa Legislature, two years since, and Gov. Carpenter, in his Annual Message to that body for January, 1874, thus bears witness to its efficacy: "That the evils which were anticipated as an effect of this law have not followed, as far as the experiment has been tried, is proven by the fact that the percentage of cures and of cases improved in the Mt. Pleasant Hospital has been as large during the past two years as ever before in the history of this or other hospitals."

It would seem that the officers of the institutions themselves, in whatsoever State located, would naturally concur in the above step, in that if there is nothing to conceal then there is nothing to fear from their thus throwing open their doors to the investigation of accredited authorities, and giving a tongue to those who, under the present system, are unable to speak for themselves. But it is a fact pregnant with the deepest meaning that the movement has met, wherever presented, with the uncompromising hostility of the hospital officials, and to them, in his own State of Iowa, at least, Gov. C. pays his compliments in the same Message, in the following heavy fashion: "The superintendents are evidently jealous of their powers, or they would not attack with such coarse epithets a law and a Legislature that constituted a tribunal with the powers and duties of this committee, and for our superintendent to introduce such epithets and self-glorifying speeches into a grave report to a Legislature, is another evidence of the evil effects of many years of unrestrained power, even upon a cultivated man. This committee will be proud to do of great utility if it accomplishes no other good than to rid the State for the future of such arrogance."

Is proof wanting of the necessity of this step? proof of the existence of a dark cloud of human suffering which settles blankly down over the insane asylums of our land? proof that the restrictive and coercive measures adopted in these institutions tend to awaken in the patient a hopeless frame of mind which is radically inimical to the production of all curative effects? proof that the same man or woman is often forced by designing parties for pecuniary or social reasons into these modern "Bastilles"—the committing physicians in this instance issuing the dreaded *lettre de cachet*? Space fails us to even indicate the outline of the immense mass of corroborative and testimonial evidence bearing on these points which the columns of the secular press give daily to the world. Those who perused the reports of the recent hearing on the subject before the Massachusetts Legislative Committee on Public Charitable Institutions, must have marked the eloquent pleadings of William Lloyd Garrison, and have been sensibly swayed by the direct testimony of William R. Alger, which was based upon his own personal experience. We have the word of this polished scholar that during his sickness, which was so widely deplored, he was an inmate of three asylums, and in all of them he was held as a prisoner, with no opportunity for free intercourse with his friends. He remarked before said committee that he believed, many persons were detained arbitrarily who ought no more to be inmates of such places than thousands outside, and declared that he himself was released against the wishes and the frightful threats of one of the hospital directors.

We have also on record for the sober judgment of thinking men the cultivated sneer with which one of the physicians at the continuation of that hearing sought to throw Mr. Alger's testimony "out of court" by stating that "nearly all the complaints of hospital treatment came from those not fully recovered when they leave the treatment." This in Massachusetts! But the State of Pennsylvania at present looms up with unenviable prominence in this regard. Perhaps the insane retreats of that State are no worse conducted, and are the generators of no more flagrant abuses than those of other States; but we find in a recent communication, directed to the New York Tribune, some statements which are calculated to make the blood run cold. It seems that a bill has just been introduced into the Legislature of that State, forbidding the reception of any more "paying patients" into the State Insane Asylums, until all applications on behalf of the indigent insane shall first have been considered. The writer says that, at first sight, this appears to be a matter of merely local interest, but a closer examination shows that it hints at a system of almost incredible cruelty and injustice, to which slavery itself was more merciful. The writer calls attention to it in a leading New York journal, for the purpose of inquiring whether that State is any less guilty than Pennsylvania. The State has taxed its people for years to support a costly system of Insane Hospitals, in which keepers with fat salaries found it much more pleasant to receive respectable patients, whose friends were willing to pay for their board and attention, than the miserable paupers for whom these asylums were professedly built. And hence, says the writer referred to, these institutions are to-day full of rich or well-to-do paying patients, while the poor are put away in obscure almshouses and jails. If application is made for them at the institutions which the people were taxed to build, and are still taxed to support expressly for them, they are unhesitatingly turned away. These places are devoted to the care of the respectable and the rich.

The State Board of Charities has at length been making an investigation into the matter. They report thus: "That so-called insane criminals, instead of being sent by the courts to the State Hospitals, are taken to the penitentiaries, and there kept confined in cells without any effort at cure, and for years subjected to a treatment which the wardens themselves declare unjust and inhuman. Numbers of these wretched and forsaken beings have lingered in suffering and cruelty until death mercifully came to relieve them—But the insane paupers in the county almshouses undergo a worse experience than this. The writer declares that the details of the Board's report are too revolting for reproduction. They are 'kept in filthy cells; less attention given to them than would be to the lowest animals; naked, chained to the floor, sometimes with both hands to the ceiling; kept, after all necessity for confinement had passed, for years without ever once being led out into the fresh air.' And he instances the following pitiful cases—enough to curdle one's blood with horror: "There was one old man in chains for forty years, chains which one of the Board himself filed away before leaving the cell; a respectable young woman driven to insanity by her seducer, and left penniless and friendless, confined for twenty-one years in a damp cell into which the daylight has no admission, without a seat or other furniture beyond a foul straw bed. Her legs have become so contracted by the dampness and forced position that the only movement possible to her is that of a frog. In other poorhouses there are cells reeking with every description of filth, and filled with women whom the inspectors found absolutely 'without a single garment, in a bitter winter's night, covered with vermin and blue with cold, brought down far below the level of the brutes.' This is to be found in a State whose people are roundly taxed to provide proper asylums for the reception and care of these unfortunate ones; where the 'church-going bell' knolls the people regularly to religious worship; where people insist on styling themselves civilized; and in a State that invites the world to help it celebrate the coming Centenary of Freedom on its soil! Is it not high time to cleanse something beside the outside of the platter, before we make any more boasts of our progress or pass the boxes for money to help along the heathen?"

In view of the increase of public interest as to this important matter, in the arousing of which the labors of Mrs. Packard have accomplished so much, the State of Maine has recently by and through its Fifty-third Legislature, been induced to take steps in the premises, and its determination is set forth by an enactment bearing the following head: "Chap. 256: An Act to amend chapter one hundred and forty-three of revised statutes, relating to the Insane Hospital, for the better management of the said hospital, the protection of its inmates, and the regulation of commitments thereto." From the fourteen sections of this act we have space for but, three—the 9th, 10th and 11th. The others vest the authority of the Maine Insane Hospital in a Committee of six Trustees appointed by the Governor, which said Board of Trustees shall appoint a Superintendent, Steward and Treasurer for said Institution; provide for the quarterly auditing by the Trustees of the accounts of said officials; direct

that "a Committee of the council consisting of two, with whom shall be associated one woman, shall be appointed by the Governor annually; who shall visit the hospital at their discretion, to ascertain if the inmates thereof are humanely treated; set forth legal punishment for such employees, etc., as shall be found guilty of ill using the patients; provide for the investigation by coroner's inquest of all cases of sudden death whereunto any 'reasonable suspicion as to the innocent cause thereof' exists; make the commitment of a person imputed to be insane, legal only upon 'the evidence and certificate of at least two respectable physicians, based upon due inquiry and personal examination' of said individual; provide *habes corpus* for cases of wrongful commitment; call on this Committee of visitors to report to the Governor and Council annually at least, and oftener 'if the welfare of the patients and the public good' require it; fix compensation, provide for removal from office, etc., etc. The three sections to which we desire to call special attention—which are also the salient points of the bills advocated by Mrs. Packard before the New York, Rhode Island and Massachusetts Legislatures—which meet in a most excellent degree the demands of the case, and so meeting, deserve the widest copying into the statutory provisions of every civilized nation on the globe, to say nothing of free America—are these:

SECT. 9. "The names of the committee of visitors and their post-office address shall be kept posted in every ward of the hospital, and every inmate shall be allowed to write when and wherever he may please to them, or either of them, unless otherwise ordered by a majority of the committee, in writing, which order shall continue in force until countermanded by said committee, in writing. And for this purpose every patient, if able to do so, shall be furnished with suitable materials for writing, including and sealing letters. And the Superintendent shall provide, at the expense of the State, security-locked letter-boxes, easily accessible to all the inmates to be placed in the hospital, into which such letters can be dropped by the writers thereof. No other attendant, or employee of the hospital shall be allowed to have the means of reaching the contents of these boxes, but the letters in them shall be collected weekly by some member of the committee, or by such person as the committee may authorize for the purpose, who shall prepare such only as are dropped by the writers thereof, and shall be sent or delivered in the post-office without delay."

SECT. 10. "It is hereby made the duty of the superintendent of the hospital, or of any person confined on account of insanity, to deliver to said person any letter or writing to him or her, or to any other inmate of the hospital, as the same shall be directed to such individuals as the committee have authorized to send or to receive letters without the committee's inspection."

SECT. 11. "The hospital shall be visited as often as once in every month, by at least one member of the committee, and this visit shall be made at irregular and not at stated periods; no previous notice, information or intimation thereof shall be given or allowed to the superintendent, or any other attendant or employee of the hospital, or as far as possible, all their visits shall be made unexpectedly to the superintendent and all others having the care of the hospital and its inmates, and the committee shall be accompanied by any officer or employee of the hospital, when making their visits through the hospital, upon the special request of some one of the committee."

We have faith to believe that this movement so untrillingly championed by Mrs. Packard—claiming, as it does, natural kinship with those most sacred attributes of the human soul, the sense of justice and love of brother man—will, in all parts of our country, accomplish much; under the inspiration of the angel-world, in reclaiming for normal cultivation a field which we are persuaded has been allowed to become overgrown with the weeds of neglect more through carelessness than intentional abandonment, on the part of the public.

Can any one reasonably object to the throwing of every additional safeguard which thought can arrange or legal enactment embody around the unfortunate victims of mental aberration? And how much more should the sane be protected from the malignant action of willful fraud! How truly has Mrs. Packard put the case in her argument before the New York State Senate Committee on Charities. *Spiritualists and Free Thinkers* will do well to mark the moral:

"Even now the imputation of insanity has become one of the greatest barriers to human progress which the reformer has to contend with, in the promulgation of any newly-discovered truth or invention, knowing, as he does, that the discovery, if given to the world, may imperil his personal liberty for life. \* \* \* Thus the great ear of human progress is evidently retarded by the present insane asylum system."

### Gerald Massey's Next Visit to Boston.

This distinguished lecturer will return from the Pacific Coast the last of this month, and speak in Music Hall, Boston, the first two Sunday afternoons in May (the 3d and 10th). These will be Mr. M.'s last lectures in this vicinity, as he returns to England immediately after closing this engagement. He will deliver two of his best discourses, namely: "The Serpent Symbol; its Spiritual and Physical Significance," and "The Coming Religion." Those who would listen to the brilliant sentences of this eloquent and electrifying speaker should not let the last opportunity pass without improving it.

An admission fee of 25 cents, and 25 extra for a reserved seat, will be charged to defray the expenses of the meetings. Tickets for reserved seats are now ready, and can be obtained at Music Hall office.

Joshiah Warren, the veteran reformer, and author of several valuable works on social science, has closed his material experiences to enter upon those of the more distinctively spiritual, his decess taking place at the residence of his friend, Edward D. Linton, in Charlestown District, on the afternoon of Tuesday, April 14th. Mr. Warren is known as the discoverer and expounder of the new social doctrine recognized under the titles "Cost, the limit of price," and the "Sovereignty of the Individual." He took an active part in Owen's experiments in New Harmony during the two years of 1825 and 1826. John Stuart Mill, in his autobiography, speaks in terms of high commendation of Mr. Warren's ideas. Stephen Pearl Andrews, in a preface to "True Civilization," says that that work "is one of the most remarkable ever printed." Mr. Warren was at the time of his demise 75 years of age. He was of a kindly disposition, and leaves a large circle of friends to lament his physical departure.

Read Allen Putnam's interesting essay on "Agassiz and Spiritualism," which has now been issued in pamphlet form by Colby & Rich, No. 9 Montgomery Place, Boston. The action of the Harvard College Professors concerning the investigation of the Spiritual Phenomena, in 1873, is trenchantly treated, and entertainingly narrated, and much additional matter of interest is embodied. The book, as a matter of reference, is destined to take an important place in the historic literature of Spiritualism.

The Religio-Philosophical Journal is justly indignant at the contents of a letter sent to it, demanding that it puff the impostor, H. Melville Fay. We have cautioned our friends against this unprincipled man time and again.

A correspondent writes: "I read 'Clairvoyant Travels in Hades' with much interest, as it helped explain a great deal that was mysterious to me in my own clairvoyance."











## New York Advertisements.



## Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE.

Prepared expressly for the Banner of Light.  
BY G. L. DUTTON, M. D.

If Puck required forty minutes in which to put a griddle round the earth, I think we can beat him, for the harmony of a pure spiritualistic faith envelopes this globe now with the velocity of a thought, and while I pen this, a little rap from Father Time may tell me that I am in rapport with some Brahmin, who, like the sages in the time of Apollonius, may be floating at will in the air on the Upper Ganges. And if the Indians glory in the thought that their conquering arms, with a wide trail of blood and the wind of war slaughtered millions, have subdued a belt of earth on which the sun never sets, we may thank the good angels—the "celestials," whether of the Orient or Occident—that we have also a belt equally extensive, on which the bright spiritual sun of "demonology" as continuously sheds its gladsome, its hallowed rays.

How I long now to delve in Oriental literature! There are records there, I have no doubt, of spirit communion of fabulous antiquity; and of startling beauty and unquestionable truthfulness, that would make ours pale before them. Should it ever be my fortune to be again on the Ganges, I will make it my study (I am still working at the Sanscrit, the Persian, the Arabic—the former which I began in India, and the latter in Africa), I will put forth all my energies to know of our faith among that people. Mr. Forbes tells me that Chunder Sen was not disposed to enter into an elucidation of the subject from his standpoint; and it is much to be regretted, for our worthy traveler would then have had another interesting chapter to add to those already published.

El Criterio Espiritual of Madrid for February last, band. Señor Solano continues his able article on "Spiritualism in the Light of Reason." This is followed by one on "Duty." The critic has also a translation of a communication from Dr. John Gardner, found in the Banner of Light, and a lengthy "version," by St. E. Bruce, of the "Philosophy of Death," taken from one of A. J. Davis's works. As the phenomenal, however, is generally more attractive than anything else, I will give a brief account of scenes that recently aroused the inhabitants of the village of Rota (Spain), and which more particularly disturbed the dwellers in No. 25 of Higuera street—phenomena that began as long ago as January, 1870.

One evening, in the aforesaid year and month, a Mr. Milan was with his wife and some friends playing cards in his parlor, while his daughters were engaged in the kitchen; when suddenly a terrible noise was heard on the flat roof of his house, and a large stone fell in the court. Others followed in quick succession. The women in fright huddled in the saloon; the men sought the roof, but nothing of the cause of the disturbance could be discovered. The stones continued to fall. The following night the same thing occurred, and the police were summoned. These stationed themselves on the roof of Mr. M.'s house, as well as on others in the immediate vicinity, but the source of the trouble was mysterious as ever; and, though the stones fell in abundance, they were directed with such precision they hit no one and did no harm to earthly jars or other articles in the yard; some finally passed through the court into the house, but without disturbing a honey-suckle that festooned the door. At last a fair daughter of Mr. Milan—Mlle. Carmen—became the victim of other phenomena. Daily her dress would be torn by an invisible hand, and in the presence of other persons; once, when the *cure* of the village, P. Rubio, was there, he not believing it till he saw it. Then the young lady would hear some one talking to her, saying thousands of absurd things; and the presence of a dark shadow was announced. One night when Mr. M. and his brother, armed with muskets, took their position in the court, they saw a door, which they had securely bolted, slowly open, then close again, and so continue to do. A dog, that was securely chained to watch there, for the culprits, had his chain taken from his neck in some unaccountable way. These strange phenomena have transpired till within the last three months, the family suffering terribly from fear and long, restless nights; the police even saying that they had rather encounter twenty highwaymen than run the risk of the harm these invisibles seem so capable of inflicting.

I do not know that, in this country, we have ever had this peculiar kind of spirit-manifestation; but it has been more or less common in France, Italy and Russia; in the former, in Paris, your readers may remember, there was, some years since, near the Pantheon, demonstrations of this nature that puzzled and confounded the police—heavy stones, such as a man could not readily throw, coming as it were from the air, and hitting with mathematical precision the barricaded doors and windows of an old house selected by the invisibles for their target.

Le Messager de Liège (Feb. 15th and March 1st) has its usual amount of attractive articles. Its leader in the former number, "The Duties of Woman," purporting to come from St. Augustine through the mediumship of M. E. Vez, is characterized by the noblest sentiments and the loftiest conceptions that language seems capable of expressing. My crude English cannot do it justice, but I will outline its scope and tendency:

"I wish to speak to-day of the *role* of woman. Much is and much more will be required of her if she, in the object state to which certain societies have reduced her, consents to a position inferior to that of man. I cannot but smile when I see, in the present glare of civilization, that many who believe only in the dignity of a beard, consider the *worker* as, as they call it, only an instrument of pleasure, a household luxury, or better still, a domestic animal.

These sad theories pertain only to a debased school, define not the high position woman should assume in society, but regard only her feebleness. Because she is born frail and delicate, incapable of great bodily hardships, is it any reason why she should pale in the province of progress? No! Standing on the same spiritual plane as man, her soul has the loftiest impulses of humanity and of celestial aspirations; and it is not in rising above the sphere which her native qualities have assigned her that she will conquer the rights of equality, but in ennobling herself in the dignity which pertains to her. Were it not for fear of wounding certain men and flattering the self-admiration of some women, I would say that her rank is the first in the *role* of humanity; is it not woman who brings forth and nourishes the generations? While man makes laws and marches to battle, woman educates the young citizen, she plants in his soul the germ of those great virtues that are later in life to make of him a hero.

Oh man! Be more just to yourself, and render to woman the pedestal on which God has placed her. If you had not made her a slave, would you not find beneath that delicate envelope a heart full of responsive eloquence, lips awaiting but a smile from you, a soul capable of chasing from yours every shadow of sorrow? Oh! what beautiful days might be yours! What hours of ecstasy, of intoxicating bliss you might enjoy from her kisses, did you not impose upon her all the suffering and reserve to yourself all the beatitude!

Yes, make woman the goddess of your brightest dreams! God has given to her the celestial word that can multiply the miracles of his love, replaced upon her pedestal, and she may not descend to come to you, but make you mount up to her, and her light will illumine the darkest clouds of your existence. Her gentle hand in yours, you will walk together and find a sweet voice to encourage you in moments of despair; heavenward you will advance, while she initiates you into the secret charms of divine affection! Love *graciously* *admirer*, the soul that comprehends it is near to God; and woman, by her tender affections, takes her lead. Love, *serenely*, *serenely*, that gives to you the being, should complete it some day, by making of two souls a perfect unity. Ah! this intellectual fusion is the grand glory that awaits you! Haste you to rend the veil that hides this glory that should be your incessant aspiration.

And you, woman, lift yourself up from the lethargy in which you are now plunged, and be no longer the subject of scandal and of the fall! From you comes that thrill of happiness, the apex of man's devotion; from you the first infantine words of God, of country, of family, to teach not only how to live but how to die. Woman, you are the living incarnation of God's love; fill your *role* without pride, and be an angel to love and to bless. God stamped you with beauty, with purity on your brow, and love in your eyes, making your moral force compensate your bodily weakness, and you will falter when you depart from this.

The *Revue Spirite* for March gives a more detailed account of manifestations near Fayl-Billot (Haute Marne), which I recently mentioned. It seems that, at a séance at this place, the spirits took possession of a medium's hand and wrote: "Viard House, Greatmill. . . . Spirit perturbators, go, all of you." This house is isolated one kilometre from said F. B. (whose inhabitants were present at the séance). They say that the house is haunted by all sorts of evil spirits.

"Arriving at the door of the old mill, we could not open it, and it was necessary to use force to push away the chairs that had been piled against it. In the kitchen we found overturned a large square table, on which had been placed a bronze figure of Christ; on a mantel-piece a clock had its face turned to the wall; the kitchen utensils were thrown about or piled up on the bed; in yet another room a table had been thrown over and broken. We invoked the spirits, and they responded: *Pray for suffering spirits here in this haunted place.* (Signed) Hippolyte Viard. We prayed for the unhappy disincarnated; but the owners of the house were not disposed to pass the night there. Objects had disappeared from the premises; we think they will be returned."

At Méze (Hérault) the Spiritualistic Society is largely engaged in efforts to redeem the wretched disincarnated spirits from their low, degraded position. The Review gives notices also of Sociétés at Montastruc, Fénelonville, Eloury, Troyes, Cordes, The Hague, and at Algiers, where quite an interest has been awakened, extending almost if not quite from Tunis to Morocco, embracing Oran, Constantine, Philippeville, Tlemcen and St. Denis du Sig—places which I had the pleasure of visiting in 1872. At the Hague and in Holland our cause is making wonderful progress. Writing from the former, M. Brion Dorgeval gives his testimony in favor of the ring test which he there witnessed; and says: "Either my arm must have dissolved to allow the ring to pass on to it, or the ring itself must have been volatilized, and then readjusted. I rather believe the latter, for I experienced in the arm mortal pain nor shaking. The ring was well welded together, and showed no signs of having been separated."

At a séance in which John King appeared while Williams was the medium, the important question arose: Could the two be seen at the same time? That such was the fact, is asserted by W. Glynes, E. B. Brockett, G. Presuto, though their statement rests principally on the declaration made by Prince Wittgenstein, who says: "I declare that I saw the medium, and at the same time the spirit. John King held the light over Williams, who slept."

Prince W. has, however, had occasion to complain, in one instance, of the liberty taken with his "journal" by the reporter to whom it was entrusted, the latter making use of an expression not to be found in the original, to wit: "As, without making any comparison, the vaporous and seductive Kate, the 'double' of her gracious medium"; and he declines endorsing the statement that any offensive word was used toward Miss Kate; the company present being too select to admit of any such rudeness.

No. 3 of the *Psychische Studien*, published in Leipzig and New York (by Ernest Steiger), has come to hand, and will be further noticed in my next "review."

### Woman.

In his recent foolish speech on woman suffrage, Senator Lane said that "Christ sent no woman to preach." To this a San Jose lady replies: "Did he send any man to the Legislature?" Did the highfalutin orator feel anything *drop* on his calabash?—*Oakland (Cal.) Transcript*.

Prussia is laying a good foundation for future greatness by educating her women at public expense.

A high-caste Hindoo lady is now visiting England with her husband; and event of note. She is said to mingle freely in London society, and to conform generally to the social customs of the country.

The St. Louis County [Mo.] Woman Suffrage Association continues to hold well-attended sessions, and gives every indication of maintaining an active organization. Its regular monthly meeting recently took place at Mercantile Library Hall. Miss Gildison, who is a teacher at the St. Mary's Institute, read a very interesting paper, and Bishop Bowman, of the Methodist Episcopal Church, delivered an address.

In Mrs. Somerville's earlier years we are told that she was preached against in York Cathedral, because she expressed her belief in the science of geology.

President White of Cornell says that, as a rule, the young women of the University average about ten per cent. better on the examination papers than the young men; that they raised the average of conscience and manliness and decency more than ten per cent.; and that the young women who took a degree in the last Commencement stood easily among the first fifteen in a class of one hundred.

## Music Hall Rostrum.

Dogmas versus Spiritual Realities.

We give, in brief, some of the leading points of the second discourse by Giles B. Stebbins, of Detroit, which held the audience for an hour with increasing interest and attention, on the afternoon of Sunday, April 12th:

"Theological dogmas are of the past, bearing large sway yet, but decreasing in power and terror. They contradict reason, stifle intuition, stultify conscience, and belittle life and thought.

We are told, 'Great is the mystery of godliness,' and therefore we must not question or think—only believe.

Even the growth of the grass or the blooming of the flower we cannot fathom, but we can seek to know more of them and enjoy the seeking, and these processes of Nature do not violate our reason. Trinity, atonement, hell, the devil, Bible infallibility, the idea of God as a dread ruler outside of this of all planets, building worlds as a carpenter builds houses, suiting most of our race into endless torment—these violate our innate sense of justice and truth. Rev. Charles Beecher says: 'These are the ministry of evangelical denominations not only formed all the way up, under a tremendous pressure of human fear, but they live and move and breathe in a state of things radically corrupt, and appealing every hour to every baser element in their nature to hush up the truth, and bow the knee to the power of apostasy.'

The best people in the churches may feel and lament this; but if that old scripture be true, 'Where the scripture of the Lord is, there is liberty,' a later scripture is as true, 'Where the spirit of the Lord is, there is slavery.' The day of doom for dogmatism is the day of light and life for humanity, for then we come to spiritual realities in ourselves and in the universe about us, and our own souls judge and witness thereof. 'The things which are seen are temporal, but the things which are unseen are eternal.' Everywhere the ethereal and spiritual forces rule, and the material forces of Nature work out; this great hall will fall in ruins; the pipes of this wondrous organ will rust and yield no more music; this solid city will become inorganic dust; yet these same subtle forces will still flourish in unwearied youth, and destroy but to build all the fairer. The great truths of the soul—the moral forces of the universe—justice, fraternity, immortality, and other vital ideas, are all unseen to mortal eyes, yet are strongest and most substantial of all things.

Our lives touch the temporal and the eternal, the seen and the unseen, soul and sense, on either side; but the unseen rules, and so we must keep close to these spiritual realities—these truths of the within, to be wise and cheery and free. But is it true, then, that

No, let us never so belittle this life on earth, this noble opening of an immortal career. We said again George Herbert: 'This earth is our cupboard of food, or our cabinet of pleasure,' fit indeed to minister to sense and soul. Rock and plain, river and stars are our helpers; art and music and mechanism harmonize and inspire us, and serve our ends as signs of the Infinite Beauty and Order, and our days are full of useful work to be done here and now.

It is not 'Rome or Athens' that are before us; as Huxley says, 'Our future is not to be thus dwarfed or chilled. It is Rome, or Athens, intuition, and spiritual life and growth. Science merges with external and material things, deals with results not causes, begins at the husk, and so fails to find the germ.'

It does royal service in teaching men to seek truth first, and in breaking up dogmatic theology; but its methods of search are superficial and imperfect. It ignores intuition and clairvoyance, leaves out man's interior power of discovering and revealing truth—an important factor in the process—and so fails to give the soul of things. 'The spiritual science is descending, and must come.' Buchanan sees it, Yeomans feels it, even Tyndall gets glimpses of it, but a spiritual or harmonical philosophy alone can perfect it. The 'irrepressible conflict' between science and the sacred and holy books goes on. Without a spiritual philosophy we land in materialism. Spiritualism, with its facts, and its realities behind them, can lift us out of dogmatism on the one side, and out of the chill of materialism on the other. This, which the church despises, can aid inspiration, save religion, and make it worthy the name.

Five days ago I saw, at the home of Wm. Lloyd Garrison, a photograph of himself, sitting in his chair, and Charles Sumner leaning over him, with both hands over Mr. Garrison's shoulders, and in one holding a broken fetter, which hangs over the breast of the anti-slavery pioneer. Appropriate indeed! This was taken nine days after Sumner passed to a higher life, at the house of Mr. Munier, where Mr. Garrison had never before, and was not expected. Science cannot explain and therefore ignores! Theology babbles of the devil! We can wait, for these facts are but natural signs of a spiritual reality—a life beyond.

Verily this stone, which the builders yet reject, shall become the chief corner-stone of the temple, and the light therein shall be the light of God within us.

This old conception of God as an arbitrary being, outside of men and worlds, is passing away; but the Infinite Intelligence and Design and Love and Wisdom—the Spirit indwelling and informing all—will be recognized. Without the Infinite Spirit how are finite spirits possible? How can we live, here or hereafter? How can Spiritualism be?

For helping this higher future on earth, we must be wise and clear-sighted, keeping the due balance between the outer and the inner-life.

Not mere marvel-seekers, on the surface, but looking back of the wonderful sign to the spiritual reality signified, and making that reality joy and wisdom for us.

The lecture closed by reading an admirable poem, "The Mystery of Nature."

### Movements of Lecturers and Mediums.

Parker Pillsbury speaks in Battle Creek, Mich., during April.

W. F. Jamieson, of Chicago, the radical spiritual lecturer, will speak on Sunday next, April 19th, at Harmony Hall, 182½ Boylston street. Subject in the afternoon: "The Folly of Prayer." In the evening, "The Clergy a Source of Danger to the American Republic."

Nellie L. Davis speaks in Waverly and Binghamton, N. Y., during April; Leominster, Mass., during May. Permanent address, 23 Washington street, Salem, Mass., care of Frank Tyler.

Mrs. M. C. Rundlett lectures before the First Spiritualist Society in Lewiston, Me., during April.

Dr. G. Ames Peirce has again entered the lecture-field, after a brief season of rest, and will answer calls to lecture on Sunday and Tuesday evenings on any subject pertaining to the gospel and philosophy of Spiritualism. Address, with stamps, P. O. Box 57, Auburn, Me.

Mrs. R. H. F. Barber, magnetic healer, will visit patients at their residences, and if desired will take the care of them as nurse. Her address is 316 Harrison avenue, this city.

Charles W. Stewart, of Jayneville, Wjs., or McHenry, Ill., will respond to calls to lecture.

Mr. John M. Auliff, a carriage-manufacturer, residing on Eighth street, St. Louis, according to the Times, has recently become developed as a healing medium, and performed some wonderful cures.

## Hudson Tuttle and the Toledo Sunday Journal.

At the close of a series of lectures by Hudson Tuttle before the Toledo Lyceum, recently, the Sunday Journal, under the hallucination that an editorial castigation of Spiritualism would be agreeable to its readers, proceeded to expose that subject. The Journal has a liberal management, and is the most influential paper in Toledo. It did not close its columns against reply, and Mr. Tuttle improved the occasion, and thoroughly exposed the exposure. This he followed by an article on "Spiritualism—What is it?" by invitation of the editor, briefly stating, in incisive words, its claims. This article closes with the following beautiful passage:

"Spiritualists may for a time succeed in local organizations, for local or business purposes, but their creed is too broad to allow of any great organic movement. It has never acknowledged a leader, it has no authority to which to appeal. It holds to the truth wherever found, and discounts the error."

It scoffs at no opposing belief, its broad clarity covers the most wayward. It never holds the ideal of perfection for which all should strive. Would you narrow its domain to the tipping of tables, a few raps, the trance of mediums? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire, as to represent Spiritualism by these phenomena. Yet these are not to be spoken of lightly. They are the tests of spiritual identity, occurring in every age—waves of the mighty Gulf-stream of Spiritualism sweeping past the promontories of the ages; an accumulating flood of ideas and principles.

In this broad sense, divested of its modern aspect, Spiritualism becomes the science of life, physical and spiritual."

Mr. Tuttle had large and appreciative audiences in Toledo; but he incidentally lectured, through the Journal, to the entire city, in a way that will infallibly yield a rich harvest.

Of him "The Lyceum," the new and beautiful paper for the children of Spiritualists and Liberalists, says:

"Hudson Tuttle, during January and February, lectured to the Society and Lyceum of Spiritualists and Liberalists of Toledo. The interest and attendance both increased to the last. As a Spiritualist lecturer he is without bigotry, superstition, or sensationalism, and certainly deserves the world-wide reputation he has achieved. Liberalists should not allow him to banish himself to his farm, as he desires, but should insist that he keep actively at work in the lecture-field."

### Woman Suffrage in the South.

Dr. Roberts, the well-known healer, lectured at Feriald's Hall, Denison, Texas, on Monday evening, March 9th, on "Woman's Right to the Ballot," taking the ground that *denial* without representation is tyranny, and infinitely worse than robbery, and that there can be no just accountability to any human authority unless the individual is left perfectly free to develop the latent powers of the immortal soul and spirit, provided there is no interference with the individual freedom of others. At the conclusion of his logical address, the following received the unanimous endorsement of the audience:

"Whereas, We, the citizens of Denison, have, for the first time within the State of Texas, assembled to consider the rights of mankind without regard to the distinction of color, race, or sex, and

And whereas, It is meet and proper that some expression should be given to the views which we entertain upon this subject, to the effect: Therefore be it Resolved, That, in the advancement of civilization and the development of the Science of Republican Government, we declare that uniformity and true equality cannot exist without extending the rights of the elective franchise to our mothers and daughters.

And whereas, The citizens of this meeting are heartily tendered to Dr. Roberts for his able and impartial lecture upon the rights of women.

Be it Enacted, That

Mrs. M. E. GASKINS, Secretary.

### Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—*Music Hall*.—Free Admission. Seventh Series of Lectures on the Spiritual Philosophy of the Human Mind, by Mrs. M. E. Gaskins, will be given every Sunday afternoon, at 2½ precisely. Speakers of known ability and eloquence have been engaged. Singing and recitations will be given. Tickets securing reserved seats for the season can be procured on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Manager of Essex street, every Sunday, at 10½ o'clock. G. W. S. French, Secretary.

New Fraternity Hall, Parker Memorial Building.—The Boston Spiritualists' Union hold meetings, for addresses, recitations, etc., every Sunday evening at 7½ o'clock. This hall, corner of Appleton and Berkeley streets. All Spiritualists and friends of Liberalism are cordially invited to attend. Admission free. H. F. Gardner, President.

The Ladies' Aid Society meets each Tuesday afternoon at same place. All invited to the evening Session.

Andrie Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2½ and 7½ p. m. The audience privileged to ask any proper questions on spirituality. Exclusive of the lecture, Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Elliot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10½ o'clock. G. W. S. French, Secretary.

Temple Hall, 250 Washington street.—Meetings of a social and conversational nature are held on Thursday evening of each week. The public and mediums generally are invited to attend.

Harmony Hall.—Primary Council No. 1, of Boston of the Association of Spiritualists, holds meetings every Sunday at this hall, No. 18½ Boylston street. Lectures in the afternoon and evening. Admission free 10 cts.

Boston.—John A. Andrew Hall.—In addition to the usual exercises at the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, April 12th, singing was participated in by Florence Hull; recitations were offered by Lizzie Thompson, Hosea B. Johnson, Cynthia Hull, Jennie Fobler, Louisa Mitchell, Jesse Jackson and Mabel Ellison; the question for discussion was answered by Temple Group, an address was made by Mr. Sully, a Spiritualist from the West, and wing movements were carried out in the presence of F. L. Union.

Nassau Hall.—The meetings at this place were well attended on Sunday, 12th inst. Mrs. Taber addressed the audience in the morning at some length in a highly instructive manner, after which Mrs. Cutting spoke upon the subject of "The duty we owe to our mediums"—the chosen instruments of the angel-world—in caring for and protecting them.

In the afternoon Mrs. Dick gave a highly instructive and interesting lecture upon "Progression," which was of more than ordinary interest. Judge Ladd, and Horace Seaver (of the Boston Investigator), followed with exceedingly entertaining remarks.

Dramatic Entertainment.—On the 24th of April the Lyceum Dramatic Club will give their first grand entertainment in John A. Andrew Hall, when they will present the plays of "Once on a Time" and "Down by the Sea." Tickets at 25 cents, to be obtained of any member of the Club. WM. S. FRENCH, President.

New Publication.—THE GALAXY for April is received. Sheldon & Co., 67 Broadway, New York City, its proprietors, give continued evidence of enterprising taste and firm determination in the manner in which this magazine is set before the public. The current departments of the present number are replete with interest, and the names of Carl Hagen, Bayard Taylor, Justin McCarthy, James Henry Brown, Richard Grant White, Halmar Hjorth Boyesen and other popular favorites, in its table of contents, insure an intellectual repast of a high order to any who shall peruse its inviting pages.

The Central New York Association of Spiritualists.

Will hold their second Quarterly Meeting for the year 1874, at Ovid, in Devereaux Opera House, on the 23rd and 24th of April, commencing on Saturday, at 2 p. m. A. J. Byrnes, of Wallington Heights, Mass.; Warren Woodson of North Bay, N. Y.; and J. W. Sawyer of Hyattsville, N. Y., are engaged as speakers for that occasion.

Visitors who cannot be accommodated in private families, will find good accommodations at the Madison-street House at the usual moderate rates.

WM. H. HICKS, Pres., Delta, N. Y. CARRIE SMITH, Sec. West Winfield, Herkimer Co., N. Y.

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The work is a valuable exposition of one of the scenes in the early history of Modern Spiritualism, which was rendered important by the standing and character of those who took part in it, and its consequent temporary influence upon the public mind. The work should be widely circulated and carefully perused by all who are interested in the subject.

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## THEODORE PARKER:

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By Octavius Brooks Frothingham.

Preface.—The friends of Theodore Parker's ideas, as well as the lovers of his person, thinking that his day was not done, have now, in this biography, a new public to which his life might be introduced to a new public by a new biography. "The Life," by John Weiss, written as soon as possible after Mr. Parker's death, and published in 1865, for obvious reasons failed to command the attention it deserved, being issued in two large volumes, it proved to be too heavy for general circulation, besides being too costly for general purchase. Another drawback to popular favor was found in the space given to letters and discussions, which, while interesting to the student and character of those who contributed to thought, had the effect of blurring the outline of his individuality. But a disadvantage more serious, perhaps, than either of these, was the publication of the work at a time when the destinies of the nation hung on a thread, and the crowding events of the war pushed into obscurity nearly all other subjects, and allowed the public eye to rest only on such men as the combat made famous. This work contains a Daguerreotype portrait of Theodore Parker, by the Heliotype process, taken at the age of thirty-three.

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