

of the *Revue* as follows (in brief): "At six o'clock in the morning on the 30th of December, 1875, my sister saw a woman sitting by the fire which was lighted in the fireplace. Her face indicated great suffering. She had on a cap with a large bow, such as is worn at night. My sister thought she recognized her mother-in-law, but I did not see her with such a cap. This vision my sister told to her husband and myself. The next morning, by a horrible accident, our mother was nearly burned to death, and after thirteen days of intense agony succumbed. My sister was present when the old lady died, and when her last terrestrial body was placed upon her, and my sister saw her, she exclaimed: 'So! that is what appeared to me! It was my mother, whom I love!' Indeed, that peculiar kind of cap worn by the apparition, and appropriate in this case, made the whole thing specially impressive."

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

Numbers 1 and 5 of the little *Leg De Amor* have appeared to hand. This publication, from the request of the editor of the *Revue*, Mexico, Yucatan, reaching out into the Gulf of Mexico as it is, is a most interesting work, and has its value in the communication of the "Fidelity of Habitable Worlds," on the "Influence of Education," on the "Fidelity of the Existence of the Soul," and the "Triumph of Spiritualism."

The *Psychische Studien*, New York and Leipzig, February, 1876, contains the whole field of spiritualistic phenomena, and phenomena, as it were, in a nut shell. It will hardly be possible to do more than name its various articles, though I know that the readers of the *Banner* would be pleased with all that emanates from the pen of such persons as Prof. Perly, Dr. Jacoby, Dr. Prof. A. Butlerow, J. Chander Akasoff, Prof. F. Hoffman, Count Pownski, Gr. C. Wittig, etc. I will, however, state that among the "short articles" appears a brief notice of Mr. Sargent's ability to Prof. Tyndall; but the more lengthy communications are concerning a séance with Home, where those manifestations took place with which we are all familiar, the finest and other phenomena which occur with Williams and the Eddys; "New Experiences of a Dutchman in England," (manifestations in full light,) in which a long and accurate description of Spiritualistic phenomena must be very satisfactory to the German-reading public; further experiences of Prof. Butlerow in London and Brussels, where John King and "Peter" were prominent characters; "Materialism and Spiritualism," Dr. Miller's letter to the *Graphic*, and other matter that cannot fail to elicit marked attention.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Best hope! which comes to cheer us,
And check the rising sigh,
Death does but more endure us
To loved ones hovering near us,
Not lost, but ever high.

E. P. M.
Cambridgeport, Mass.

The Rescue of the "Donner Party."

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

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

The Spanish records of California show that the relief party which secured the survivors was projected upon this spiritual information."

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

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

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

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

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

Dr. Crowell's "Silk Theory."

To the Editor of the Banner of Light:

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

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

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

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

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

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

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

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

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

EUGENE CROWELL, M. D.
Brooklyn, N. Y., April 16th, 1876.

"The Proof Palpable of Immortality."

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

Free Thought.

CUI BONO?

BY J. WETHERBEE.

To the Editor of the Banner of Light:

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

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

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

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

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

More prosy but full as sad were my neighbor's thoughtless words, "what is the good of it?" in their reference to the life to come.

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

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

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

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

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

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

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

CAN CHRISTIANS PROVE THAT THE HUMAN SOUL IS IMMORTAL?

To the Editor of the Banner of Light:

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

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

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

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

J. W. C.
Jackson, Pa., 1876.

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

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

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

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

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

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The Indian Bureau.

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

He reminded the House that the great Sioux War of '52, '53 and '54, which cost the country \$10,000,000, originated in a dispute over a stray cow, for which the Indians vainly offered to make reparation. He asserted that the Indian wars in Oregon were brought about by the wish of certain people to put money into circulation in that territory; that during the three years of '51, '52 and '53 the entire cost of keeping peace with the Indians in Oregon and California, was in all only \$25,000, while in Oregon alone, in 1851 and '52 it cost the government \$10,000,000 to quell disturbances by the army, which were originally due to the army itself. The Cheyenne War, in 1864-'65, which was brought on, as he charged by the indiscretion of the military, cost \$35,000,000, while only twenty Indians were killed, not counting in the Sand Creek massacre. In 1867-'68 we had another Indian war, costing us \$10,000,000, and the lives of over three hundred soldiers, while only six Indians were slain. These are comments which at last are justly arousing the country's attention.

More Asylum Horrors.

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

Mr. Beecher at Easter.

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

Anniversary Services.

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

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

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

"Spirit Invocations."

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

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

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

Hull's *Cruellest* thus refers to the book: "This is a volume of 260 pages, on tinted paper, in the usual style of the books issued from the press of Colby & Rich. It is filled with exactly what is indicated in its title: 'Spirit Invocations and Praises.' . . . The opening exercises of the circles held in the Banner of Light circle-room, came, or purported to come, from over a hundred different individuals in spirit-life; the result is, about as many individual peculiarities in the prayers and praises. The sentiments embrace almost everything from the prayers of Arch Bishop Hughes, conveying the Catholic idea of the Trinity, to those of the same writers of *Knickerbocker* and *Albion*. Even Thomas Paine and Henry C. Wright, the last ones who would ever be expected to do such a thing, contribute to the invocations in this book. . . . These invocations were all spoken through the lips of the late lamented Mrs. J. H. Conant. Aside from the spirit of thoughtful supplication and praise permeating this entire volume, there are in it many gems of thought worthy the attention of the philosopher."

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

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

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

Black Hills Experience.

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

Prof. William Denton.

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

Messrs. Varley, Crookes

JUST ISSUED FROM THE PRESS OF

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