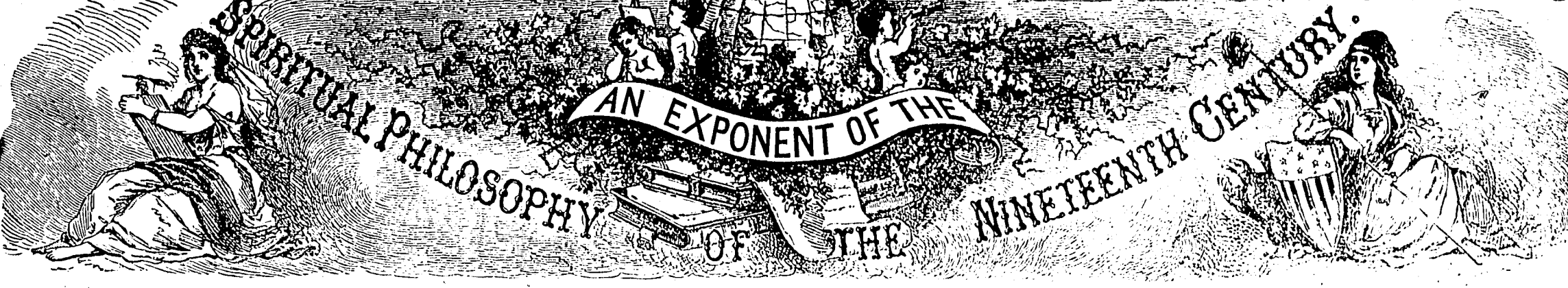


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## Thirtieth Anniversary.

### DIVINE COMMANDS FOR 1878.

The Anniversary Oration delivered at Paine Hall, before the Spiritualists of Boston and vicinity, on Sunday Afternoon, March 31.

BY PROF. JOSEPH RODES BUCHANAN.  
(Specially reported for the Banner of Light.)

The anniversary which we celebrate is a recognition of the commencement of the greatest revolution of the ages—not of any one event but of the dawn of a new era—a change with greater consequences following than those of any other historic event.

The voyage of Columbus and discovery of a Western hemisphere opened a New World, but in that New World the wars, the tyrannies, the crimes and calamities of the Old World were repeated on a new theatre, and the Caucasian race did not in any way elevate its destiny, until a new conception of the rights of man found its home in the New World.

But the discovery of the spirit-world by modern science is not an extension of the old thoughts and the old crimes of society over a broader area. It is the opening to us of a new world, in which the crimes of earth are unknown—a world which we may explore for ages to come, and from every journey of exploration return with renewed health in the soul, with flowers of divine aroma and the richest gems of divine wisdom.

The great anniversary of American Independence commemorates the overthrow of a power that would have kept us in vassalage, and checked the development of our wealth, our power, and our free thought; but this spiritual anniversary signifies the commencing overthrow of an authority more galling and oppressive than British control of the colonies. The despotism of INTOLERANCE has from the earliest periods bound free thought in the chains of inflexible authority, which claimed to stand by the throne of God and exercise a sovereign's powers, utterly regardless of the truth that the Divine Spirit is often nearer to the cottage than the palace, and is much nearer to the humble student of Nature than to the learned and authoritative professor of the university or bishop of the cathedral.

It is true we were apparently relieved from this tyranny in America, when the union of Church and State was abolished, and all men were placed upon equality, but the spirit of despotism survived its laws, and social intolerance is not yet established. The Jew and the Buddhist, the Pantheist and the Atheist, the Mahometan and the Positivist, and even Christians of Unitarian, Universalist and Swedenborgian faiths, are still scorned upon as heretics whose social rights no truly Orthodox believer is bound to respect, while sciences that would enlarge the mind of man are systematically ignored and suppressed or fiercely assailed.

Anatomy and physiology, geology and paleontology, history, philosophy and political science, animal magnetism, phrenology and pneumatology, have in succession borne the fierce assaults or struggled to maintain themselves against the grand social conspiracy and the pragmatic interference of that hostile power which aims to maintain fixed opinions and fixed authority in the name of religion, but really in the interest of human selfishness, tyranny and bigotry. There is no crime which may not cloak itself under the name of religion. It was in the name of Jesus Christ and the Holy Trinity that the famous Holy Alliance of European despots was formed to hold their continent in chains. It was in the name of religion that the gentle and amiable and really civilized populations of Mexico, Peru and the West Indies were enslaved and slaughtered by the Spanish brigades, who represented the power of Spain and the sacred authority of the Pope. Religion is the antagonist of all crime, but *theology*, which ever and insolently assumes to be religion, is the parent of every crime that human imagination can conceive, and the cause of the murderous bloodshed which has reddened all history from the earliest times down to the latest horrible massacres in Turkey.

It is not, says, respect and love thy fellow-man as thyself, and guard all his rights; this is its law in every nation; but *theology* says, enslave thy fellow-man, for thou art holier than he, and thou art also God's vicegerent on earth, who is old and infirm of will, and who cannot achieve his purposes or enforce his Almighty fiat without thy assistance, and unless thou shalt freely use the sword and the bayonet, the club and the brickbat, and thy terrible scolding voice, and sometimes the dagger of assassination for the protection of thy Almighty God from the tongues of men, he will be deeply wounded, and mortified, and stirred up to furious wrath, and he will pour down lightning and thunder, storms, earthquakes and terrible pestilence, in the madness of his revenge. Therefore shalt thou please thy Divine and jealous Master by ruling mankind with a rod of iron, and teaching them to believe and tremble. And how thoroughly and how bloodily this has been done all history attests, from the earliest ages over the world.

On this wide field of intolerance, covered all over with the monuments of martyred saints whom Milton called upon the Lord to avenge,

and still damp with the blood of victims whom intolerance has slain in every year of the last two thousand (and we know not how many more.) SCIENCE—star-eyed and majestic SCIENCE—the staff of life—has entered as one clothed with authority, and speaking with a voice that sounds far above the centuries of all coming time, above the din of mobs and armies, of chartered creeds, and the roar of the musketry that enforces falsehoods upon conquered nations.

SCIENCE, in its materialistic investigations, has taken cognizance of the origin and movements of worlds without regard to the marvelous exploits of Joshua in controlling the sun; without regard to the flat and four-cornered earth of tradition, and the mystical firmaments above its upper side; without regard to the poetical fable of Adam and Eve, and the six days' creation by a creator who, although fatigued by creating the earth, finished the innumerable worlds of the stellar universe in a moment, as an ornamental appendage of decorative lamps above the top of the flat earth.

Without the slightest notice of all these hypotheses, theories or fables, science proceeds to read and to explain the actual history of this globe and its relations to the stary infinities around and beyond human ken.

Then from its broad basis of geologic and cosmic history, science looks up to the spirit realm and takes cognizance of all those questions of ethics, and the future life, and man's relation to the Divine, which have heretofore been held as beyond the reach of human investigation. Science robs no one by force, of his inherited dogmas, but it asserts for all the absolute right of investigation. It asserts for John Br. Wm. as good a right to look back to creation through geological strata, and to look up to God through his ever-present revelation and his indwelling spirit, as John Smith can possibly have to follow his grandmother's traditions blindly, or the learned Dr. Dryasdust to settle all scientific and philosophic questions for himself by reference to manuscripts written in a barbarous age.

I do not mean by these remarks any disrespect to ancient inspiration or religious writings which have had and still have their value, but merely to assert the freedom and equality of all men, no matter what their opinions, and to rejoice that this freedom is enabling us to free our minds from the shackles of a false and gloomy power of history which has been weighed with its insane terrors, and which has crushed and perverted the moral nature of man by setting up for his worship and imitation the narrow-minded and malignant fiend whom a false theology has substituted for the God of love and wisdom.

The most irreligious—the most thoroughly blasphemous thing which has ever been known—the most ruinous to his religious nature and aspirations, is the heathenish system of doctrine or theology which represents God as a blundering, short-sighted, shallow-brained and passionate being, whose chief attributes are selfishness and vanity, jealousy and revenge—whose hatred of his own offspring is terribly unlimited—who knows not from day to day what the morrow will bring forth, who knows nothing of the stars, universe, but confines his mental horizon chiefly to the life of a Jewish tribe; and who has often spoken to man, but never once communicated a thought or sentence above the level of the barbarian age and the barbarian ignorance to which it was uttered. In worshipping this ethical monstrosity, the Caucasian man has little ground to claim any superiority over the worshippers of Chinese and African gods.

The world's progressive evolution is slowly bringing it—bringing its thinkers, and its preachers, too—out of this horrible heathenism to the higher plane of thought which has been occupied by the wise and good of all ages who recognize in the Divine the infinite love that creates and sustains all things, and is now, as it has ever been, carrying on all things to their highest and happiest destiny; pouring oceans of love into human souls, and governing and sustaining the world with a wisdom which we are not yet able to comprehend, but which, as fast as we do comprehend it, lifts us up to a higher life. The conflict between this true and divinely-inspired religion and the theology that has been born of ignorance and error, is irrepressible and eternal.

As the knights of romance battled to relieve some fair lady from captivity to a sorcerer in a castle, so do Spiritualists come to emancipate the fair and lovely form of true religion from its captivity in the bondage of an earth-born theology. That Christianity which has been crushed and overthrown so completely by theology, that Christian nations in their governmental acts trample upon the fundamental teachings of Christ, and devote their largest expenditures to battle and homicide instead of love to arms and to war—must look to science for its restoration; for its emancipation from the iron bondage of theology; not physical science, which gives only physical knowledge, and which must not presumptuously rise above its proper sphere, but the science of the soul which is reached through the constitution of man, through its lodgment in the brain, and which is illuminated by all the effulgences of the spirit-world, and the soul of man speaks for itself from its spiritual dwelling and thrusts aside its self-elected guardians.

This Anniversary of Spiritualism is a deeply religious occasion. It is an epoch in the glorious illumination of mankind. The light that gleamed of old on the hills of Judea, that shone out from Jerusalem like a rising star, faintly seen through the mists of earth and often invisible to the dwellers, the light of that star which has fallen upon many historic ages, shining calmly over the impenetrable smoke of battle-fields, shining calmly over the impenetrable roofs of the cloister, the University, the Vatican, the Basilica, and the barracks of armies, and found no admittance to those dens of armed force—but which did find admittance to the heads and hearts of proscribed and expelled heretics, who worshipped in the wilderness, and who did find admittance to every garden in which woman's hand trained the flowers that expressed the Divine love, and woman's eye read in those flowers the lesson of the Infinite purity—which did find admittance through the cottage window to the couch on which the soul was about to leave its worn-out body, and to the other couch of infancy over which hovered a sacred maternal love—that light which has beamed so long for the humble and lowly, for the martyrs of love and duty, for the daring thinkers and heretical leaders of all ages, still shines upon all receptive souls; but no longer as a faint star dimly seen through the windows of history; it is now a broad illumination, glowing and golden, all along the far horizon east and west, north and south; not from any solitary star, however bright, but a broad auroral glow in every direction, that illumines every continent, and falls with nearly radiant upon the upturned faces of those who look to Heaven for its radiant beneficence.

And this is what we celebrate to-day—the advent of this gentle radiance from heaven which

makes the earth beautiful, which makes our dark pathway visible on earth, showing that, though it may lead over rocks and thorns, over quagmires and through storms, it leads at last to heaven; and which gives us the glorious assurance that we are not beyond the circle of Divine love, and that our erring fellow mortals, now wandering in darkness or despair, or seeking each other's lives on the battle-field, or seeking each other's purses in the sharp contests of trade, or wasting their noblest powers in the haunts of vice, will be brought to a realizing sense of the presence of the Heavenly Hosts and the God of Infinite Power, and will be drawn up from all this evil into the higher life as the plants that are drawn up by sunshine from their seed-bulbs in the damp, cold soil, and bear aloft in the air the flowers whose perfumed beauty is their worship of the God that brought them forth. This is humanity rising from the clod; this is it receiving the divine influx; this is it germinating and growing up in this unwonted light, as the earth is becoming green in the new spring. And as the green grass and the humble dandelion come up everywhere, soon to be followed by the violet and the blossoming glories of the orchard, so do we now find in a hundred thousand homes the green freshness of reviving hopes and the blossoms of celestial love and wisdom, which tell us that the soul's dark winter has come to an end, and to-day we celebrate the *vernal equinox of the spirit world*, the day from which the sun shines no longer over its own horizon, but over the march of ages until humanity shall bask in the Eden climate of a cloudless June.

Ah, my friends, we shall not live to pluck the roses of that summer of the ages! We can but know that it is to come to all the dwellers of the earth. We know it as the astronomer knows the future movements of the stars and the inevitable progress of the seasons; we know it by the laws of the evolution of humanity, as it passes from the nadir of brutality to the zenith of spirituality. We know it by ancient prophecies of millennial days; we know it by the divine consciousness which moves in our interiors and tells us of our own immortality. The message is equally clear and distinct when it tells us of the summer time of the ages in the future for all on this earth, and when it tells us of our own summer time, when we shall pluck our roses in the Summer Land of immortality, whose bright messengers are now coming to tell us of the home which they have, and which we are to inherit. Eye hath not seen and ear hath not heard on earth, nor is it lawful to reveal the glory of that Eternal Home which man cannot really occupy until the all-penetrating power of Divinity has transformed his nature from terrestrial to celestial life.

But my friends, we shall not go from a millionaire parent without going through the education and apprenticeship which he has prescribed, and it is only by obeying the injunctions of the will that we shall be permitted to enjoy its benefits. I therefore aim to-day to speak of the Divine Will and its commands that are most imperative at present. It is a Will that makes its all-holy laws of love, and which we cannot disobey, and while it should inspire each of us with the conscious dignity of a millionaire, it should also inspire each with a determination to neglect no injunction or duty, and not by any neglect to forfeit any portion of our grand inheritance.

The first Divine command or Divine law which is the condition of our inheritance of the wealth of Heaven is the law of love. By love we win the Kingdom of Heaven; without love it can not be won nor possessed. The spiritual atmosphere of Heaven is love, as that of Hell is hate, and these atmospheres embrace our present life. He who lives in love lives in the atmosphere of Heaven, as he who lives in selfishness and hate lives in the atmosphere of Hell.

The New Testament most emphatically and thoroughly teaches the truth on this subject, and it is delightful to observe how ancient religion is sustained by modern science. Its cardinal doctrine is that love is the fulfilling of the law; that without love there is no true religion, and that Jesus recognizes none as his followers who do not love each other, and love all mankind, including their enemies. This is my commandment (says he) that ye love one another. "Love your enemies." "Be ye perfect even as your Father in Heaven." "The Jew and the Gentile shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven."

Moreover he establishes an everlasting test and criterion of the church of Jesus Christ, the truth of which is confirmed by science, for Anthropology shows that when the Divine love commanded by Jesus exists in the human constitution, it gives to that constitution a permanent restorative power for mind and body, and that it brings it into correlation with the angels through whom most marvelous works are done. "And these signs shall follow them that believe," says Jesus: "they shall lay hands on the sick, and they shall recover," and this has been proved all along subsequent centuries, for his true and earnest followers have thus healed the sick by the hands, and it is only degenerate followers who, instead of healing, do harm, and who will not do it. The cold, availing touch which grasps the pulse, the sword, and the keys of the Inquisition dungeons has no healing power, but blights all that it touches.

I would now call upon Spiritualists, as men whose minds are open to the light from above, to whom the spirit-world and its Divine ruler are not remote historic things reached by theological vagaries, but ever present and penetrating realities, to embody in their lives this law of love, and thus prove the sincerity of their convictions. If the demonstrated reality of eternal life and its responsibilities does not produce in us that earnest activity of religious life and duty which has been produced in others by a religion without living evidences, based solely on historic records, the conclusion is inevitable that we are ourselves inferior in our moral natures, and that our high enlightenment will profit us little, either in this life or the next. It is not the amount of truth which a man knows, but the amount of truth upon which he acts, that determines his destiny; and if those who have been foremost in the recognition of spiritual truth are not also foremost in reducing it to practice, they will be ranked hereafter as the intellectual titlers and shiftless vagrants who ramble through a new country making no settlements, and building no houses, and merely producing a more permanent and respectable population.

Whether the present spiritual movement is a mere gypsy ramble of curious sight-seers and idle excursionists, or temporary squatters in the wilderness, or is the commencement of something permanent, is a question that Boston Spiritualists should answer as soon as possible. The command of love comes down from heaven; we hear it daily and we have no doubt of its celestial origin. Shall we go forward and obey it, or shall we fall back into selfishness and confess ourselves poor moral and intellectual failures, unworthy of the position in which events have placed us, and wait until men and women of holier natures come forward to perform the duties that we neglect?

I am not willing to believe this. I am not willing to think human nature so miserably poor as to present that the beginning of a true life must be postponed to future generations. Now and here are the time and place for duty, and the first step of duty is to open our eyes and look to its requirements and to its prospect of success.

The success of duty is not a matter of question. The universe is organized in harmony with the Divine moral law, and whenever men fully obey that law they will attain success, which will transcend all historic examples—success in moral and intellectual development—success in business and financial matters—success in health and longevity—success in real, unalloyed happiness—success in external reputation and internal power and prosperity—a success as brilliant and superior in this life as in the life to come.

I do not therefore urge you to a life of martyrdom or sacrifice of self to humanity. I ask only that you shall have the heroism which is ready to do this if necessary; but when you shall have once put on this celestial armor, the battle is already won, for every difficulty will give way before you. I do not say that the pioneer will have no difficulties, but I do say that when a group of society shall have been organized with a determination and capacity for living a true life, that it will go on conquering and to conquer every difficulty before it, and will win the better portion of society to honor, to help, and ultimately to cooperate in the movement. If this has not yet been fully done anywhere, it is simply because men have not understood and have not acted upon the Divine law.

The power, the grandeur and triumphs of Christianity have been due to its sublimity of this Divine law in its precepts, and although mingled with so much of heathenism, superstition, ignorance, cruelty and worldliness, its moral power has dominated over all the realms of advanced civilization.

The Divine law of love, whether expressed by philosophy or expressed by the New Testament, is the highest expression of wisdom; for in its so-called heathenism it contains all forms of government by something that is far better, and in its business aspect it is worth far more to the production of wealth than all the labor-saving inventions, all the financial schemes that can be contrived. If the world had obeyed the law of love it would now be a paradise, without a debt, without an army, without a pauper, without a hospital or jail, without an undeviated spot on its surface; it would be in reality but the suburb of heaven and the familiar excursion-ground of the angels, and however visionary this may seem to those who have not studied Divine Philosophy, it is a scientific truth capable of rigid demonstration.

In every earthly and supernal sense, this law, distinctly enunciated but not illustrated in its practical bearings by Jesus of Nazareth, is the true philosophy's stone that turns all things into gold. Such the Kingdom of Heaven, and all things shall be added unto you; is a sublime truth which the Church has never comprehended.

They who adopt this law, who live for others as well as for themselves, who are chiefly interested to make this world better and wiser, who regard themselves in handling their wealth and their talents simply as trustees for humanity, are prepared for all I would say; but to those who have not yet had a real sense of the power and beauty of this perfect law of life, I would say, There is no life so entirely happy as the life that is governed by the law of love; there is no life so healthy as the life of perfect love, and there is no condition that so perfectly fits one for practical success. It is really the normal life, the condition of a perfect manhood and womanhood.

If we live in the heaven of love we are deeply interested in the onward progress of knowledge; in every form of social improvement; in the happiness of all about us; and, above all, in the chosen few who are laboring for human redemption by every mode of spiritual and philanthropic effort. True philanthropists will necessarily come together in sympathy. It is as true now as in the days of John and Paul, that they who belong to the Kingdom of Heaven are to be known by this sign, that *they love one another*. If this mutual love does not exist, there is no home here for the angels, no living of the Divine life.

But it may be said, We do not know each other; we welcome the angels in our homes, but our homes are far apart. Yet this isolation should continue no longer. If we adore the same God of love, if we welcome and honor and love the same holy visitants from the spirit world, we are one in purpose, one in love, and we should come together as one harmonious family. If we agree in the Fatherhood of God and the brotherhood of man, we belong to that great Brotherhood—the true Church of humanity, the coming Church of the future, which is destined to bring all societies and all nations into friendship; which is destined to make the Church of Christendom a Christian institution, which will take the followers of the Roman, the Greek and the Protestant Churches, and all their many sects, Presbyterians, Episcopal, Baptist, Methodist, Calvinist and Armenian alike, and lift them so high above the plane of worldly selfishness, above the narrowness of ignorance, above the foul malarial of sectarian jealousy and hate, above the binding mechanism of soulless forms and iron-bound theologies, that they shall see through the clear, spiritual atmosphere, above the fog of superstition, above the dust clouds of commerce, above the smoke of war, the luminous countenance of the Jesus whom they have not comprehended, and hear and understand as they have never before heard and understood his words.

They will then understand when they sing "Nearer, my God, to thee," that the nearer they are to God, the further they are from the sectarian divisions of the Church, and when they shall have fully imbibed the spirit of Divine love, they will begin to love all mankind as God loves them, and send forth their loving energies to help, to uphold, to advance and sustain all men as God sustains them by the ever-shining sun of our planetary system, and the still brighter light of spiritual life. How far have we all fallen below this Divine ideal, below the Divine life in which our sympathies flow out to every fellow being!

There is but one scintillant spot in the darkness of earth-life, where this Divine love seems to have a temporary home. It is when a man's loving nature has grown up into one bright flower of perfect love, and when in obedience to the impulse of that love he stands at its altar and promises to love, to cherish and protect the woman that he loves, and she with still more devotion gives not only her person and estate, but even her independent will, in a promise of obedience which the law prescribes, but which true love never would exact. Vowing to each other a deathless love and mutual support in all the

storms of life, if it be a marriage of Divine love, they have secured their happiness for this life and the next. The influx of Divine love into this sacred home is all that makes earth life endurable at present. From that home of love come all the virtues and all the progress of humanity. If that home could be enlarged, until a thousand homes were as one, if the sentiments of that romantic period in life when we see and feel in all Nature, all over the skies, the forests and the flowers, the smile of her divinity, could be made the permanent sentiment of life, if every newly married pair could be introduced into a charmed circle where everything would be redolent of love, and where their own love should ever be sustained by lovely surroundings, then the ideal of life, the Divine life on earth, might be attained, and we should have the Divine Republic conceived by Solon, in which an injury to the humblest citizen would be felt by the entire community.

Such conceptions of human life are called Utopian, and given up as utterly impracticable. But they are the true conceptions of life dominated by the principles of Jesus, and of every great religious teacher; and if the pretended church of Christ has ignored and abandoned his principles, they are none the less true; and now that we see their truth in the clear light of science, they are none the less interesting—I may say none the less new, for having been sentimentally announced in Jerusalem nearly nineteen centuries ago.

If these principles are true, they rise in importance above all other principles, theories and doctrines, and they call us by a Divine command to come up higher, to live on a higher plane of life—that plane of life on which all hearts sympathize with each other, all souls harmoniously blend in the perception of truth, all arms are raised to achieve the same good works, and like the High-church of England, "our swords are a thousand, but our hearts are as one," but our only sword is the all-conquering sword of Divine love.

The first step, then, in obedience to our principles (if they are sincerely entertained) is to unite in a friendly and cooperative way, unite for the "good thing coming," unite to send the blessed message that we enjoy to all a world, unite to conquer ignorance, poverty, selfishness, poverty, disease and crime, for *if we hate them* we will rally to unite for their extermination, unite to protect ourselves by mutual strength and mutual love from all the troubles of this life, and to carry Divine truth and Divine love into the hearts of all men, and regenerate a selfish and benighted world.

I say, "if our principles are sincerely entertained," for of the vast multitudes of people who are sometimes loosely called Spiritualists, there are few who have any principle in the matter. A great multitude are mere speculators, who look on in wonder, as they would in a menagerie. A great number of them are narrow minded, impracticable and egotistical people, who have no spirit of candid investigation, who condemn the spiritual phenomena as fraudulent before knowing anything about them, and who, after seeing them a thousand times, find themselves unable to deny them, but never take one step forward spontaneously; they are not active opponents simply because they have been silenced; they are conquered rebels, but they are not reconstructed or loyal. They are miserable sinners who have been induced to attend the church, but they have never repented of their sins. At every new form of spirit power, they raise a new cry, and they hold all honorable and innocent parties to such phenomena guilty until they have proved their innocence. Careful scientific investigation of the most thorough nature should never be objected to; but to assume guilt in advance, or to make charges of fraud upon insufficient evidence, is an outrage of the grossest character, which has often been practiced upon honest and unselfish mediums.

Some of these egotistical individuals would have us turn our backs upon our spirit-friends, drive them back in their benevolent approach, and discontinue either all communications with the spirit-world, or all communications in which convincing physical phenomena are apparent. If they cannot drive the angels back from their benevolent approach, they would deprive them of every free channel of approach, by scornful warfare and slander against mediums, and especially those through whom the transcendental phenomena of angelic incarnation in materialized bodies have been realized, and thus the grandest of conceivable problems solved, since it is by this semi-creative and de-creative act that the spirit world has proved its paramount lordship over the material universe.

The Greeks kept their mediums in sacred temples, but some of our Yankee Greeks would make everything a cheap exhibition to the irreverent mob. For my part I think the approaches of the spirit-world should be reverently guarded. I think there are some things in life too pure and sacred to be seen by any but loving eyes. But if the true and honest, the pure and loving, the noble and disinterested, be in organized union, the spirit-world would dwell among them in all its beauty and power, and give them daily something to love, to admire, and to adore. The faces of those in that circle would be radiant with celestial light, and the outside world would learn that such were really in the earthly garden of the angels.

The subject of union, that I have just broached, is altogether too extensive for an anniversary address. It would require rather a course of lectures, and but for the paramount importance and necessity of presenting these ideas, I should not now bring them forward for the brief mention which is all that is possible on this occasion.

In proposing to speak of the Divine commands for 1878 I feel that the great duties which are ever incumbent—the Divine commands which are ever coming into the inner chambers of the soul—point to a definite course of action at present, and that course is *union*. I do not say organization, for that conveys an external, mechanical idea. There may be any amount of organization without union, without life, without power, without usefulness. It is the vital spirit that we want. The vital spirit makes organization corresponding to itself, but organization *never* produces life.

If we have enough of the vital spirit which is love, we can organize spontaneously, with very little effort; and if we have not all our organization will come to naught. We must have men before we build houses for them. The building of a house will not create a man to occupy it. I propose, then, as a duty imposed by a Divine command, that Spiritualists shall everywhere unite in the most harmonious relations that are possible. At some future time I may explain more fully the methods and plans that will produce the happiest results, but for the present I would give merely a few suggestions for the introduction of that union which is strength with in and power without—that union which will

(Continued on eighth page.)



## Versus Dr. Carpenter.

## THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

BY JOSEPH RODES BUCHANAN, M. D.

(Continued.)

There can be no true solution of the question between matter and spirit, except by allowing spirit as well as matter to appear in the court of arbitration. But all fashionable scientific bodies rigidly exclude from cognition all but material science, which they follow zealously in its most trivial, tedious and really worthless facts, and hence know nothing and understand nothing but matter. The spirit-world has been speaking to mankind through all time, as the most ancient religious records show, but to the scientific mind of the schools this voice is a nonentity.

Leaving out of view the psychic facts of Spiritualism and Animal Magnetism, and those of religious histories, it is utterly impossible to prove the existence of the human soul, or of anything but matter—and hence under the guidance of physical scientists the world is losing its religion and its clearest intuitions, and preparing to live its carnal life without one ray of light from above.

But just as this disastrous eclipse had begun to overshadow the regions of material civilization the glory of the spirit-world has come from behind the cloud and put an end forever to the progress of this desolating darkness by demonstrations that must penetrate the most benighted minds.

All honest doubts of the existence of the soul and the Divine are now in process of extinction. *Spirit has proved itself omnipotent over matter to make and to unmake it.* The invisible and apparently inaccessible spirit-power, hid from mortal eye, is called to our side by the voice of sympathy and affection, and forthwith it creates forms that in earth life required thirty years or more of continued growth. From the depths of the invisible—what would be pronounced by all the scientific bodies of England, Germany, and France as *impossible*, for neither the senses nor the chemical tests can discover anything—there springs into existence at once a solid, living human being with all the physical powers and intelligent capacities of a vigorous life—a King with a superlative refinement and grace that with the love of all, or a John King with a sturdy frame and muscular grasp which could crush the hand of a doubter.

Amazing and wondrously romantic facts. But even more marvelous things succeed. The new being, standing before us as he stood in life, proceeds, like a magician of the Arabian Nights, to create fabrics before us, costly shawls and cloths or implements suggested by his fancy, solid and real as anything on earth, but which he dissipates again as he pleases. He can make and he can unmake. The Almighty fiat, "Let there be light," and there was light," is illustrated by an experimental creation before us at the hands of a being who was once like ourselves, but who has passed into the sphere in which Divine omnipotence resides.

But this is not all. The demigurgic potency seizes on matter that is before us. Our spiritual visitor, with all the powers and faculties of man, eats and drinks as we do, and enjoys it. But when the time of his sojourn is over, and he wishes no longer to tax the energies of the medium's constitution, he dissolves back into the invisible; that body which he had created, and with him disappears the food and drink that he had consumed. That much of matter he has spiritually controlled and resolved into its spiritual elements, as other substances have frequently been spirited away beyond human cognition.

Where then is the boasted indestructibility of matter which England's materialistic philosopher assumes as the most certain of all things? Where is matter itself in the plan of the universe? Not at the source of all power, but a helpless, powerless tool in the hands of the only real power—namely, not even so much as that, not a tool, for that has some permanent self-existence, but a mere apparition—a form that spirit makes and unmakes, as the artist behind the scenes moves the puppets he has made, or unmakes them when he is tired of their existence.

No longer have we any question whether matter is eternal, or whether there is a Great Spirit paramount over all matter, since even an humble spirit like ourselves may play with matter as a child plays with the bubbles that it forms and breaks.

How majestic, how Godlike does man appear in this new revelation of his power! How glorious our own intellectual destiny, since we, too, shall in a few more years pass behind the grand cosmic curtain that hides the mystery of all things and learn the secrets of Nature, the hidden powers from which all that is exists, and the miserable shallowness of the superficial science of the universities.

Verily these spirits seem as little gods, for they may appear in the same hour, or even in the same minute, on opposite sides of the globe, in a splendor of costume which earth cannot equal, and with a beauty which speaks their heavenly home, and yet they are only, as the angel said to John, our fellow servants.

Greatest of revelations! Spirit is all in all; matter is phenomenal; man is a spirit, and when he leaps from his material encasement he soars into a realm of beauty and wisdom beyond his best imaginings, if he has not debased his spirit here—a realm of happiness more exalted in proportion as he has led the life of truth and love on earth.

Glorious destiny! how doth it lighten the darkest sky of the sons and daughters of toil to know of their heavenly home, and to speak with the radiant ones who have gone before! And how powerful the motive to live the highest possible life on earth, the life of love and duty, that we may go not into the dark earth-bound realms of those who have lived only for self, but into the mansions of perfect bliss and eternal progression.

If the mind of man assimilates to that with which it is in contact and in contemplation, surely the open view of the glory of the heaven which we are now permitted to enjoy, and the society of the wise and good who come down to us, will make life on earth more like the heaven above.

Believing that the knowledge of these things enlarges the mind, brightens the genius, purifies the moral nature, and strengthens every loving emotion, I deem it a duty of the highest character to diffuse this knowledge for the benefit of mankind, and to urge upon all the reading of the deeply interesting literature in which it is to be found.

I would therefore urge upon the reader, if he is not already familiar with the subject, to procure some of the following works, and enjoy the feast of reason and elevation of soul which their interesting pages impart.

## SPIRITUAL LITERATURE.

Not having time myself to look over the library of spiritual works and give a critical estimate of their value, I have requested a scientific friend, in whose judgment I have much confidence, to give me a brief notice of the spiritual works in his own possession. The following is his communication:

"Footfalls on the Boundary of Another World," by R. D. Owen. One of the best substantiated records of apparitions and spiritual phenomena ever published.

"The Debatable Land," by R. D. Owen. Embracing an argumentative and forcible appeal to the clergy to examine our evidence; also narrations of remarkable manifestations, many of which came under his own observation. Style clear, calm, and, like his arguments, convincing.

"Spirit Communism," and "Supernatural Facts," by Rev. Dr. Ferguson. The spiritual philosophy and spirit teachings; many personal facts of much interest and many communications. These books are recommended without reserve.

"Clock Struck One," "Clock Struck Two," and "Clock Struck Three," by Rev. Samuel Watson, D. D. Christian Spiritualism. The Church and its clergy are appealed to, and the Bible is brought on the witness stand in evidence of the truth of Spiritualism. Written with ability.

"Bible Marvel-Workers," by Allen Putnam. Christian Spiritualism. Showing with much force and clearness the

identity of the Spiritualism of the Bible with that of our day. Should be widely circulated.

"Spirit Manifestations," by Adin Ballou. Arguments supported by facts. Forcibly and fairly written. A good book for the general public.

"Miracles, Past and Present," by Rev. William Mountford. A very able work, in which Spiritualism is not made too prominent; intended for minds who have not given any attention to the subject, and who would not read a book in which Spiritualism is presented in all its fullness.

"Night Side of Nature," by Mrs. Crowe. (English.) A book of dreams, ghosts, wraiths, spectral lights, haunted houses, and other remarkable spiritual phenomena. Well written, and admirably calculated to impress the popular mind.

"History of the Supernatural," two volumes, by William Howitt. (English.) Truly what its name implies, and apparently exhaustive of the subject. It is a storehouse of facts, not only supernatural but of those related to it. It is one of the best works in the catalogue of spiritual books.

"Arcana of Spiritualism," by Hudson Tuttle. As an exposition of the philosophy of Spiritualism it is not excelled, if equaled. Too much praise cannot be awarded it.

"Arcana of Nature," two volumes, by Hudson Tuttle. A treatise on the laws and history of creation. A purely scientific work, written with ability. Tuttle writes under inspiration. A splendid worker—able, fearless and truthful.

"Panchette," by Epes Sargent. One of the best works in the list. Argumentative and philosophical, with narrations of facts—pertinent. Cannot be praised too highly.

"Proofs Palpable of Immortality," by Epes Sargent. Dealing more in facts, but also philosophical; very able, like all his other productions. A most excellent book.

"Miracles and Modern Spiritualism," by Alfred Russell Wallace. This is well known. There is no writer who excels Mr. Wallace in our ranks in clearness, force and ability. I admire him greatly.

"A Discussion on Spiritualism," by Brittan and Richmond. Philosophy and phenomena. Both sides are here represented, for and against Spiritualism. Richmond attacks Spiritualism with more knowledge of it, and therefore with more force, than any other opponent who has entered the lists against it. He shows to much better advantage than Carpenter on this account, but Dr. Brittan, I think, vanquishes him.

"Spiritualism," by Edmonds and Dexter. Consists mostly of spirit teachings through the mediumship of Dexter. The language and style are good, and the ideas are generally acceptable. A good and useful book.

"Spiritual Tracts," by Judge Edmonds. Twelve separate Tracts, written by the Judge at different times, bound together. They treat of the various phases of Spiritualism, narrating instances of manifestation, and contain copies of letters to and from the Judge on the subject of Spiritualism. They are excellent for beginners.

"Divine Revelations," (and other works of his,) by Andrew Jackson Davis. They treat of Natural and Spiritual Philosophy, perhaps more theory than fact, but much of the latter; very speculative, and to speculative minds very attractive and useful.

"Celestial Telegraph," by A. Cahagnet. Written by a Frenchman—a *prophète*. He was a magnetizer, and had a number of highly developed sensitivities at his command, and through them received revelations anticipating those of Modern Spiritualism. His book was published in 1848. It is one of the very best books to place in the hands of beginners, and all can learn from it.

"Modern American Spiritualism," (a History of) by Mrs. E. H. Britten. For popular use and for reference it is a good book. There are a great many facts recorded which are valuable, and as there is little science or philosophy in it, it makes light and entertaining reading. It has done much good.

"People from the Other World," by Col. H. S. Olcott. Mostly taken up with narrations of the materialization séances of the Eddy Brothers at Chittenden, Vt. Well written and useful.

"Incidents in My Life," two volumes, by D. D. Home. Written with clearness and simplicity, and well calculated to impress thinking minds with the truth of mediumship and the manifestations.

"Report on Spiritualism of the London Dialectical Society." The best and most convincing report of investigations in Spiritualism. It deals alone in the facts which came under the observation of the sub-committees, and these challenge the respectful attention of unprejudiced minds.

"Poems from the Inner Life" and "Poems of Progress," by Lizzie Doten. The most beautiful truths of Spiritualism are here expressed in poetry of a high order of merit. They are unequalled, and every Spiritualist especially should own them.

## PAMPHLETS.

"Does Matter Do It All?" by Epes Sargent. This is a reply to Prof. Tyndall's attack on Spiritualism, and is a brief but energetic and able answer to his contemptuous and false accusations.

"Is Spiritualism True?" by William Denton. Arguments supported by illustrative facts. *Excellent.*

"Researches in the Phenomena of Spiritualism," by William Crookes. Three pamphlets—1, 2, and 3—embracing "Spiritualism Viewed by the Light of Modern Science, and Experimental Investigations on Psychic Force," "Psychic Force and Modern Spiritualism," "Researches in the Phenomena of Spiritualism." Taken up with narrations of ingenious and carefully guarded experiments with Home and Miss Florence Cook, with comments thereon and replies to scientific critics. The shrewd and able and careful scientific investigator is demonstrated on every page.

"Is It the Despair of Science?" by W. D. Gunning. A citation of facts in support of the truth of the manifestations, unpretentious and well calculated to make people think and perhaps investigate for themselves.

"The Gift of Spiritualism," by Warren Chase. Five lectures, in which Spiritualism is presented scientifically, philosophically, religiously, politically and socially—a useful pamphlet to the well-read, intelligent man, and should be better known; not profound, but clearly and rather forcibly written.

"A Defence of Modern Spiritualism," by Alfred Russell Wallace. A summary of important manifestations supported by clear and forcible argument. The science and philosophy of Spiritualism connect the whole into a compact and finished though necessarily limited exposition of Spiritualism and its phenomena. It, like all his other books, is unsurpassed in furnishing food for thought, and should command the respect of all intelligent people.

"Real Life in the Spirit-World," by Mrs. Maria M. King. Is also one of the best books I have known of for furnishing information as to the varied conditions of spirits in their world. I have had the most of her descriptions confirmed through my medium. I esteem it highly.

Other literary friends familiar with spiritual literature have given me brief notices of a number of publications in addition to the above; and without assuming much responsibility myself I give the opinions of others:

"Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M. D., of Brooklyn, N. Y. Two large octavo volumes. An admirable, exhaustive and instructive work. The best publication yet to lead men from old opinions to modern science. Every Spiritualist should have a copy to enlighten his clerical and Orthodox friends.

In addition to his "Divine Revelations," A. J. Davis has written much that is very interesting, amounting in all to twenty-nine volumes. The writings of Mr. Davis which are best adapted to the instruction of those who are unfamiliar with Spiritualism are the "Philosophy of Spiritual Inter-course" and the "Present Age and Inner Life; or, Spirit Mysteries Explained."

"Man and His Relations," by Dr. S. B. Brittan. An interesting work on mind and body, covering a wide range of important phenomena, by one who has long been an eminent cultivator and exponent of Spiritualism.

"Soul of Things; or, Psychometric Researches and Discoveries," by William and Elizabeth M. F. Denton. In three vol-

umes. A fascinating and marvelous work, being an attempt by the psychometric and intuitive faculties to explore the past history of the globe and the condition of the planets. The scientific ability of Prof. Denton gives great value to everything from his pen.

"Origin and Antiquity of Physical Man, Scientifically Considered," by Hudson Tuttle. Original and startling.

"Year-Book of Spiritualism," by Hudson Tuttle and J. M. Peebles. A very interesting and valuable compilation.

"Swedenborg, His Life and Writings," by William White. A standard work of 767 pages.

"Gates Ajar," by Elizabeth Stuart Phelps. A very popular and pleasing book, pervaded by spiritual ideas.

"Spirit People." A scientific description of spirit manifestations in London, by W. H. Harrison, editor of "Spiritualist."

"The Spirits' Book," by Allan Kardec. Translated from the hundred, and twentieth thousand in French by Anna Blackwell. The doctrine of re-incarnation is taught by Kardec.

"Haild." A strange and marvelous book, showing the wonderful paintings by old German artists through the mediumship of David Duguid of Glasgow, and the marvelous communications through Hafed, the Persian, a cotemporary of Christ.

"Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe. The style of this book is not prepossessing, but its facts are really startling. They consist chiefly of experiences with Mrs. Hollis, at Cincinnati.

"Old Truths in a New Light," by the Countess of Calthness. An endeavor to reconcile material science with spiritual science and with Scripture—a valuable book.

"Truths of Spiritualism." Immortality proved beyond a doubt by living witnesses: by E. V. Wilson, the seer. Compiled from twenty-five years' experience. 400 pages.

"Question Settled." A careful comparison of Biblical and Modern Spiritualism, by Moses Hull.

"Biography of Mrs. J. H. Conant," the famous medium, with prefatory remarks by Allen Putnam.

"Spirit Invocations; or, Prayers and Praises," publicly offered at the Banner of Light Circle-Room by more than a hundred spirits of various nationalities through Mrs. Conant (256 pages), a remarkable illustration of the beauty and eloquence of religious thought in spiritual circles.

"Death in the Light of the Harmonical Philosophy," by Mary F. Davis.

"Dusk." "How and Why I became a Spiritualist," by W. A. Danksin.

"Smith." "My Experience; or, Footprints of a Presbyterian to Spiritualism," by Francis H. Smith.

"Shindler." "A Southerner among the Spirits," by Mrs. Mary D. Shindler of Memphis—an interesting and satisfactory narration of Mrs. Shindler's experience and observations.

"Golden Memories of an Earnest Life." A biography of A. B. Whitting.

"Hazard." "Eleven Days at Moravia," (pamphlet,) "Mediums and Mediumship," (pamphlet,) by Thomas R. Hazard. Very interesting.

"Woodman's Reply to Dr. H. H. H. on Spiritualism," (pamphlet.)

"An Epitome of Spiritualism," by a Magnetic Physicist.

"Angell." "Why I am a Spiritualist," by J. B. Angell, (pamphlet.)

"Barrett." "Looking Beyond." Life, soul, the celestial body, and their relations, by J. O. Barrett.

"Foster." "All About Charles H. Foster, the Wonderful Medium," by George C. Bartlett.

"Mumler." "Personal Experiences of W. H. Mumler in Spirit-Photography." Written by himself; containing many important facts.

"Spiritual Harp." A collection of vocal music, by J. M. Peebles and J. O. Barrett.

"Child's Guide to Spiritualism," by Lucy M. Burgess.

"Stories for Our Children," by Hudson and Emma Tuttle.

"Animal Magnetism," a complete practical treatise on that science and its application to medical purposes, with observations on the affinity existing between Magnetism and Spiritualism, ancient and modern, by the Countess Calthness de St. Dominique.

"Facts in Mesmerism," by Rev. C. H. Townshend. An interesting and admirable book.

"Letters on Animal Magnetism," by Prof. Gregory. A valuable and standard work.

"Mesmerism in India, and its Practical Application in Surgery and Medicine," by Dr. James Esdaille. A standard work, full of interesting facts.

"Instruction in Animal Magnetism," by J. P. F. Deleuze. Translated from the French by Hartshorne. A standard work for half a century.

## DR. CARPENTER ON SPIRITUALISM.

BY ALFRED RUSSELL WALLACE.

(Continued.)

One of the supposed exposures made much of by Dr. Carpenter is that of Dr. Hewes's "Jack," which is suggestive as showing the complete ignorance of many experimenters thirty years ago as to the essential conditions of the manifestation of so delicate and abnormal a faculty as clairvoyance—ignorance shared in by believers and skeptics alike. According to Dr. Carpenter (whose account he informs me is taken from an article by Dr. Noble in the British and Foreign Medical Review of April, 1845), Jack's eyes were "bound down by surgeons with strips of adhesive plaster, over which were folds of leather, again kept in place by other plasters." Jack then read off, without the least hesitation, everything that was presented to him. But a young Manchester surgeon had his eyes done up in the same manner, and, by working the muscles of his face till he had loosened the plasters, was enabled to read by looking upward. The conclusion was immediately jumped at that this was the way Jack did it, although no working of the muscles of the face had been observed, and no looking upward described. Instead, however, of repeating the experiment under the same conditions, but more watchfully, it was proposed that the entire eye should be covered up with a thick coating of shoe-makers' wax! The boy objected and resisted, and it was put on by force; and then, the clairvoyant powers being annihilated, as might have been anticipated, there was great glorification among the skeptics; and Dr. Carpenter indulges himself in a joke, telling us that Jack now "plainly saw, even with his eyes shut, that his little game was up." To any one who considers this case, even as related by Dr. Carpenter, it will be evident that the boy was a genuine clairvoyant. Adhesive plaster, properly applied by a medical man on a passive subject, is not to be loosened by imperceptible working of the muscles; and it is too great a demand upon our credulity to ask us to believe that this occurred undetected by the acute medical skeptics watching the whole procedure. We have, however, fortunately, another case to refer to, in which this very test was carried out to its proper conclusion by examining the state of the plaster after the clairvoyance, when the alleged looseness could be instantly detected. A clairvoyant boy at Plymouth was submitted to the examination of a skeptical committee, who appear to have done their work very thoroughly. First his eyes were examined, and it was found that the balls were so turned up that, even were the eyelids a little apart, ordinary vision was impossible. Then he was closely watched, and while the eyelids were seen to be perfectly closed, he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, sometimes easily, sometimes with difficulty. At the end of the experiments the plaster was taken off strip by strip by the committee, and it was found to be perfectly secure, and the eyelids so completely glued together that it was a work of some difficulty to get them open again. This case is recorded, with the names of the committee, in the "Zoist," vol. iv., pp. 84-88; and I call the reader's attention

\*This is a constant feature of the true mesmeric trance, but "Jack's" accusers seem to have known nothing about it.

to the completeness of the test here, and its demonstration of the reality of clairvoyance, as compared with the loose experiment and hasty jumping-to-a-conclusion in the case which Dr. Carpenter thinks alone worthy of record.

Dr. Carpenter next comes to the work of Prof. Gregory ("Letters on Animal Magnetism"), and devotes several pages to assertions as to the professor's "credulity," the "reprehensible facility" with which he accepted Major Buckley's statements, the "entire absence of detail" as to "precautions against tricks," and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank note. "And yet," he says, referring especially to myself, "there are even now men of high scientific distinction who adduce Prof. Gregory's testimony on this subject as unimpeachable!" Readers who have accompanied me so far, will at least hesitate to accept Dr. Carpenter's dictum on this point, till they have heard what can be said on the other side. To give full details would occupy far too much space; I must, therefore, refer my readers to Prof. Gregory's book for some cases, and give merely a brief outline of others. At page 394 (Case 29) is given in detail a most remarkable test-case, in which Prof. Gregory sent some handwriting from Edinburgh to Dr. Haddock's clairvoyant at Bolton, who gave in return a minute description of the writer, her appearance, dress, house, illness, medical treatment, etc. At page 401 another test of the same kind is described. At page 403 a number of such cases are summarized, and one very completely given in detail. At page 423 is an account of a clairvoyant boy at the house of Dr. Schmitz, rector of the High School at Edinburgh. This boy described Prof. Gregory's house accurately, and the persons at that time in the dining-room (afterward ascertained to be correct). As a further test, Dr. Schmitz was asked to go into another room with his son and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the doctor beating his son with a roll of paper. When Dr. Schmitz returned, Prof. Gregory repeated all the boy had said, which the doctor, most astonished, declared to be correct in every particular. At page 445 (Case 42) is an account of another clairvoyant, a mechanic, who described Prof. Gregory's house in detail, and saw a lady sitting in a particular chair in the drawing-room reading a new book. On returning home the professor found that Mrs. Gregory had, at the time, been sitting in that particular chair, which she hardly ever was accustomed to use, and was reading a new book which had been sent to her just before, but of which the professor knew nothing. At page 405 is a most remarkable case of the recovery of a stolen watch, and detection of the thief in London by Dr. Haddock's clairvoyant at Bolton. The letters all passed through Sir Walter C. Trevelyan, who showed them to Prof. Gregory. At page 407 are the particulars of the extraordinary discovery of the locality of travelers by means of their handwriting only, sent from the Royal Geographical Society to Sir C. Trevelyan in Edinburgh, and by him to Bolton, he himself not knowing either the names of the travelers, or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and of "precautions," in Prof. Gregory's experiments, which is Dr. Carpenter's reason for entirely ignoring them. In addition to this we have the account of Dr. J. Haddock, a physician practicing at Bolton, of the girl Emma, who for nearly two years was under his care, and residing in his house. Many of Prof. Gregory's experiments, and those of Sir Walter Trevelyan, were made through this girl, and a full account of her wonderful clairvoyant powers is given by Dr. Haddock in the appendix to his "Somnolism and Psychism." She could not read, and did not even know her letters. The discovery of the stolen cash-box and identification of the entirely unsuspected thief are given in full by Dr. Haddock, and are summarized in my "Miracles and Modern Science," page 64. Again, Dr. Herbert Mayo gives unexceptionable personal testimony to clairvoyance at pages 167, 172 and 178 of his book on "Popular Superstitions."

Dr. Carpenter is very severe on Prof. Gregory for his belief in Major Buckley's clairvoyants reading mottoes in nuts, etc., but Major Buckley was a man of fortune and good position, who exercised his remarkable powers as a magnetizer for the interest of it, and there is not the slightest ground for suggesting his untrustworthiness. We have beside the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. ("Ashburner's Philosophy of Animal Magnetism," p. 304.) Dr. Carpenter also doubts Prof. Gregory's commonsense in believing that a sealed letter had been read unopened by a clairvoyant when it might have been opened and resealed; but he omits to say that the envelopes were expressly arranged to prevent their being opened without detection, and that the professor adds, "I have in my possession one of the envelopes thus read, which has since been opened, and I am convinced that the precautions taken precluded any other than lucid vision."

Still more important, perhaps, is the testimony of many eminent physicians to the existence of these remarkable powers. Dr. Rostan, Parisian Professor of Medicine, in his article "Magnétisme," in the "Dictionnaire de Médecine," says (as quoted by Dr. Lee): "There are few things better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch; ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her without looking at it; she was not once mistaken." The Commissioners of the Royal Académie de Médecine applied the excellent test of holding a finger on each eyelid, when the clairvoyant still read the title of a book, and distinguished cards. (Quoted in Dr. Lee's "Animal Magnetism," p. 22.) Dr. Esdaille had a patient at Calcutta who could hear and see through the stomach. This was tested by himself with a watch, as in the French case quoted above. ("Zoist," vol. viii., p. 220.) Dr. Teste's account of the clairvoyance of Madame Hortense is very suggestive. She sometimes read with ease when completely bandaged, and when a paper was held between her eyes and the object; at other times she could see nothing, and the smallest fatigue or excitement caused this difference. This excessive delicacy of the conditions for successful clairvoyance renders all public exhibitions unsatisfactory; and Prof. Gregory "protests against the notion that it is to be judged by the rough experiments of the public platform, or by such tests as can be publicly applied." For the same reason direct money-tests are always objected to by experienced magnetizers, the excitement produced by the knowledge of the stake or the importance of the particular test impairing or destroying the lucidity. This is the reason why gentlemen and physicians like Prof. Gregory, Major Buckley, and Dr. Haddock, who have had the command of clairvoyants, have not attempted to gain the bank-notes which have at various times been offered. Dr. Carpenter was very irate because I suggested at Glasgow—not as he seems to have understood that there was no note in Sir James Simpson's envelope—but that the clairvoyants themselves, if they heard of it, might very well be excused if they thought it was a trick to impose upon them. I find now that in the other case quoted by Dr. Carpenter—the note for one hundred pounds publicly stated to have been inclosed by Sir Philip Crampton in a letter, and placed in a bank in Dublin, to become the property of any clairvoyant who should read the whole of it—this was actually the case. After six months the letter was opened, and the manager of the bank certified that it contained no note at all, but a blank check! The correspondence on the subject is published in the "Zoist," vol. x., p. 35. Dr. Carpenter's indignation was therefore misplaced; for, as a medical knight in Ireland did actually play such a trick, the mere supposition, on my part, that ignorant clairvoyants might think that a medical knight in Scotland was capable of doing the same, was not a very outrageous one.

\*Dr. Carpenter says that "the unsealing of letters and the revealing them so as to conceal their having been opened" are practiced in Continental post-offices. No doubt this can be done with an ordinary letter, but it is no less certain that there are many ways of securing a letter which absolutely precludes its being done undetected, and Dr. Carpenter omits to state that such precautions are here expressly mentioned by Prof. Gregory as having been used in these experiments.

To be continued.]



Children's Department.

THE VOICE OF THE GRASS.

BY SARAH ROBERTS.

Here I come creeping, creeping everywhere,  
By the dusty road-side,  
In the sunny fields,  
In the quietest nook,  
I come creeping, creeping everywhere,  
Here I come creeping, creeping everywhere,  
All around the old mill-pond,  
Where the children play,  
In the bright, golden day,  
I come creeping, creeping everywhere,  
Here I come creeping, creeping everywhere,  
In the quietest nook,  
My pleasant face you will meet,  
Cheering the sick at heart,  
Telling his busy tale,  
Silently creeping, creeping everywhere,  
Here I come creeping, creeping everywhere;  
You cannot see me coming,  
Nor hear my low, sweet humming;  
In the glad morning light,  
I come creeping, creeping everywhere,  
Here I come creeping, creeping everywhere,  
More welcome than the flowers  
In summer's radiant hours;  
The gentle dew is gone,  
And the merry bird is not,  
To see me creeping, creeping everywhere,  
Here I come creeping, creeping everywhere,  
When you are numbered with the dead,  
In your still and narrow bed,  
In the happy spring, I come,  
And deck your silent home—  
Creeping, silently creeping everywhere,  
Here I come creeping, creeping everywhere,  
My humble song of praise  
Most fittingly I raise  
To that all-wise command  
I cherish the land,  
Creeping, silently creeping everywhere.

WILLIE'S TWO LIVES.

II.—HIS HEAVEN-LIFE.

When Willie fell back, as I told you, and ceased to breathe, he became unconscious, and remained so for a long time—for more than a day, I should think. He knew nothing about the preparations for his funeral, nor of what was said and done at it, nor of what took place after it. He was like a person sound asleep, who, you know, neither hears, sees, nor takes any notice of anything going on around him. But at last he woke up, not in this world, because the body in which he had lived in this world was no longer of any use to him, but in the spiritual world, because now only his spiritual body remained to him. At first it seemed to him that he was still lying on the same bed that he had been lying on through his sickness, and he began to think about heaven and the angels, as he did during his last few hours on earth. He felt no pain, and could draw long, deep breaths without his hurting him; but he could not see. He was not in the least afraid, however, for he felt that there was somebody sitting close by him who loved him very much, and was watching him carefully. There were really two of the best of the angels sitting near his head. It was these angels who had put into Willie's mind the thoughts he had before his death about heaven, and when they saw that these thoughts were again received by him, it showed them that he was awake, and ready to be brought into heaven.

Willie then felt himself gently pulled out of his old, dead body, in which, up to that time, he had remained. It was like being undressed of a very tight-fitting suit of clothes, only the body fits the spirit a great deal more nicely than any clothes ever do, and covers every part of the spirit, down to the very finger-tips and nails and hair. When he had thus been drawn out of the body he began to want to get up and look around him, and find out what kind of a place he was in. He felt strong and well, and not a bit like the poor little weak, sick boy who had to be lifted and carried about like a baby. When the angels who were with him perceived what his thoughts were, they went away, and gave place to other angels, who they knew would take him in charge and tell him all he wanted to know. As soon as this was done he felt a soft, gentle hand roll something like a veil from off his eyes and face, and then the power of seeing was given to him. The first object that he saw was a beautiful woman, bending right over him, who immediately kissed him, and said:

"Good morning, Willie. Do you know where you are?"

"Not exactly," said Willie, "but I suppose I am in heaven."

"Yes," said the angel, "you are in heaven, now, and I am very glad you have come. I have wanted just such a little boy as you to take care of, for a long time."

She said this so sweetly, and with such a pleasant, loving voice and look, that Willie could not help throwing his arms around her neck and hugging and kissing her in the same little bear fashion which I told you had gained for him on earth the nickname of *Ursa Minor*. He did not feel strange nor afraid with her any more than you would, if you had been carried away some night when you were asleep, into another house, and there had found your dear mamma or aunt, or somebody else you loved very much, sitting by your bed when you woke up. Indeed, he was a great deal more at home than he had been with the nurse who took care of him during his sickness, and you remember how fond he was of her.

After Willie had expressed his delight she told him to look around and see what a nice room he was in. The bed he lay on was pretty much such a bed as he used to have on earth, only a great deal handsomer. The wood it was made of was yellow and shining like polished oak, and the bedclothes were of soft, white stuff, like the softest and finest linen and woolen. The walls of the room were hung with flowered curtains, and upon the floor was a beautiful carpet of a kind of newwork. The room itself was large and airy, and at the end of it was a bay-window, through which Willie saw grass and trees and flowers and bright sunshine, and heard the song of birds and smelt the warm, fragrant air of heaven. It was something like the house at Newport, where he lived when he was a baby, only every way more delightful, because it was in heaven and not on earth. And as Willie saw how pleasant everything was, he was very glad.

When he had looked about him his nurse said that he had better get up and dress himself, and she would take him out with her and let him see all that was to be seen outside. She showed him a nice, clean suit of clothes hanging up in a little wardrobe at one end of his room, and told him to observe that as long as he was good and kind in his behavior to the other children he was going to be well and happy, and would keep clean, and even grow handsome and handsome; but that if he allowed himself to become cross and selfish, and would become soiled and spotted, and not be clean again till he had repented and begged forgiveness.

"Now," said his nurse, "first of all I will take you and make you acquainted with the other children in the house. They are all about your age, only some of them have been longer in heaven than you have, but you will find they will all love you and be kind to you."

Just then a door flew open and a sweet girl, about Willie's age, with blue eyes, and golden hair that shone like sunlight, came rushing into the room, and crying out:

"Oh, nurse, let me see the little boy who has just come from earth."

When Willie saw the little girl he ran to meet her half way, and caught her in his arms and kissed her.

"What is your name?" said he.

"Edith," said she; "and yours?"

"Mine is Willie."

"Well, Willie, I am ever so glad you have come. Nurse told us yesterday that she was expecting you, and I know we shall love you another dear."

She was going on to say a great deal more, but the angel stopped her because it was time for breakfast. So all three came out of Willie's room and went through a wide hall into another large

room, with windows at both ends, and opening out upon the same lawn that Willie had seen out of his window. The same fresh, sweet air came in, and beautiful birds flew in and out through the windows, perfectly tame and fearless. The floor of the room was of polished wood, and in the middle of it stood a table set for breakfast. There was nobody in the room, but the nurse went to one of the windows and called out, and presently there came in ten other children, five boys and five girls, looking as rosy and happy and merry as possible. They came up to Willie and shook hands with him and kissed him, and then they sat down to the table. What is wonderful, there was nothing on the table when they sat down but the cloth, and what seemed to be empty dishes; but as soon as they had taken their places each child found before him just the kind of food he liked best, and enough of it and no more. So they ate and drank and talked, and were very merry, and Willie as merry as them all. Edith sat by his side, and the tongues of both ran as fast as they could. Long before breakfast was over Willie got to be well acquainted with her and with his little companions, and felt quite at home with them.

[Continued in our next.]

Banner Correspondence.

Illinois.

CHICAGO.—Mrs. Julia M. Carpenter, writing from the Tremont House, March 20th, says: "In these days, when Spiritualism is being tried for its life, it seems to me that all men and women who feel in their hearts that they have had proof positive of the fact that spirits do communicate with mortals, ought to come to the front and let their voices be heard. For myself, I am not disturbed by the 'exposers' that of late appear to be cropping out thick and fast everywhere; nor does it trouble me in the least when persons who have pretended to be mediums, and so shamefully and wickedly taken advantage of the grief-stricken heart that turns longingly to Spiritualism for comfort, coolly confess their terrible crimes. Deceivers in art, and fabricators in tongue, have always been found in every department of life, and it is not strange that these vipers should creep into our ranks, and 'steal the liver of heaven to serve their master in.'"

The spirit of criticism which is at present so fully aroused in regard to spiritual phenomena, while it is often severe and even unjust, will, after all, I believe, accomplish a good work, inasmuch as it will be the means of separating the genuine from the spurious. All true Spiritualists desire that everything unreal, untrue, and fraudulent, connected with Spiritualism, be exposed and banished from it forever. Truth will stand in spite of all the opposing forces that can be brought to bear against it, and knowing that Spiritualism has truth for its basis, I have no fear that it will be overthrown.

Twenty years ago I became aware that I was not upon and at times controlled by an outside, intelligent power, wholly independent of my own volition, which, after five years of careful observation and study, I decided to be that of disembodied human beings. From that time to the present I have never changed my mind. During the last twenty years I have given over ten thousand sittings, and I appeal to those who have been acquainted with my mediumship and had the benefit of my power, to say what its effect upon them has been. I think it was a blessing, and I have been comforted and strengthened by it; it has counselled us against wrong-doing, and led us into the path of right.

But while we know that spirit communion is a fact, and rejoice in the blessings it brings us, we are also painfully aware that there is much, especially among the physical phenomena, that is akin to deception; and whenever fraud is discovered, it becomes a blot upon the name of true Spiritualists to frankly acknowledge it, and not seek to apologize for those who so cruelly trifle with the dearest affections of the human heart, and defame the grandest truth that ever was given to man. I cannot comprehend why every true medium is not willing and anxious to submit to such test conditions as will entirely exonerate him or her from all suspicion of deception.

In the matter of materialization especially I appeal to all mediums for that phase of manifestations to demand that such reasonable tests be applied by investigators as shall absolutely settle the question of the honesty of the medium.

I have spent nearly all the time during the past winter in Ohio, Michigan and Illinois, in company with my husband, who has been giving courses of lectures on psychology in the different cities of the West. I do not intend to resume my work as a clairvoyant physician at my home in Boston until the autumn, as I am greatly in need of rest from my labors."

Georgia.

SAVANNAH.—A correspondent, "H. M. P.," writes, March 26th: "Would you like to hear a little of the condition of liberal thought in this beautiful, decaying old city? We find nothing so liberal as a Unitarian church within its limits. It seems to be taking a Rip Van Winkle sleep in everything relating to human welfare and growth. Dr. Knorr, an eminent homeopathic physician, who was formerly a pupil of the Emersons, is a German University professor, and has been, though a believer in mesmerism. But his fine intellectual and spiritual organization could not rest in that, and four years since he became interested in Spiritualism through the mediumship of Dr. Webster. After the loss of a son in the late yellow fever epidemic, he began a home circle, at which his dear one soon communicated. A few months ago a conductor on the Central Railroad here was interested through personal affliction and experience, and the families united their circles, at which every fourth day they receive communications from those gone before by table-tipping and rapping. They seem inspired by such earnest, loving, devoted interest, that it is a pleasure to see them."

Conductor W., who is a large, magnetic man, has had some wonderful escapes from sudden death through spirit intervention. Twice an overpowering presentiment of danger caused his precipitate retreat into the rear of his train, and twice, immediately after so doing, the seat he had just vacated was destroyed by a sudden crash. The third time warning came, and understanding now its meaning, he stopped his train without any other warrant for so doing than that inner voice, and hurrying forward on the track he met another train coming toward him at full speed, which he succeeded in stopping only a few yards from his own engine.

A few liberal friends met in the Conductor's parlors last evening, and Mr. C. O. Poole gave them a pleasant little talk upon the phenomena and philosophy of Spiritualism; but in all this city there were only a dozen of kindred thought who gathered themselves together.

Dr. Knorr, one of the two subscribers to the dear old Banner of Light here, is trying to introduce that and the 'Voice of Truth' into receptive families. All honor to the sterling man who bears the lonely burden of reformatory thought in Savannah! But we opine that the city is awakening, and when a few more eyes are opened she will see what a legend in progress she is, and hurry up so as not to be left in the middle of this century by the year 2000.

They tell us that the interior of the State is more advanced than this portion. Ex-Gov. Herschell V. Johnson is a pronounced Spiritualist, a member of his family being an excellent medium. He has a great liberalizing influence over a large surrounding community. I have not denominated the Swedenborgian Church as liberal, since it is called as sectarian as any other in the city."

Ohio.

KINGSVILLE.—Stuart L. Rogers writes March 24th: "Dr. Frank T. Ripley came to see me on the 20th, and remained until the 23d; while he was here he gave some truly wonderful sittings, but I will relate only a few of the many astonishing things that transpired in his presence: Mrs. White, a total stranger to Mr. Ripley, wrote some

questions on papers and then completely folded them up. Mr. R. asked them with others, and then came the answers, some by loud raps, and sometimes Mr. Ripley would speak the names, and at other times the controls would write the answers through Ripley's hand. Perfect satisfaction was given in all cases. I got a splendid communication from a spirit-friend who gave her full name; this was most satisfactory to me, as my dear spirit-friend had promised me a message that would be truly characteristic of her. The message being of a private nature, I refrain from giving it.

On Friday evening we held a circle at Mrs. A. M. Daniels's house, when Mr. R. was controlled by a spirit who gave us instruction and many grand thoughts. The most wonderful test of that evening was given to a skeptical lady, Mrs. Whittenburg. Mr. R. said: 'I see standing by you [Mrs. W.] a spirit who says to you, 'God bless you, dear sister! From Izelle Griffith.' 'How did my sister pass away?' 'I was killed in the fall of the Astabula Bridge I did not suffer much.' Many fine tests were given—some in particular to my mother from my sister. It was like home in expression, and was truly, I believe, my dear sister, O. M. R. My best tests were given to me while I was alone with the medium. He answered twelve questions which I wrote on pellets and folded so it was impossible for the medium to know the contents, and the twelve answers given were correct in every particular. I hope the friends of Spiritualism will see that all true mediums will have a home and good conditions as Bro. Ripley has now in Buffalo, N. Y."

KEILEY'S ISLAND.—Addison Kelley informs us that J. Frank Baxter spoke in that place Tuesday, March 26th, with excellent effect.

New York.

BROOKLYN.—Mrs. C. E. Smith writes, under a late date: "The Society of Spiritualists of Brooklyn meets at Everett Hall, 338 Fulton street, each Sunday. Lectures at three p. m., and half-past seven p. m. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mr. C. E. Smith, Treasurer. The Children's Progressive Lyceum meets at half-past ten a. m. Mr. A. G. Kipp, Conductor; Mr. D. A. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. Bennett, Assistant Guardian; Mrs. C. E. Smith, Secretary and Treasurer; Miss Louisa Cooley, Musical Director; Mr. D. A. Bennett and Lani Klemmer, Guardians.

Mrs. F. Q. Hyzer is still lecturing for our society, to a large and appreciative audience. Since Bro. J. B. Hatch with his Lyceum pupils visited us, there seems to be a revival in our Lyceum. Their department was such it was a credit to themselves and to the Lyceums they visited. We feel that the union between the Boston, New York and Brooklyn Lyceums has been cemented by long friendship, which I trust will continue to strengthen for ever and for ever."

SHAKERS.—G. A. Lom, editor of the Shaker Manifesto, writes March 19: "Concerning the Eldys Dr. Ditson has kept you fully informed. The old Dutch city of Albany is uncommonly conservative, and too intolerant for its own good. That the Eldys gave superstition and bigotry, churchism and devilism, a very bad defeat on their late trial, is assured. The presiding justice is a plain, blunt, but kind-hearted man. His position was embarrassing—having to be judge and counsel for the people at the same time—and yet there was full evidence of his impartiality and of his being a perfect gentleman. His careful consideration for Dr. Ditson while on the stand, and his unwillingness to permit the skeptical Perkins to abuse the talented Doctor, won for him many tributes to him."

AUBURN.—A correspondent states that J. H. Harter has been speaking of late in Fabius, Delhi, Oran and Cazenovia, but is at present at home, disabled through sickness.

Colorado.

DEL NORTE.—W. Richardson writes, on renewing his subscription: "As I don't use any tobacco or whiskey, I think I can afford to buy what reading matter I want. We live almost out of the world in this remote corner among the Rocky Mountains, and the Banner is about the only source of light we have here in our thick darkness of Christian superstition and intolerance. Its glittering folds have served to brush away some of the 'hells' of earth, and have illuminated many of the mentally dark places caused by popular theology. The signs of the times are pregnant with tokens of great cheer to the hearts of true liberals in this glorious year of '78. Spiritualism is doing a mighty work in the world. I hope you will be sustained, and continue on in the good service until all mankind shall be enabled to enjoy the soul-cheering light of this gospel ushered in by those pure-minded, truthful, simple and innocent Fox children of Rochester! So mote it be."

Pennsylvania.

HALIFAX.—Dr. Charles Yeakel, in renewing his subscription, says: "I have read the Banner ever since its first number, and bought it for many others who were unable to pay for it. I have been before the public as a healer for twenty years, and been persecuted and mobbed in the highway. I have proclaimed the cause of Spiritualism under all circumstances; have given freely and received but little, and to-day am poor in purse but rich in the knowledge of the great problem of human life. Yet I would not do without the Banner a moment, and were I to be free to buy it, I would buy it with joy as the glorious instrument for the righting of all wrongs, whether ecclesiastical or moral, and a light to true spiritual knowledge."

Kansas.

WICHITA.—S. W. Richmond writes: "Please say to those contemplating coming West, that Sedgewick County is the garden spot of Kansas, and Wichita is a city of five thousand inhabitants, and leads all the Western cities in growth and business, and liberal sentiments. E. V. Wilson was with us about one year ago, and created an excitement such as was never known before."

A Wetherbe Experience.

To the Editor of the Banner of Light: It is not very often that a spirit refers in a definite manner to his her or its appearance through another medium. I have made appointments with spirits that have never been kept, or the spirit coming through the medium would not know anything of the agreement made to come. The fact used to bother me, and I wondered why mind-reading did not come to the spirit's rescue when I was all ablaze with the hope and expectation. Some of my spirit friends have done so, however, and unmistakably; and one especially, Ralph Huntington, has many times during the past year cleared up that point to me. I have had such a fact lately, and if I can be brief and at the same time intelligent I think the incident will be worth relating.

A few days ago I had a sitting with Mrs. Wildes, 52 Oak street, Boston. I do not think she knew me, first, from observation of her remarks; second, she said she did not know me; and third, if she had it would have made no difference. The whole sitting was interesting and full of tests: name of a sister and a favorite aunt, and a relation with very marked peculiarities also, and many others who are often with me, and then she said: "Here is an old man, rather a small man, with gray hair; he is no blood-relation of yours, but a man who likes you very much and has done business with you." I listened without apparently recognizing him,

and the entranced, continuing, said: "His name is Ralph—Ralph Huntington." I was very glad, for I was expecting him, and he saw I was without my saying so, and then took possession—that is, the medium talked in the first person singular, and then put her [his] hand into my side pocket, took out my pocket-book, and among fifty or more different things picked out an envelope with contents of a special character, and which had some bearing in connection with him as one of my familiars, and said that was it, and seemed to know the whole story and location of the contents.

I need not go further into particulars. I have said thus much to show that this was no indefinite interview on Ralph's part, and to bring out the point of interest for which I am writing this article. Mr. Huntington—that is, the spirit—said: "John, you were at Maud Lord's circle the other night, and you recognized me, and heard me whisper, and knew what I said," repeating it thus: "John, keep up your courage; we will help you." "Yes," said I, "there was no mistake about that," and then Ralph said, "and I have done so, haven't I?" which was the fact. It would make an unexpressed long story to go into particulars, but the facts were as he stated.

About a week before this sitting I did go to a circle at Maud E. Lord's. I need not describe it, for the Banner readers are familiar with these circles, only to say this was very demonstrative and satisfactory. I had reason to expect the spirit of Mr. Huntington to be there, and he was; and recognizing him, he manifested it with an accent by forcibly patting the top of my head, and said in an audible whisper exactly the words I have quoted, and coming a second time, he repeated the expression. So it was unmistakable, and remembered, it seems, by both of us.

JOHN WETHERBE.

Written for the Banner of Light.

"ONE SWEET MORNING IN THE MAY."

BY JOHN S. ADAMS.

Hope that brightens all things earthly,  
Faith enduring as God's love,  
Joy of soul and peace unbroken—  
Foretastes of the bliss above;  
Calm reliance, lasting patience,  
Though the harvest long delay—  
These are what the angels gave me  
One sweet morning in the May.

Life on earth is but the prelude  
Of a life supremely grand;  
Soon upon the mountain summit  
Of existence we shall stand,  
And rejoice that we have reached it,  
Though a long and tedious way—  
This is what the angels told me  
One sweet morning in the May.

Lo! the gates of ether open,  
Swinging inward; I behold  
Through an endless shining vista,  
Scenes of joy and peace unfold  
As the future home of mortals—  
Not one single soul astray—  
This the vision angels gave me  
One sweet morning in the May.

Patience, then, oh struggling mortal!  
Pain not, fail not, although long  
Is thy toil, and pain and sorrow  
Be the burden of thy song.  
Sure as nature yields a harvest  
From the seed broadcast to-day,  
Rest will come, and peace, and gladness,  
Some sweet morning in the May.  
West Roxbury, Mass.

Passed to Spirit-Life:

From the residence of her parents, Clyde, Ohio, March 18th, of consumption, Mrs. Eva Fern Robinson, in the 21st year of her age.

She was the last surviving of five sisters, sweet little Mary, the first, died at the age of three years. She was a firm Spiritualist, and was sustained to the last by that strong faith. Regarding her mind perfectly, her eyes lighted with hope that mortal life's she eagerly watched for the coming of her angel friends, for she thought that would be the blessed-surest of relief from her cruel pain. At last she seemed to see them, but she could not speak, and a moment in the great transition was prolonged. The funeral was largely attended. Hudson Tuttle pronounced the words of commendation, and in the spirit and philosophy.

From Wood County, near Windsor, Texas, Feb. 13th, Solomon J. Walker, (son of Nathan A. Walker,) aged 22 years, also his father, to whom his loss, ALEX. KING, Windsor, Wood County, Texas.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of space takes up seven words.]

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The appearance of the ANACLYPSIS, by Mr. Godfrey Higgins, is most opportune. The labors of antiquarians and archæologists have given a new impetus to inquiry in relation to the gigantic civilization that apparently existed in the Arie, the Fertileland Aryeh-gene, the Euphrates, and even beyond the Indus. The sale of reported portions of Ferguson's works on Antichthon, at London and Southampton, of George Smith's "Translation," all, be it said, as they are, and of other works of ancient and Oriental literature, indicate a want of some treatise that shall give a clear and full account of the subject.

man for forty centuries. Spintwines that keep the secret of their existence, when men, winged birds, winged horses, and winged serpents are not near the city; and we are indebted to Egypt, Assyria and the Persians for an abundant supply. Schliemann, De Cesnaye and Ward have given us the names of the gods, the names of the cities, the names of the princes, but they are as vague as the *Sphinx*, which seems to have been the favorite emblem from Eastern India to Mycenae, Hieroglyphics, Cuneatics, and Runic, except that reading in their way, but the Rooster Stone, the Rocks of Rehoboth and the Pillars of Asso, hardly belong to the same class. The *Sphinx* is a symbol of the sun, of the moon, of the stars, of the planets, of the elements, of the four quarters, of the four seasons, of the four elements, of the four winds, of the four ages, of the four continents, of the four seas, of the four corners of the world, of the four corners of the earth, of the four corners of the sky, of the four corners of the universe, of the four corners of the world, of the four corners of the earth, of the four corners of the sky, of the four corners of the universe.

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