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THE

# YEAR-BOOK OF SPIRITUALISM

FOR

1871.

PRESENTING THE STATUS OF SPIRITUALISM FOR THE CURRENT YEAR  
THROUGHOUT THE WORLD; PHILOSOPHICAL, SCIENTIFIC, AND RE-  
LIGIOUS ESSAYS; REVIEW OF ITS LITERATURE; HISTORY OF  
AMERICAN ASSOCIATIONS; STATE AND LOCAL SOCIETIES;  
PROGRESSIVE LYCEUMS; LECTURERS; MEDIUMS;  
AND OTHER MATTERS RELATING TO  
THE MOMENTOUS SUBJECT.

BY

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## PREFACE.

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FOR several years past, the editors have entertained the idea of preparing a Year-Book, which should represent the *status* of Spiritualism throughout the world. The present afforded unlooked-for facilities for the inauguration of the enterprise; and it was undertaken with a full understanding of the vast labor it involved, and the almost insurmountable difficulties in the way of even an approximate realization of its plan. We do not claim that its lists of speakers, media, or societies, are perfect; but they are by far the most so of any yet issued. We have not attempted even to record the names of all media, as we found this to be impracticable. A friend sent us a list of nearly four hundred names from Michigan alone. These we could not use as a whole, as we knew other States, if fully reported, would have proportionate numbers; and we thought best to equalize by only recording the names of the more public media.

Our aim is to represent no creed, clique, or party, but SPIRITUALISM in its catholic completeness, and year by year to make the pages of the "Year-Book" a free platform for the utterance of the best thoughts emanating from our ranks. This being our guide, we have admitted a lengthy statement of the doctrine of re-incarnation, not because we indorse it, but because the great mass of French and Italian Spiritualists receive it; and therefore it is just to allow one of the ablest disciples of its master (Kardec) to present its claims.

Contributors are responsible only for their own statements; and editorial indorsement is not to be inferred. Impartial and cosmopolitan in our plan, we desire to have every phase of Spiritualism represented.

We call special attention to the able essays representing the scientific

aspect of Spiritualism. The names of Profs. Wallace and Varley are too well known to require more than their announcement; and Prof. Gunning extends and completes the statement of the requirements made by science.

The position of one of the editors as United-States consul, with his extensive travels, enables us to present unexpectedly complete views of Spiritualism in all the countries of Europe, as well as Asia Minor.

To the numberless friends who responded to our CIRCULAR asking for information, we return our sincere thanks, and request them, as well as all others who take an interest in the Spiritual movement, to send us, during the year, reports of their respective localities. We hope to be able to make our work more and more complete with each succeeding year, but shall be enabled to do so only by the hearty co-operation of our friends everywhere. In the language of our Circular, which we indorse for the ensuing year, —

“We especially request all media to write us, stating the character of their mediumship, facts, &c.; all public speakers, and every one who has a suggestion, or a ‘wise saying,’ beneficial to the divine cause.”

THE EDITORS.

BOSTON, MASS., Oct. 1, 1870.



# CONTENTS.

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	PAGE.
INTRODUCTION . . . . .	9
Asiatic and European Spiritualism . . . . .	19
Science and Spiritualism . . . . .	26
On the Attitude of Men of Science towards the Investigators of Spiritualism. — <i>By</i> <i>Prof. A. R. Wallace, F. R. G. S., F. R. Z. S., and Pres. Eth. Soc., F. E. S., etc.</i>	28
Accurate Records of Spiritual Manifestations. — <i>By William H. Harrison, Presi-</i> <i>dent Eth. S., F. R. S., &amp;c.</i> . . . . .	81
The New Sciences, — their Bearing on Spiritualism. — <i>By W. D. Gunning</i> . . . . .	82
The Great Battle. — <i>By J. Stahl Patterson</i> . . . . .	47
Spirit-Art. — <i>By Emma Hardinge</i> . . . . .	50
A Song and a Truth. — <i>By Augusta Cooper Bristol</i> . . . . .	55
Parallelism of Christianity and Spiritualism. — <i>By William Howitt</i> . . . . .	56
Review of Recent Progress . . . . .	60
The Children's Progressive Lyceum. — <i>By J. O. Barrett</i> . . . . .	65
The Law of Re-Incarnation. — <i>By Anna Blackwell</i> . . . . .	69
The Significance of Spiritualism. — <i>By E. S. Wheeler</i> . . . . .	79
From the Highlands of Heaven. — <i>By Emma Tuttle</i> . . . . .	82
Organization . . . . .	83
Permanent Engagement of Speakers . . . . .	85
Spirit-Chorus . . . . .	90
The Spiritual Movement. — Emancipation. — <i>By G. B. Stebbins</i> . . . . .	90
Number of Spiritualists in the United States . . . . .	94
Chips. — <i>By Cephas B. Lynn</i> . . . . .	97
Culture. — <i>By J. H. Powell</i> . . . . .	100
The Life of Faith. — <i>By J. Murray Spear</i> . . . . .	101
Healing. — <i>By J. R. Newton</i> . . . . .	103
Facts. — Spirit-Painting . . . . .	104
Fulfillment of Spirit-Prophecy . . . . .	105
Answering Sealed Letters . . . . .	106

	PAGE.
Spirit-Detection . . . . .	107
Spirit-Identity . . . . .	108
The Ring-Manifestation.— <i>By Wash. A. Danakin</i> . . . . .	108
A Fragment.— <i>By George A. Bacon</i> . . . . .	112
The Prophecy.— <i>By Emma Scarr Ledsham</i> . . . . .	118
Spirit-Communion.— <i>By George Child</i> . . . . .	115
Phases of Mediumship.— <i>By Maria M. King</i> . . . . .	118
Mrs. J. H. Conant.— <i>By K. Graves</i> . . . . .	119
California,—Its Ways and Workers.— <i>By Mrs. H. F. M. Brown</i> . . . . .	120
Spiritualism in Washington, D.C.— <i>By Verax</i> . . . . .	125
Spiritualism in Philadelphia.— <i>By Henry T. Child, M.D.</i> . . . .	127
Spiritualism in Dublin, Ireland.— <i>By Iver MacDonnell</i> . . . . .	129
Spiritualism in Paris . . . . .	132
Spiritualism in Smyrna, Asia Minor . . . . .	135
Spiritualism in Italy.— <i>By G. Damiani</i> . . . . .	138
Spiritualism in Sicily . . . . .	143
Spiritualism in Wales, Great Britain . . . . .	146
Spiritualism in Russia . . . . .	147
Spiritualism in Germany . . . . .	149
Spiritualism in Spain . . . . .	150
Spiritualism in Turkey . . . . .	151
Victor Hugo . . . . .	153
Baboo Chunder Sen . . . . .	155
Names of Prominent Spiritualists . . . . .	156
Mediumship of Mrs. Everitt . . . . .	156
Presentiment and Facts.— <i>J. C. Luzmore, Hyde Park, Eng.</i> . . . .	160
Mr. James J. Morse of London . . . . .	161
C. F. Varley . . . . .	163
Brave Words from a Clergyman . . . . .	166
A Suggestive Thought.— <i>By J. S. Loveland</i> . . . . .	168
Gerald Massey . . . . .	168
Remarkable Instance of Spirit-Identity . . . . .	170
Sir David Brewster and Spiritualism . . . . .	171
Lord Brougham's Spiritualism . . . . .	172
Manifestations at the Guppys' in Naples . . . . .	173
Damiani's Challenge . . . . .	175
Crystal-Seeing . . . . .	176
Reality of Spirit-Life . . . . .	177
The London Dialectic Society and Spiritualism . . . . .	178
Summary.— <i>By H. Doherty, M.D.</i> . . . .	181
The Good Time Coming.— <i>By A. Cross</i> . . . . .	182

	PAGE.
Spiritualism a Welcome Fact. — <i>By Milo A. Townsend</i> . . . . .	184
Physical Manifestations . . . . .	185
To Whom shall We Give? . . . . .	187
Humboldt. — <i>By A. J. Graham</i> . . . . .	188
How to form Spirit-Circles . . . . .	189
The Anniversary of the Advent of Modern Spiritualism . . . . .	190
Spiritualistic Literature . . . . .	193
The Massachusetts Liberal Tract Society . . . . .	200
"The White Banner;" Its Purpose, and Brief History. — <i>By William D. Reichner</i> , . . . . .	200
History of the National Organization of Spiritualists. — <i>By Henry T. Child, M.D.</i> , . . . . .	202
The Pennsylvania State Society. — <i>By Henry T. Child, M.D.</i> . . . . .	206
The Ohio State Association of Spiritualists . . . . .	207
Editorial Notes and Clippings . . . . .	208
Apotheosis . . . . .	220
State Organizations of Spiritualists . . . . .	223
List of Societies of Spiritualists in the United States . . . . .	223
List of Lyceums in the United States . . . . .	226
List of Lecturers on Spiritualism and Relating Subjects . . . . .	228
List of Media in the United States, with Post-office Address . . . . .	232
Spirit-Artists . . . . .	237
Journals devoted to Spiritualism . . . . .	237
Catalogue of Works on Spiritualism . . . . .	238
Catalogue of Liberal Works . . . . .	241
Standard Phonographic Works . . . . .	246



# YEAR-BOOK OF SPIRITUALISM.

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## INTRODUCTION.

THE origins of the great religious movements of the world are subjects of deepest interest, and, being concealed by tissues of fable, myth, and superstition, are difficult to explore. It is said that Krishna and Buddha were divine incarnations, born of princely lines, but nurtured by shepherds and lowly people. Christ, also incarnate, of royal blood, was cradled in a manger.

It is not accorded to every generation to witness the inauguration of a new system. Progress is slow, however steady; and its crises are wide asunder. In this the present age is distinguished and blessed. A new phase of religion has been introduced, and has at once extended to gigantic proportions. It may be objected as improper to style it a religion; some prefer the name of philosophy: but this is certain,—call it religion, philosophy, or harmonialism, as you please, Spiritualism absorbs all the religious faculties of man's nature, whatever they may be, and supplies the place of religion and philosophy, blending both in perfect and indivisible harmony.

Twenty-two years ago, the first rappings were heard in an humble cottage in an obscure town far away from the great centers of intellectual activity. The raps evinced intelligence. Oh, what a burst of indignation! Clergymen vied with laymen; and these combined to outdo the scoffing materialist in silencing the rappings, which furnished incontestable evidence of immortality. The clergy from their pulpits, and at the

couch of the dying, had taught hope and trust in future existence, and buoyed the sinking soul with charges of faith. Now was presented the certain knowledge which would prove their doctrines true, and at once destroy the fear of death, rob it of its sting, supplant faith by knowledge, and become the corner-stone of a true religious system. From *a-priori* reasoning, it would have been inferred that they would have eagerly received such evidence as from God, meeting the requirements of the age. On the contrary, they revolted against it with all the intense scorn of priestly hate. Were they impressible, as were the gold-workers of Ephesus? Were they influenced by their love of humanity, or of their trade? They cried with one voice, "It is the Devil!" and although that god of evil long since perished, withered and dried up by the sun of knowledge, and blown away by the breeze of the early morning, they knew it not. When one devil failed them, they resorted to many. God had unleashed a myriad host of demons into the world to lead the sons of men astray. But can an all-benevolent God perpetrate such wickedness? If evil spirits return, they must do so by means of laws which render their communication possible; and, if evil can obey the requirements of these laws, the good spirits assuredly can obey.

While some shouted "Devil!" others raised the cry of "Humbug and delusion!" Committees investigated, but without candor, and in a prejudicial manner. The unkempt mob raved; and its leaders were stolid and blind.

When, at the first public investigation, the separate committees reported to the excited crowd that filled Corinthian Hall to overflowing, that, after every method of detection they could devise, they "failed utterly to discover the origin" of the raps, a pale and shrinking girl, and her sister, almost a child, stood before that multitude while the report was read. It was met by howls of disappointed rage, and the explosion of torpedoes, followed by a rush to the platform for the most diabolic purpose, in which the mob was only defeated by the activity of the police; else these two young girls would have at once set the seal of martyrdom on the cause of Spiritualism.

Such was the untoward beginning of a movement that has more rapidly culminated than any furnished by history. It has more supporters than Christianity had in the second century of its existence, and exerts a deeper and wider influence.

Numbers do not prove the truth of the cause; but the *manner* in which the new system is received may be taken in evidence. No argument in favor of Moslemism can be drawn from its extension by the sword in the hand of a remorseless leader; nor from Christianity now, when it is the fashion, and the cross is borne by *not* being a Christian. But the subtle extension of the new doctrine, without any visible means whatever, evidences its truthfulness. Whoever has attempted to lead has been cast down. No man or body of men has ever stood at its head: many have endeavored to guide for a brief moment; but they became powerless with the effort. The journals devoted to its exposition have been entirely dependent on the free will of their subscribers. Its public writers have written without money or price, and received naught except it be contumely. Its public speakers have taught its divine philosophy as a labor of love, each independently. Mediums have recognized their gifts in almost every family; and the home-circle has its tests and associations with the loved on the other side of the dark valley. The influence has extended itself over the whole world like a flood of divine light. The lumberman in the pine-forests of the North hears the tiny rap on the rough board which serves him for a table; the miner on the Pacific slope hears it on his camp-chest, or rocker; the toiler, after his daily labor, is cheered by its voice; it vibrates through the halls of wealth and elegant leisure. But herein is it remarkable: Everywhere, from the hut of the lumberman to the throne of the king, the fundamental philosophy enunciated is the same. Communications vary, but only as individuality varies. The educated medium enjoying the social amenities of the city, or the boorish backwoodsman unable to spell correctly, — controlled by this influence, each gives his own version, but of the same truths. The confictions are individual: the general statements are an harmonious unity.

This fundamental oneness indicates its origin in the spirit-

world, from which the intelligence that drives the movement forward constantly flows. It is tauntingly said that its origin is obscure. Those who worship as God a child cradled in a manger, whose chosen twelve were half-clad fishermen, whose female followers were outcasts and Magdalenes, should, at least, be modest in their insinuations. Such innovations must necessarily come through the people. The wise ones of earth, its scientists and theologians, have their channels of thought deeply cut; and they can not be drawn from their accustomed paths. It is said no physician past forty years of age received the theory of the circulation of the blood, advanced by Harvey. The mind solidifies, as it were, and does not receive the new. Scientists stand on an absolutely material basis: they can not leave it even in appearance. It has become the fashion to ridicule the supernatural; and spirit-communion is persistently thus styled. The past twenty-two years have witnessed honest investigation by a very small number of men of scientific training; and these, invariably, have been convinced, and given their adhesion. Investigations have been undertaken by various committees, which, for the vulgarity and ignorance manifested by them, should be called by any other name than scientific. They have set to work in the same manner that the Academy in France long ago employed in its researches into the novel phenomena of animal magnetism; and their results have been parallel. What would the chemist say to a brother-chemist, who, in re-testing his experiments, insisted on instituting conditions of his own, and then, if he failed in producing the result, discarded his authority? or the astronomer who discovers a new star with an amazing magnifying power, to another astronomer who rejects his word because he can not see it with a telescope one-half the power? Yet such is the folly of these scientific men who enter a circle for investigation. They must know that the processes by which physical matter is moved by spirit-power are of the most delicate character, and the conditions absolutely required equally subtle; yet they insist on instituting conditions of their own. When they desire certain chemical combinations, they follow in minutest details the known requirements, — weighing, measuring, mixing, in the most careful manner, apply-



ing the required degree of heat, light, or its negative; and then, if they fail, they charge their want of success to themselves. Often, in electric experiments, the dampness of the atmosphere prevents all successful results, and is considered as sufficient explanation. Here, however, they apply a new method. Where the conditions are of the most subtle kind, and almost wholly unknown, they refuse to comply, and insist on instituting such as the whim of the moment dictates: then, should they fail, not theirs is the fault; but the subject is pronounced false. This was the course of the celebrated Cambridge Investigating Committee; and there is no exception with those who have followed. Even then, with all their stultification and arrogance, that committee, composed of the *crème à la crème* of the learning of Modern Athens, was so overwhelmed with the manifestations obtained, that they never have made their report; and, more, they dare not.

It is not true that *Spiritualism* began with the rappings twenty-two years ago. It is as old as history: guardian spirits, and their influence over mortals, form the poetry of the chronicles of the ages. It is only claimed that its modern phase began with the recognition of the raps as manifestations of departed mortals. The way had been prepared by animal magnetism, which demonstrated the subtle influence of mind over mind; by phrenology, which popularized the knowledge of the structure of man, and his mental organization.

Many of the popular lecturers became earnest advocates of the new philosophy at an early day; while the baser class became "professional expositors," exposing most emphatically their own ignorance and the credulity of the public that accepted them.

Spiritualism, like a flood, gathered all the floating rubbish on its tide, and by many is judged rather by this accident than by the force of its torrent. This is not exceptional. All countries and all religions have their professional lazzaroni, beggars, tramps, hangers-on, leeches, and vampires. The divine philosophy of Spiritualism is no exception. Its pure garments have been dabbled with the slime of selfishness, and polluted by the vampires of "passion." That it has endured all that has been cast upon it, and not only endured, but grown strong,

indicates its tenacious vitality and the inherent strength of its glorious truth. We believe in "missions," — that our spirit-friends have "a work" for each and every one of us; but we also believe that they desire us to be individuals, and not to be led at *random* by any "reform," however exalted.

That Spiritualism has shaken off these burdens, which at first seemed inevitably crushing it to earth, indicates its inherent power. It has also swept by the rocks and shoals of partisan leadership, on which this great boon to humanity would otherwise have been irretrievably lost. There has not been, from the first, a scarcity of men who desired to grasp the immeasurable power it wielded; nor have they been backward in making the attempt. Ruin and disaster pursued them and theirs with swiftest feet, and taught the world that this last great religion must be free from the tyranny of individual rule. The day of supernatural prophets, oracles, and special seers, has passed. All mediums are prophets; and all inspiration must be subjected to reason. Every movement, however lofty the source claimed for its inspiration, which, mediately or remotely, redounds to the promotion of the power of one individual or a select order, is contrary to the genius of Spiritualism, and has no place in its fold. It is thoroughly democratic, seeking the advancement and the good of ALL. It tolerates no distinction of caste, birth, or talent; for all mankind perform their parts to the best of their abilities, and are equal in all the rights belonging to human beings. Mental and moral differences there are, growing out of the organization and development of the individual; but, in the infinite future, these will fade away, and the angels recognize none of the arbitrary barriers which oppress the lower and exalt the higher classes, in mental life.

That American Spiritualism should differ from European, arises from the fact that each country receives intelligence from its own departed; and the communications are tinged, not only by the prejudices of the spirits, but by those of the media. There is a likeness in the responses received in America, in the Tuileries, and in the drawing-rooms of the Czar; but, in America, they possess greater freedom and independence. As the press is free, and every individual is free to receive or

reject, Spiritualism has here exerted a tremendous power in elevating the masses from theological bigotry and superstition. It has breathed forth a large and broad spirit of tolerance and prudence, pulverizing creeds and dogmas, and disseminating radical reforms and truths. Even its enemies admit that its power has been incalculable in this direction; and its journals are marked for their catholic tone and independence.

Where every individual receives and determines for himself, and recognizes the same right in others, there can be neither dogmas nor creeds. It becomes exceedingly difficult to determine the beliefs embodied in the term "Spiritualism." In its narrowest sense, that term includes the belief in immortality, and that the departed return, and communicate with mortals. They who adopt this are Spiritualists. But it has a broader and wider meaning; and perhaps no method is more satisfactory in determining what it receives than by presenting the resolutions adopted by various conventions of Spiritualists. These express the opinion of the majority, and often were unanimously adopted.

A convention held at Plymouth, Mass., in 1859, adopted a statement of principles. Its definition of Spiritualism is as follows:—

"In its modern and restricted sense, Spiritualism may mean nothing more than the mere fact of spirit existence and intercourse. But the term is often applied to a system of philosophy or religion based upon this cardinal fact. When thus applied, we would define it as follows: Spiritualism embraces all truths relative to man's spiritual nature, capacities, relations, duties, welfare, and destiny; also all that is known, or to be known, relative to other spiritual beings and to the occult forces and laws of the universe. It is thus catholic and all-comprehensive. . . . But, while we undertake not to define Spiritualism in all its details, we yet agree in affirming that its grand practical aim is the quickening and unfolding of the spiritual or divine nature in man, to the end that the animal or selfish nature shall be overcome, and all evil and disorderly affections rooted out; in other words, that the 'works of the flesh' may be supplanted in every individual by the 'fruits of the Spirit,' and thus mankind become a brotherhood, and God's will be done on earth as it is done in the heavens. . . . Since man's spiritual welfare in this and the after-life is intimately connected with his conduct, his habits, his occupations, and surroundings, as well as his beliefs, and motives of life, we recognize all questions relating to human improvement and

practical reform as legitimately embraced in Spiritualism. . . . While we would carefully abstain from combinations for any improper purpose, — such as limiting individual freedom, controlling each other's opinion, or avoiding personal responsibility — yet we affirm the propriety and desirableness of association on the part of those who agree for proper objects. Among the objects we deem proper are the affording of mutual aid and encouragement in a true life, the promoting of fraternal intercourse and interest in each other's welfare, and co-operation for the public advocacy of what are deemed important truths and needed reforms. Such associations, in order to be harmonious and effective, should be based on a mutual recognition of vital truths, cautiously avoiding any attempt to set bounds to inquiry, or limits to mental progress."

It will be seen that thus early the cardinal principles in the Spiritual platform were recognized and clearly expressed.

The declaration of the Kent-County Michigan Circle is still more pointed. It recognizes a divine Spirit, the universal brotherhood of mankind, and continues: —

"We recognize the great commandment, old as the world, and new as the newest dispensation, 'Love one another;' and as cardinal virtues; truthful speaking, probity in dealing, refinement in language, temperance in eating and drinking, chastity, strict fidelity to the marriage-vow, and the sacredness of parental relations. We recognize the continual progressive existence of the soul after death, with all its identities as an individuality, and its power to commune with spirits yet in the earthly form."

The Ohio State Association, at its fourth convention, adopted a platform of which the following are extracts: —

"The spirit-world holds the same relations to the spirit that the material world holds to the physical man. The spirit, there as here, works out its own salvation; receiving the reward of well-doing, and suffering for wrongful actions. There is never any arbitrary decree or final judgment, and no atonement for wrong, except through the suffering of the guilty. Salvation is only obtainable through growth. Hell and heaven are not localities, but conditions of mind. All spiritual beings are eliminated from physical bodies. They are often near those they love, and strive to warn, protect, and influence them. This influence is for evil as well as good. Communications from spirits must thus be fallible, partaking of the nature of their source. As law rules supreme in the spiritual as well as physical realm, there can be no miracle. Spiritualism encourages the loftiest spiritual aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors, and inculcates noble self-re-

liance. It frees man from the bondage of authority of book or creed. Its only authority is truth; its interpreter, reason. It seeks for the whole and complete cultivation of man, — physically, intellectually, and morally. . . . It can have no creed: every individual must be a law unto himself, and draught his own creed, and not seek to force it on others. . . . It is not so much the aim of Spiritualism to build up an isolated sect, but to enter into, and vivify by its inspiring truth, all organizations, whether of Church or State, and urge them forward.<sup>3</sup>

The statement of the Fifth National Convention embodied the same principles as do those of the various State societies; and they need not be further quoted. One thing is noticeable, — that one and all contain clauses recognizing the equality of *all*, without distinction of race or sex. The rights of woman have everywhere received unqualified affirmation. During the late civil war, her influence was cast on the side of freedom, — just as it is now cast on that of temperance and purest morality.

There has been, from the first, an abhorrence of organization and creed, often becoming puerile in its fearfulness; and not until the imperative necessity of an association to avoid the shameful farces of mass conventions was forced upon their attention did Spiritualists consent to the loosest financial restrictions. Even at present, the American Association, with all the State organizations, rests on this foundation of sand: their members pledge themselves to nothing when they sign their constitutions; and can withdraw, without question, when they desire. So far, they have exerted little influence; nor can they be expected to do more until other methods are adopted. It does not appear to be the design to have the cause prosper by human means. Man is its object.

The Lyceum movement, which it was attempted to sever from Spiritualism proper, has again been placed where it should be, — as a part of the one great cause.

The children of the Lyceum are the Spiritualists and reformers of the future. It is to be regretted that any division was ever introduced. The term "Progressive Lyceum" should cover the entire spiritual field; and young and old should rally under its banners. But the future will certainly right our past and present blunders.

So far as proselytism, and distribution of knowledge, are concerned, the spiritual press exerts an incalculably greater influence than the lecturers who devote their lives to instruction. The present method of itinerant lecturers is every way wasteful. No permanent society can be built up by a series of star engagements, — not that settled speakers are advisable ; although, if of the right kind, they may accomplish good. The entire spiritual energy of the Spiritualists of each locality should be concentrated on its Lyceum. It should be made the nucleus of all their thoughts. Each should endeavor by self-development to bring some new thought to its altar. This is the true method of Spiritualism, — internal growth, not foreign accretion. If we are to fall by slow degrees into a fixed routine, a society with its appointments, a settled lecturer, or a rotation of itinerant lecturers, what is the difference from the old, except in name ? To hear something new is of no consequence to us, except as it evokes something new in ourselves. If Spiritualists would gather together in their organizations, impressed with this view, they would no longer feel the need of "stated service ;" for they would become teachers unto themselves. Then, when lecturers were engaged, they would be more fully appreciated, and their work would be of greater utility. The lecturer should not usurp the vacated pulpit of the priest. The latter has been set apart to do the world's religious thinking, and, well or ill, has been revered. Now, the new dispensation differs from the old in just this, — that it demands every one to think for himself. And yet these organizations, so far, give no cognizance of the vast, unfathomable abyss between the two systems.

The various State organizations and the local societies are all doing an important work ; and, should none of them remain permanent, it will be because they will prepare the way, and give place to better. At no period since the advent of Spiritualism has it pushed its way more rapidly than at present. It pervades all ranks of society, and is received with eagerness where least expected. The high estimate of Judge Edmonds, of eleven millions of believers in the United States, is becoming a reality, if it does not already fall short of the truth. It has become a colossal power, and would be yet



more so if it were only conscious of its strength: at the proper time, the world shall awake to a knowledge of it.

A careful review of the field of thought recognizes two tendencies; one towards positive knowledge, the other towards mysticism. The set of the two currents is of unequal strength; and at present the latter has the greater numbers. The strange and mysterious character of its phenomena has furnished attraction to the masses; and the high order of its truths has invited the research of philosophers. There is this rare quality in Spiritualism, — it furnishes attraction to every order of mind. A dog is startled; a table moves without physical contact; and the great truths suggested and advanced call forth and perplex the profoundest thought.

There can be no question as to the ultimate course of these tendencies. Mysticism is another name for the incomprehensible. Spiritualism disclaims mystery, and, as soon as understood, takes its rank among the positive sciences. Its professed object is to make the future life as clear and understandable as is the present life. Law spreads its infinite ægis over that life as well as this. There is no miracle or arbitrary dictation.

Mysticism once possessed the entire domain of nature and spirit. Slowly has it been driven from the material world, and taken its stand in the dark shadows of the incomprehensible spirit existence. The aim of Spiritualism is to drive it thence, that there may be established as absolute and positive a science of spirit as there is of matter.

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## ASIATIC AND EUROPEAN SPIRITUALISM.

“ARE WE NOT BROTHERS ALL?”

THE Divine Presence infills all being. Life is eternal, motion incessant, and progress a fixed necessity; while aspiration, as though conscious of a better destiny for humanity, continually prophesies of growth and of golden ages in the future.

The spiritual philosophy, divine in origin, and pre-eminent-ly cosmopolitan in tendency, is a natural blossoming and fruiting-out of the divinity implanted in humanity; or it is a natural converse of soul with soul, and spirit with kindred spirit. As a special movement adapted to the higher wants of the present century, it was conceived in the upper realms of inspiration, inaugurated by parliaments of angels, and transmitted by the law of influx to the more receptive minds of earth, to demonstrate a future existence, quicken the spiritual nature, and incite to holy living.

This present wave is by no means a new thing under the sun. The scholarly need not be informed, that under some name, and in some form, Spiritualism, as demonstrated through phenomena, and substantiated by unimpeachable testimony, has constituted the basic foundation, and been the motive-force, of all religions in their incipient stages. The Spiritualism of to-day, in England and all enlightened countries, differs from that of eighteen hundred years since in Judæa, and that of five thousand years ago in India and Egypt, only in the better understanding of its philosophy, the general conception of its naturalness, and its wider dissemination through the different grades of society. It has been and is God's visible seal of love and immortality to all climes and ages.

Rightly interpreted, it harmonizes perfectly with the positive religion of the New-Testament Gospels, and with the Neo-Platonic doctrines of the second century.

As a general definition of Spiritualism, the following is submitted:—

“Its fundamental *idea* is God, the infinite spirit-presence, immanent in all things.

“Its fundamental *thought* is joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentality of phenomena.

“Its fundamental *purpose* is to rightly generate, educate, and spiritualize all the races and nations of the earth.”

Considered from its philosophical side, it is rationalism; from its scientific side, naturalism; and from its religious side, the embodiment of love to God and man; inciting to



purity of intention, holiness of heart, and the highest religious culture.

It underlies all genuine reform-movements, physiological, educational, social, philanthropic, religious; and, spanning all human interests with holy aim, it seeks to reconstruct society upon the principles of eternal justice, — the principles of equality, charity, and a universal brotherhood.

In method, Spiritualism has ever been diverse; in manifestation, multiform. Vision, trance, dream, prophecy, clair-audience, physical manifestations, and mental phenomena, have each and all, in turn, united in the persons of sensitives to bring the inhabitants of earth, and those peopling the world of spirits, into conscious communion, and, what is equally vital, a more close and abiding fellowship. Alive to the genius of progress, this age alone fully perceives and comprehends the *naturalness* of all spiritual manifestations, whether occurring in the prehistoric past, or in the England of to-day.

Those ancient media, God's inspired witnesses of immortality, failed to make themselves understood. Governments were tyrannical, laws despotic, and the multitudes superstitious; accordingly, mystics, delighting in mountainous retreats, were charged with insanity when entering into psychological states of mental illumination and ecstasy. Like Jesus and Apollonius, like self-sacrificing reformers of all periods, they had not where to lay their heads. Exiled from their countries, they were not unfrequently subjected to the disciplinary fires of persecution, or forced to fearful martyrdoms. Then a legendary ignorance commenced busy-ing itself to weave around their lives the mystic web of marvel and mystery. Thus the crucified of the yesterdays become gods in the future ages.

The student of history readily traces close existing relations between the Aryan gymnosophist, the Brahminical seer, the Egyptian hierophant, the Buddhistic lama, the Grecian thaumaturgist, the Judæan baptist, the Syrian prophet, the Arabian dervish, the Roman sibyl, the British arch-druid, and the *modern medium*. Spiritualism, proffering the key, unlocks ancient and modern mysteries, and reduces them to

the basis of a rational naturalism. To the unthinking masses only do the utterances of the entranced, and the visions of the clairvoyant, partake of either marvel or miracle.

Human nature is ever the same. Biblical history is burdened with oracles. Not only the prophets of old, but the persecuted media of the present, breathe, when in their superior conditions, the catholic spirit of human emancipation, speak the language of a true mental science, lift up the curtain of immortality, and, rightly interpreting these momentous psychological phenomena that relate to the spiritual forces of the moral constitution, they aid in intromitting us into the glories that gladden the upper kingdoms of eternity.

From Asia, mother of races, came the first recorded foregleams of spirit-existence. The Aryan and Semitic book-religions are all ablaze with angel-appearings. This spiritual tide for many cycles of years surged westward. Culminating, it is now returning, freighted with the culture and the philosophy of the Western civilizations. At the present time, Spiritualism, vested in some form, is quite common in the most intelligent circles of both Europe and Asia. It has been our privilege during the past year to either meet Spiritualists, or attend *séances*, in Southern Asia Minor, Smyrna, Scutari, Constantinople, Athens, several of the Mediterranean isles, Sicily, Italy, France, England, Ireland, and Scotland; and, though the manifestations differ somewhat with various races and nationalities, in spirit and purpose they perfectly harmonize, unitedly teaching, —

I. That God, or Allah, is the Infinite Spirit, Power, or Presence of the universe.

II. That all human spirits are inter-related to the Divine Spirit, — something as drops to the fountain.

III. That, under certain conditions, human intelligences once living upon earth hold conscious intercourse in the present with mankind; thus demonstrating a future existence.

IV. That progress is a law of universal application, and actively operative as a great moral force in the world of spirits.

V. That obedience to divine law brings peace; and disobedience, suffering; holiness and happiness being indissolubly connected in all states of existence.

Spiritualists up the Levant and in the more western of the Asian countries agree in the above general principles with those of France and Great Britain.

In England, Spiritualism, considering the deadening influences of Church and State, is making rapid advancement. The first publication issued in its interest was "The Yorkshire Spiritual Telegraph." A copy of this journal, August, 1856, contains, among other, the following testimony of the celebrated Dr. Ashburner, well known in medical ranks:—

"I have no hesitation in saying, that much as I have seen of mesmerism and of clairvoyance; grand as were my anticipations of the vast amount of good to accrue to the human race, in mental and physical improvement, from the expansion given to them by the cultivation of their extensive relations,—all sink into shade and comparative insignificance in the contemplation of those consequences which must result from the spirit-manifestations. The spirit-manifestations have, in the last three years, produced MIRACLES; and many more will, ere long, astound the would-be-considered philosophers, who may continue to deny and sneer at the most obvious facts."

"The Telegraph" was followed by "The Spiritual Magazine." At present, there are four periodicals published in London, devoted to the propagation of the spiritual philosophy,—"Human Nature," "Spiritual Magazine," "The Spiritualist," and "The Medium and Daybreak." The principal publishing-house, 15 Southampton Row, Holborn, London, is under the supervision of that able writer and indefatigable worker, James Burns. These journals, as well as those published in France, Italy, Germany, and other European nations, are exerting a wide and healthful influence, and are all worthy of a better support.

Though there are societies of Spiritualists in London, Nottingham, Halifax, Bradford, Glasgow, and other localities, we venture upon no estimate of either the number of media, or avowed Spiritualists, in the kingdom. Mr. Burns, with an

energy becoming the principles of the spiritual philosophy, sent out printed circulars early in the season, asking for reports and statistics relating to numerical strength. Few responded. Such stolid indifference is almost unpardonable.

Rated according to population, Spiritualists in England are far less numerous than in America. Though solid and enduring, the mental soil of the country is not so quick, nor so magnetically open to the sweet sunshine of inspiration. A Church and State establishment is inimical to spiritual progress.

There are three phases of Spiritualism in the English-speaking kingdom, — independent, scientific, and Christian. The first-named are not only the most numerous, but they constitute a very large majority of the real earnest workers. Recognizing the unity of the race and the brotherhood of humanity, they accept the best inspirations of all Bibles, the highest teachings of mortals and spirits, as helps, but not as masters. Considering all divine principles sacred, they regard no benevolent deed, no good thought, no truth, profane, though uttered by a "heathen;" and no *falsehood* holy, though mouthed by Christian priest or pope. Their God is changeless; their heaven is within; their prayers are good deeds; and their great soul-efforts are to be right and *do* right.

Among the scientific Spiritualists may be numbered Prof. A. De Morgan, the learned mathematician; Prof. Wallace, the distinguished naturalist; Prof. Crooks, celebrated as chemist and author; Prof. Varley, eminent in the natural sciences, and honored with the position of consulting electrician to the great Atlantic Telegraph Company. These, with other prominent gentlemen connected more or less intimately with the Royal Institution or other scientific and literary associations, are decided believers in the spiritual phenomena; and, further, they are using all laudable efforts to grasp the forces, or get down to the scientific bases, underlying these well-attested phenomena.

William Howitt, the scholar, author, and reformer, is by far the ablest of the Christian Spiritualists. He did noble and valiant work for Spiritualism during its incipient struggles for a hearing. His pen is never idle. When invited to furnish

a paper for "The Year-Book of Spiritualism," he cheerfully complied. The same invitation extended to S. C. Hall. He responded, —

"REVEREND SIR, — I am a *Christian* Spiritualist; and I am informed that you are propagating opinions hostile to Christianity. I am therefore bound to withhold from you aid or countenance in any way. . . . The time is, I think, come, when Christian Spiritualists must make a stand against Spiritualists who are anti-Christian, — their teachings, their meetings, and their books."

What Mr. Hall means by Christian Spiritualism may be gathered from a *paper* of his published in 1864 under the caption of "The Use of Spiritualism." Here follows a paragraph: —

"It (Spiritualism) has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I can and do believe all the Bible teaches me, — in the efficacy and indescribable happiness of prayer, in the power of faith to save, in the perpetual superintendence of Providence, in salvation by the sacrifice of the Saviour, in the mediation of the Redeemer: in a word, I am a CHRISTIAN."

Standing upon the plane of universal justice, and holding in our right hand the olive-branch of peace, it affords us pleasure to help the Christian Spiritualist of London, the re-incarnation Spiritualist of Paris, the dervis Spiritualist of Constantinople, to the same impartial hearing that we tender to those scientific and independent Spiritualists, who, under the providence of God, constitute the more zealous working masses of the grand army. Are we not brothers all? do not God's ministering angels guard all? do not immortality and progress await us all? and, if so, how important that we all cherish that broad Christ-spirit of forbearance and "charity," which the Gentile apostle pronounced of more importance than "faith" or hope! In addition to an increase of co-operation, unity of method, and systematized order, Spiritualists need more culture, and a deeper *religious baptism*.

Honest differences of opinion upon metaphysical or theological subjects should never interfere with heart-fellowship, or the common amenities of civic life; neither should they, under any pretense, be allowed to interpose barriers to the

diffusion of our beautiful principles. It should be with spiritualistic theories and minor dogmas as with the songs of the glorified, —

“Ten thousand *thousand* are our themes;  
But all our hearts are one.”

Jesus, the gentle Nazarene, said, “By this shall all men know that ye are my disciples, if ye have *love* one to another.” Purity is the test of heavenly acceptance in all spheres of existence. None are perfect. Made subject to vanity, experimenting while journeying through this world of shadows, all need the staff of prayer and the lamp of divine trust; need to feel that God is a constant presence, that Christ is the light of truth, and that loving angels are waiting to minister to humanity's spiritual wants. Little children — such as Jesus took in his arms — sweetly symbolized the receptivities of the divine life. The humble heart, sheltered away from the storms of passion, and all vested over with the fragrant blossoms of human affections, is often nearer in spirit to the angels than the cold-hearted theologian. Love inspires; wisdom guides; faith opens the gate; and self-sacrifice leads the way into the city of peace, — the city of God. Oh! come, Spiritualists of England and America, Spiritualists of all countries and nationalities, let us fraternally meet and worship in this temple of the eternal religion, — a temple whose foundations are deep and wide as the nature of man, and whose dome, reaching into the heaven of heavens, shall ultimately shelter and overhallow the races with millennial glory.

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## SCIENCE AND SPIRITUALISM.

THE genius of the age is looking with becoming seriousness and solidity to science as the true philosopher's stone. The three primal objects for human inquiry and contemplation are *nature, man, God*; or, otherwise expressed, physical matter, spiritual substances with their vital correlations, and essential Spirit, the Undefinable and the Eternal.



The human intellect has two methods of working,—analysis and synthesis. It divides into parts, dissects, observes, examines, and reasons about each, and its adjustment to other portions; or it intuitively grasps the law that binds and controls the parts, and knits them into a whole. All follow one or the other of these methods, from child to philosopher. Children, natural inductionists, early asking the *how* and *why* of things, practice analysis by pulling their toy-wagons to pieces to discover the working of the machinery. When older, they perform more splendid generalizations.

But the philosopher, from experience, as well as intuition and conscious self-determination, directs his eye to every part of the great *all*. His deductions, though sweeping and often wonderful, are far from being always correct, however, in detail.

The man of science, adapting himself to observation and experiment, moves cautiously, and enunciates discoveries with becoming modesty.

The genuine scholar knows no aristocracy; the acute thinker, no formal priesthood. The more these explore, the more they probe down into the soul of things, the more they become aware of the boundlessness of the universe, the confines of which seem to continually retreat before the finite grasp of the most gifted. The truly great are unassuming.

Science, earnest and aggressive, is, with few exceptions, now ready to open her laboratories, and grapple with those generally-considered new phenomena attending the externals of Spiritualism. That it needs sifting, few dispute; and none will manifest more readiness to engage in this work than genuine media and worthy public advocates. Truth never shrinks from investigation. Spiritualists, basing their belief upon *facts*, are anxious to have their claims thoroughly tested. In harmony with this position, we derive pleasure from the following paper, prepared expressly for "The Year-Book" by Prof. Wallace of the British Museum; than whom few men occupy a more enviable position, either in the world of letters or of science. Of his scientific attainments, Dr. Hooker, in his opening address as President of the British Association at Norwich in 1868, took occasion to make special mention in terms of unqualified praise.

## ON THE ATTITUDE OF MEN OF SCIENCE TOWARDS THE INVESTIGATORS OF SPIRITUALISM.

BY PROF. A. E. WALLACE, F.R.G.S., F.R.Z.S., AND PRES. ETH.  
SOC., F.E.S., ETC.

It is now generally admitted that all original investigation of Nature is useful and honorable; that the man who devotes himself to the observation of natural phenomena, of however obscure and apparently uninteresting a nature; who conducts experiments calculated to throw light upon their causes, and who fully and accurately records such observations and experiments, gains for himself a place in the roll of scientific investigators. But, strange to say, in order to merit this honorable position, he must strictly limit his inquiries within certain bounds. For should he have chanced to meet with any of those singular cases in which an individual exhibits exalted and exceptional mental capacities, appearing like the development of new senses, or those still more extraordinary phenomena which seem to prove the existence of intelligent beings, invisible and intangible to most men, yet capable, under certain conditions, of making their presence known to us; and if he devote his best energies to the study of these strange and exceptional cases, and, after long-continued inquiry and careful experiment, arrive at the conclusion that they are veritable realities, and, as such, of the highest importance to his fellow-men, — instead of being welcomed as a discoverer, or rewarded as a scientific investigator, he finds himself set down as credulous and superstitious, if not openly accused of falsehood and imposture, and his careful and oft-repeated experiments ignored, as not worth a moment's consideration.

That the public at large should thus deal with new and unpopular inquiries is not to be wondered at; but that philosophers and men of science should act in the same unscientific and unphilosophical spirit is truly extraordinary. While



proclaiming loudly that the only way to acquire knowledge is by observation of facts, by experiment, and by the formation of provisional hypotheses to serve as the basis for further experiment and more extended observation, they have yet, for many years, refused to accept any facts or experiments which go to prove the existence of recondite powers in the human mind, or the action of minds not in a visible body. They have ridiculed the idea of any effects being produced by the latter cause, and have repudiated as imposture or delusion all those which appear due to the former. To show that this is really the case, I have only to quote the names of such men as Dr. Esdaile, Dr. Elliotson, Dr. Lee, Dr. Ashburner, Dr. Gregory, Dr. Reichenbach, Dr. Herbert Mayo, Dr. Haddock, Mr. H. G. Atkinson, Miss Martineau, Prof. De Morgan, William Howitt, Prof. Hare, Prof. Bush, Judge Edmonds, Robert Dale Owen, and a host of others, who, for more than twenty years, have published detailed observations and experiments, which corroborate each other in a variety of details, and agree with many facts recorded throughout history; but which observations and experiments are all ignored or denied. There has never yet been a work written in this country, which has fairly grappled with the facts addressed. It has never yet been shown, why, *a priori*, they may not be true; it has never yet been explained, how, if not true, we are to account for the vast mass of direct testimony to them. The declaration so often made or implied, that facts witnessed thousands of times by honest and intelligent men, and thousands of times carefully examined to detect fraud or delusion which has never been discovered, can not exist, because they imply a subversion of the laws of Nature, is a most weak and illogical objection, since all we know of the laws of Nature is derived from the observation of facts. No fact can possibly subvert the laws of Nature; and to declare that it does so is to declare that we have exhausted Nature, and know all her laws.

In the history of human progress, we look back in vain for a case parallel to the present one, in which the professed teachers of science have been right. The time-honored names of Galileo, Harvey, and Jenner, are associated with the record

of a blind opposition to new and important truths. Franklin and Young were laughed and sneered at for discoveries which seemed wild and absurd to their scientific contemporaries. Nearer to our own day, painless operations during mesmeric trance were again and again denounced as imposture; and the various phenomena of mesmerism, as due to collusion and fraud: yet both are now universally acknowledged to be genuine phenomena. Even such a question of pure science as the evidence of the antiquity of man has met with similar treatment till quite recently. Papers by good observers, recording facts since verified, were rejected by our scientific societies, as too absurd for publication; and careful researches now proved to be accurate were ignored, merely because they were opposed to the general belief of geologists.

It appears, then, that men of science are at least consistent in treating the phenomena of Spiritualism with contempt and derision. They have always done so with new and important discoveries; and, in every case in which the evidence has been even a tenth part of that now accumulated in favor of the phenomena of Spiritualism, they have *always been in the wrong*. It is, nevertheless, a curious psychological fact, that they do not learn by experience to detect a truth when it comes before them, or take any heed of the warnings of their greatest men against preconceived opinions as to what may, or may not, be true. Thus Humboldt declares, that "a presumptuous skepticism, which rejects facts without examination of their truth, is, in some respects, more injurious than an unquestioning incredulity." Sir Humphry Davy warns them, that "one good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict, than when they support, received theories." And Sir John Herschel says, that "the perfect observer in any department of Nature will have his eyes open for any occurrence, *which, according to received theories, ought not to happen*; for these are the facts which serve as clews to new discoveries." Yet in the present day, when so many things deemed absurd and impossible a few years ago have become every-day occurrences, and in direct opposition to the spirit of the advice of their most eminent teachers, a body of new

and most remarkable phenomena is ignored or derided without examination, merely because, *according to received theories, such phenomena ought not to happen.*

The day will assuredly come when this will be quoted as the most striking instance on record of blind prejudice and unreasoning credulity.

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"So far as the phenomena go, I readily admit, with Prof. De Morgan, 'that I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which can not be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far, I feel the ground firm under me; but, when it comes to what is the cause of these phenomena, I find I can not adopt any explanation which has yet been suggested. . . . The physical explanations which I have seen are easy, but miserably insufficient. The spiritual hypothesis is sufficient, but ponderously difficult.'

"I quite agree with this. That certain physical phenomena, such as the translation of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they can not be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."—PROF. WILLIAM CROOKES.

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## ACCURATE RECORDS OF SPIRITUAL MANIFESTATIONS.

BY WILLIAM H. HARRISON, EDITOR "LONDON SPIRITUALIST."

THOSE scientific investigators on this side of the Atlantic, who have acquired the knowledge that Spiritualism is true, at once wish to set to work to classify the details of the phenomena, so as to establish laws and principles. As Spiritualism is only just beginning to get an extended hold in England, the periodicals and literature of America are examined by such inquirers, not so much for the communications given by spirits, as for accurate statements of the earthly conditions under which the messages were obtained. At present, the

American literature of Spiritualism is very disappointing, because it furnishes such meager information to this class of inquirers. I write to suggest, that if more attention were given in America to the accurate reporting of *séances*; that if the thermometer and barometer could be generally introduced into rooms where intelligent circles sit, so that readings of these instruments should be taken, — useful information in time would be gained. The direction and force of the wind, and the state of the atmosphere, at each sitting, should also be recorded. Who knows whether those sudden chills and sensations of warmth, which are often felt while powerful physical manifestations are going on, are real changes of temperature, or psychological impressions? It may be said, "You in England can investigate these matters as well as we." Yes; and it *will* be done. But, with the vastly wider range of phenomena passing under observation in the United States, more valuable information could be collected in a shorter space of time with you than with us. At present, taking the reports of physical manifestations in "The Banner of Light" as an example, the writers usually occupy much space in expressing their private opinions on religious and other subjects, instead of keeping to their narratives, and recording facts which might prove useful to science.

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## THE NEW SCIENCES.—THEIR BEARING ON SPIRITUALISM.

BY W. D. GUNNING.

VERY few intelligent men question now the *phenomena* of Spiritualism. From Dr. Dewey, explaining the "raps" to public audiences by snapping his toes, to Prof. Phelps, admitting "a certain modicum of fact in the alleged phenomena," the time is only twenty years. Dr. Dewey's nonsense satisfied the public twenty years ago. Prof. Phelps is a fair

exponent of public opinion to-day when he says that "a man is not to be brow-beaten out of trust in his own eyes."

Andover has made up its mind that there is "a modicum of fact in the phenomena of Spiritualism." Yale and Harvard, Oxford and Cambridge, would say the same thing, if they allowed themselves to speak. Those who are capable of forming an opinion concede at least a *modicum* of fact to the phenomena. But these phenomena must be studied by rigidly scientific methods, errors must be eliminated, truths must be set side by side and organized into a coherent system, if we are to hear from Andover or Cambridge any thing more than vague concessions. Our aim in this paper is to indicate certain lines of investigation and certain methods of study.

First, The nature of force and the correlation of forces. Science has been working on the intangibles. Heat, light, electricity, magnetism, have taken her to the verge of the spiritual. She has found many beautiful demonstrations that no force is ever lost, and that one mode of force is convertible into another. She has found that heat and light and electricity are only modes of motion; and she has said that *all* phenomena can be interpreted in terms of matter and motion and force. But matter can not be the *cause* of the forces which emanate from it, such as attraction and repulsion. Science looks upon matter, then, as only points of force. That term she eliminates. Force and motion remain; and these must interpret all things, seen and unseen. What, then, is the bearing of this new science on Spiritualism? Hear the conclusion of the whole matter as it shapes itself in the mind of one of the profoundest thinkers of the age. I quote from the closing paragraph of Herbert Spencer's "First Principles:" "The materialist, seeing it to be a necessary deduction from the law of correlation, that what exists in consciousness, under the form of feeling, is transformable into an equivalent of mechanical motion, and, by consequence, into equivalents of all the other forces which matter exhibits, may consider it therefore demonstrated, that the phenomena of consciousness are material phenomena. But the Spiritualist, setting out with the same data, may argue, that, if the forces displayed by matter are cognizable only under the shape of those equiva-

lent amounts of consciousness which they produce, it is to be inferred that these forces, when existing out of consciousness, are of the same intrinsic nature as when existing in consciousness; and that so is justified the spiritualistic conception of the external world, as consisting of something essentially identical with what we call mind."

If this is a fair statement, the philosophy of force throws no light on the ultimate nature of things. And this is a fair statement if science has demonstrated a correlation and equivalence between the forces of the outer world and the forces of the inner world; if "that which is manifested *beyond* consciousness, under the forms of matter and motion, is the same as that which is manifested *in* consciousness, as feeling and thought." If we can pass from thought to heat or light, from will to gravitation, from the inner world to the outer, and find the thoughts and emotions and aspirations of the one equivalent to the heat, the light, the electricity, of the other, we are traveling in a circle; and we can never know whether, beyond the veil of phenomena, there is spirit, or whether spirit is not itself a mere phenomenon, — an affection of matter coming out of the chemistries of protoplasm, abiding for a season, and then flitting back into its equivalent of gelatine. But does such correlation exist?

If I weigh out a portion of powder, and find that its expansive force will send a bullet of a given weight a given distance; and if I find, that, by impact against a hard surface, the motion of the mass, being arrested, becomes motion of the atoms, and that such motion appears under the form of heat, — I will infer a correlation between heat and motion. I can express one in terms of the other. I can say that heat is merely molecular motion. And if I can formulate the force in the portion of powder, and the heat in the arrested bullet, I will find the first = the last + the heat imparted to the gun-barrel + that imparted to the cleft air. Nothing is lost. Nothing is gained.

Get the weight of the locomotive, the cars, and the passengers, get the force locked up in a ton of coal, and you can easily estimate the amount of coal required to take the train to the top of Mt. Washington. In these experiments, you



grapple with no unknown factor. So much force applied, so much work done: whatever appears in the result is simply a measure of the force expressed in the cause. Look, now, at another class of experiments.

Two Swiss physicians have carefully weighed out so much beef, so much bread, so much tea, and estimated the force locked up in each. They fasted, then fed their bodies on the weighed rations, and then climbed the Faulhorn. So much force, in the form of coal, takes the train to the top of Mt. Washington. Here you can form a very simple equation. So much force, in the form of beef and bread and tea, takes a man to the top of the Faulhorn? The learned doctors thought not. If Dr. Wislicenus ascended that Swiss mountain one inch higher than the force held in the bread and beef and tea, expressed in its equivalent of coal, would take an engine of the doctor's weight, there was something in the doctor which does not find its equivalent in what we call the forces of Nature. Suppose that Science shall be so delicate in her manipulations as to prove, one of these days, — she has not proved it yet, — that the muscular energy put forth in ascending the Faulhorn was the exact equivalent of the forces transferred, in the form of nutriment, from the material elements to the man, there is still a factor not known or tabulated in physics. What force is that which *commanded* the forces transferred from beef and bread and tea to the muscles? The movement of the engine is automatic. Put it on the track, set it in order, put in the coal, generate the steam; and up the mountain it goes. But man is not an automaton. They did not take Dr. Wislicenus, turn his face toward the Faulhorn, feed him with beef, and find, that, when assimilation began, it sent him laboring up the mountain. The doctor's *will* counted for something. Whence came that? Out of the beef, the tea, the bread? Then the question of will-power would be reduced to a question of dietetics. Then, if Wellington's army had the same rations as he, the Peninsular campaign should have been born in the brain of every soldier. Sherman's magnificent achievement should have been within reach of his humblest "bummer;" for his table was the same as that of his chief. Larger brain, do you say? This does

not appear. The difference between the intellectual power of a savage and that of a civilized man is immense; and yet, as Alfred Wallace has shown us,\* there is no difference between the savage and civilized brain at all commensurate with this. The piano that stands in your parlor is nothing under the touch of a boor; under the touch of a Topp or a Thalberg, its harmony is almost divine. The brain of the savage is an instrument too large and too fine for the powers of its owner. The head of a Newton might contain a brain of no greater bulk, of no more convolutions, and of no finer texture, than the brain of Spotted-Tail. The calculus will come from the one, a beaver-trap from the other.

It is not, then, altogether by the forces assimilated from the food, or by the size or texture of the brain, that we can interpret the powers that dwell in a man. You may find an equation between his *muscular* force and the forces assimilated from his beef, his bread, and his tea; but you can not find in Nature the equivalent of his *will-force*. In all the viands on his table, you can not find an element which is transformable into thought or will or consciousness. In the most complicated tissues of his body, you can not find the source of consciousness, or will-force. They do not come into him by conversion of the primary forces of Nature without; they are not developed in him by molecular changes within. They do not exist in the molecule: they can not exist, then, in any number of molecules; for nothing can appear in the whole which does not exist, in degree, in the parts. Thought, will consciousness, then, are not the result of organization in tissue, nerve, or brain. *They are things separate and distinct from matter.* If they exist in matter, that is incidental. As they are separate and distinct from matter, they can exist *outside* of matter. *We infer the existence of thinking, conscious beings not clothed in material bodies.* We accept the demonstration in its full sweep and significance. *As consciousness can not belong in any way to matter, every conscious being is a spirit.* The will put forth by a bird in constructing a nest is the same, in kind, as that put forth by a man in building a

\* Contributions to the Theory of Natural Selection. A work of surpassing interest



house; and the one has no more correlation with the primary forces than the other. I can draw no line of distinction between a bird's consciousness of pain or pleasure or being and that of a man; and the one was no more evolved out of molecular chemistries than the other. We do not shrink from the conclusion; and we say, that as that power which thinks and wills and feels is distinct from the material body, and is only *manifested* through it, *all* beings who manifest these spiritual powers can and do exist outside of material organisms. And as the *will* is a force as real as heat or electricity or gravitation, although, as we have seen, having no correlation with them, our second conclusion is, that *beings not manifest to our senses can affect material organisms*.

Herbert Spencer told me once, that he rejected the phenomena of Spiritualism on *a-priori* grounds. Coming to the phenomena from the study of force, I would accept them on *a-priori* grounds.

If Emerson, as a philosopher, will not stand by his words as a poet, I would bring science to his help, and show him that the poet in him is wiser than the philosopher.

“ . . . . .  
Sometimes the airy synod bends,  
And the mighty choir descends;  
And the brains of men henceforth  
Teem with unaccustomed thoughts.”

We have only outlined the argument. The science of force is new, especially in its application to spiritual powers. Very much remains to be done; and if scientists will take up this line of investigation, and tell us what they find, we shall rejoice, not in our protoplasm, but in our SPIRITS.

But it must be obvious to every observer, if beings who exist outside of material bodies manifest themselves now and then through such bodies, their utterances are often incoherent, vague, and worthless. And this brings us to another subject demanding investigation. The astronomers have made us familiar with the phrase, “personal equation.” I shall borrow the phrase from them.

Second, The personal equation of the medium.

In one sense, the astronomer is a medium between the stel-

lar worlds and ourselves. Suppose he is taking an observation on the transit of Venus. He stands before the telescope (its field is carefully mapped out); and when he sees the planet, moving athwart the disk of the sun, touch a given point, he touches a spring, and the time is registered. Another observer, in another part of the world, does the same thing. Each observer means to report the exact truth; and, if he does, we shall know the exact distance of the sun: but, if the observer is mistaken by the fraction of a second, we shall not get the sun's distance by hundreds of thousands of miles. In fact, astronomers have been mistaken by three millions of miles. Where would astronomy be, if every observer's report were taken unquestioned? if no pains were taken to collate observations, balance one against another, eliminate error, and reveal the exact truth? What should we *know* about the stellar worlds?

Now, there is a class of men and women of some peculiarity of organization which allows them to be used by unseen intelligences. Such persons have been known among all peoples and through all time. They have been called "seers," "prophets," "prophets of the Lord," "sensitives," "mediums." Among many peoples, they have been the recognized channels of communication between the invisible world and this. Read what Tylor tells us about tribes in the South-sea Islands. When one tribe is about to make war on another, they call their prophets together, have them fast for a time, then exercise their seership, and report the will of the gods. Turn now to Second Chronicles, eighteenth chapter, and read what was taking place nearly two thousand eight hundred years ago among tribes only a little higher in civilization than the South-sea Islanders. Ahab and Jehoshaphat are contemplating a raid on Ramoth-Gilead. Jehoshaphat said to Ahab, "Inquire, I pray thee, of the word of the Lord to-day. Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-Gilead to battle? or shall I forbear? And they said unto him, Go up; for God will deliver it into the king's hand." The seer of a South-sea-Island tribe calls the spirit he sees, or *thinks* he sees, a god: so did the seers of tribes in Palestine.

Seers or clairvoyants are consulted to-day to recover lost property: Turn to First Samuel, ninth chapter, and you will read that Samuel, a good seer, was consulted about asses which had strayed away from one Kish. And you will read, that "beforetime in Israel, when a man went to inquire of God, thus he spake: Come and let us go to the seer; for he that is now called a prophet was beforetime called a seer." You will see that the same class of persons who were inquired of for lost property were supposed to hold converse with the Deity. The Bishop of Rhode Island kept a "medium" in his house, through whom he could hold converse with his son. David kept a "prophet" in his royal household, through whom he could receive communications from Jehovah. Science must interpret Gad and Hume by the same law. The bishop did not always find the "communications" satisfactory. At times, he was led to doubt their identity. I doubt whether the Psalmist found his communications always satisfactory: there are men who even doubt their identity. The fact is, that by far the greater part of that which has come to us through the entranced lips or pens of men and women — ancient prophet or modern medium — is vague, equivocal, worthless. Very much of it is dreary nonsense: very much is utterly false. When the medium "Joseph" is entranced by St. Paul, and made to discourse low doggerel to a circle of Providence fanatics, the spirit — if spirit it be — is an impudent liar. When Micaiah, one of the prophets called together by Ahab, declared that he saw God seated on a throne, plotting with a lying spirit to deceive men to their destruction, he uttered that for which, if a modern clairvoyant were to utter, we would have him indicted for blasphemy, or locked up as a maniac. What, then, shall we do? — dismiss the whole thing as "without the pale of science," and unworthy our attention?

Shall we forswear astronomy because the Feejee-Islander yells hideously to frighten off a dragon which is swallowing the sun, and thus causing an eclipse? We will do no such thing. We will bring to our aid the telescope and the spectroscope; we will see that the observers we are to trust are men of trained powers; and even then we will not trust them

implicitly. We know that only in mathematics we have *absolute* truth; that something of error mingles with every truth which "comes by observation:" and we apply every test which science can furnish to eliminate the error. The man who stands by the telescope to register the transit of Venus is a *medium* between that world and us. We must study him; we must get his "personal equation;" we must look through his nerves, and see at what speed they will carry a mandate of his will; we must look through his brain, and see how long it will take him *to perceive*, how long *to think*, how long *to will*. Science has found such refinements of method, that she is able almost to strike out the personality of the observer which stands between the far-off world and absolute truth. Let us see.

Helmholtz or Baxt or Donders will touch a man's forehead with an electric wave, and cause the same wave to register the exact time. When the man feels the shock, he will touch a spring; and the time of that touch is registered. The time which passes between the two touches is found to be a very appreciable fraction of a second. They will now touch the man's foot. In all else, the experiment is the same as before. The time between the electric touch, and the responsive touch of the subject, is longer now by about  $\frac{1}{33}$  of a second. As the mental operations of the subject were the same in each experiment,  $\frac{1}{33}$  of a second will represent the time required for the impression to pass up along the nerves from the foot to the head. If the subject is a man of average quickness, an impression, or a motor-impulse, will travel along his nerves at the speed of two hundred feet a second. We want now the speed of his brain-work. We will give him over to Donders.

Donders will place two men side by side. Before them he will place a phonautograph, — an instrument for registering sound instantaneously. A certain sound is agreed upon. When the first man utters this sound, the second man, the instant he perceives it, is to respond by the same sound. The two voices are registered by the phonautograph; and the time between them is, on an average,  $\frac{39}{1000}$  of a second. The mental process of the second man, in this experiment, is simply recognition of the sound, and volition toward an answer.

The first man will now utter any one of three or more sounds; and the second will respond by the same sound. In this experiment, the mental process is more complicated. Analyze it, and you will find, first, recognition of the sound; second, deciding which of three or more sounds was uttered; third, volition toward an answer. The second factor expresses a simple act of thinking. The time, in this experiment, is  $\frac{75}{1000}$  of a second. Out of these factors let us form two equations.

$$\begin{aligned}\text{Recognition and volition} &= \frac{38}{1000} \\ \text{Recognition, thinking, and volition} &= \frac{75}{1000}\end{aligned}$$

Subtract the first equation from the second, canceling like factors, and we have, —

$$\begin{aligned}\cancel{\text{Recognition}}, \quad \cancel{\text{volition}} &= \frac{38}{1000} \\ \cancel{\text{Recognition}}, \text{ thinking, } \cancel{\text{volition}} &= \frac{75}{1000} \\ \text{thinking,} &= \frac{75}{1000} - \frac{38}{1000} = \frac{37}{1000} \text{ of a second.}\end{aligned}$$

That is, in rough language, it takes a man  $\frac{1}{28}$  of a second to think. Again: by another experiment, we find that deciding between two or more sounds, and volition toward an answer, require  $\frac{59}{1000}$  of a second. Let us form other equations.

$$\begin{aligned}\text{Thinking and volition} &= \frac{59}{1000} \\ \text{Thinking} &= \frac{22}{1000}\end{aligned}$$

Subtract the second from the first, and we have, volition =  $\frac{14}{1000}$  of a second. To think it takes  $\frac{1}{28}$ , and to will it takes  $\frac{1}{70}$ , of a second.

Once more: another class of experiments will show us that it takes a little longer to perceive a sound than a touch, and a little longer to perceive a light than a sound. For the sensation of light we have  $\frac{1}{6}$ , for that of sound  $\frac{1}{8}$ , and for that of touch  $\frac{1}{7}$ , of a second.

These results are general. There would be a slight variation for every man experimented upon.

Suppose the observer stationed now before the telescope, waiting to record the transit of Venus. Science has gone through and through this man as if he were only an intricate machine. He reports the planet touching a given point at a

given time,—say 10 o'clock, 5 minutes,  $8\frac{1}{2}$  seconds; for he is very precise. In astronomy, much depends on perfect accuracy. How much of error has his report? It took  $\frac{1}{6}$  of a second for the sensuous impression to reach his brain through the optic nerve; it took  $\frac{1}{26}$  of a second for him to think the simplest thought about it; it took  $\frac{1}{70}$  of a second for him to frame a volition; and for the mandate of his will to pass from his brain to his hand, and touch a spring to register the time, it took about  $\frac{1}{50}$  of a second. The result will stand thus:  $\frac{1}{6} + \frac{1}{26} + \frac{1}{70} + \frac{1}{50} = \frac{3248}{8250}$ ,—not quite half a second. This is the equation of personal error. Correct the observer's report by this fraction, and you will get very near to the truth. Such delicate methods must we employ if we would get a truthful revelation of the material worlds around us: surely not less scrutinizing must be our search, not less delicate our manipulations, if we would have any revelation, worthy of trust, from the world of invisible beings about us. In spite of all the nonsense that floods the world in the name of inspiration, we must accept the fact of mediumship. Now, the moment we admit that there are persons of a peculiar organization, who are open to influx from the spirit-world, if we are to give any heed to their revelations, we should see the necessity for a careful study of their character, physical, mental, moral,—every thing in them and about them. *We must get their equation of error.*

Here is one of Reichenbach's sensitives. I would have some Helmholtz or Baxt or Donders, of the new philosophy, manipulate him. How does *his own* spirit fit his body? How pliant is the body to its uses? Try him by your table of forces. How much force, latent in beef and bread, enters his organism from the sphere of Nature? How much force is manifested *through* his organism? How much of this is muscular? and in what relation does it stand to the forces assimilated from Nature without? How much *will*-force is in the man? Having no correlation with forces in the outer world, it will give you a measure of his spirit. Try him by your utmost refinement of method. Find what is the speed of his thought, what its power, and what its quality. Try him when his brain is clearest, and when his spirit is stimulated



to its utmost effort. Try him, now, when in the trance. Test the power of his thought then, and its quality. Does it transcend the highest reach of his faculties in their normal condition? Does it differ in kind from his normal thought? Then, unless you can show that some physical stimulant has acted on his brain, and unless you can show a correlation between this force and the abnormal manifestations, you will say that another intelligence is using his organs; and, whatever quality of his own mind blends with the inspiration, you will put that down for his "personal equation," and correct the inspiration by it: so great a refraction, you will say, does the revelation from the unseen intelligence suffer from the straight line of truth. Let us be more explicit.

Every one who has studied drawings or paintings done through an entranced medium has learned to distinguish them at once from all other works of art. It would be impossible to deceive a man who has attended to this subject. Whether the drawing be that of a flower, a landscape, or a human face, it has in it that which stamps it as a work of inspiration. There is a family-likeness in all such drawings; but there is, in a work done by any medium, a differentiation from the family type.

Let Starr go into a dark room, and suspend the functions of his will. Another will is soon dominant over his muscles, and his hand is guided to paint a portrait. Let Anderson do the same. The portraits they will give you will be very different from any drawn by an artist in his normal condition. They will have a certain family-likeness: but that drawn by Anderson will have something of Anderson's features; it may be a mere turn of the eye, a curl of the lip, or a pose of the chin. That drawn by Starr will, in like manner, have something of Starr in it. Will you trust them as faithful portraits of anybody in either world?

Those who have studied the raps (after all, the most interesting of all the phenomena) have found in them a certain family-likeness, and yet a certain individuality. These telegraphic clicks on a table or wall — we can not counterfeit them. They do not sound at all like the snap of Dr. Dewey's toes. And they, too, have their specialities. Those heard in



the presence of Mrs. Fox Kane differ greatly from those heard in the presence of Mrs. Currier or Knox or Foster ; and the "communications" telegraphed through them, in the presence of different mediums, differ from each other as much as the personality of one medium differs from that of another. Will you trust these communications as the unalloyed thoughts of spiritual beings?

Clairvoyance is a phase of mediumship more difficult to study. I have talked with a great many clairvoyants, — some who were very ignorant, and a few who were eminent in science and literature. Those who were thoughtful enough to have given any attention to their physiological states agree substantially with the account given by Swedenborg. Notably, this is the case with an eminent New-England doctor of divinity, who speaks of the "tacit breathing" which accompanies his seeing of visions in language almost the same as that of Swedenborg. I am to infer a family-likeness among the clairvoyants. But how different the reports they bring from the world invisible to us ! I have talked with those who tell me they see spirits as clearly as they can see me, — see them from head to foot ; see them as such realities, they can hardly persuade themselves they are not persons of flesh and blood, till they look at their feet, and see them standing, not on the earth, but the air. I have talked with others, who tell me they see only a hand ; with others, who see only a bust ; and with others, who see only a face. A lady, well known for her philanthropic and literary labors, tells me that she sees heads, — only *heads*, — heads little and big, — and talks with them. Do you believe, that, in the spirit-world, men and women live in *fragments* ? — that one person is a limb ; another, a hand ; another, a head ? Will you take the revelation of the clairvoyant unquestioned, uncorrected ? As well might the astronomer try to build up his science on the astronomical observation of Burns : —

"The rising moon began to glower  
The distant Cumnock hills out-owre :  
To count her horns wi' a' my power  
I set mysel ;  
But, whether she had three or four,  
I could na tell."

We know too well what clouded the vision of poor Burns; and we know, or should know, that the veil of sense must cloud every vision which mortals may have of the better world.

We have seen, in the first part of our argument, that, as consciousness and will-force have no equivalent among the forces associated with matter, their connection with material bodies is incidental, and, therefore, that they must exist in forms independent of material organisms.

In the second part of our argument, we have seen, that, when immaterial beings manifest themselves through organisms not their own, their thoughts must be tinged and clouded by the medium through which they pass. We have seen, that however the manifestations may come, whether in vision, in telegraphic raps, or in works of art, they are blended with the *personnel* of the medium. The truth we have evolved must be obvious. *To give these revelations from the unseen world any scientific value, we must, as in the revelations from material worlds through the astronomer, get the personal equation of the medium, and correct the manifestation by it.*

In the present state of our knowledge, it is impossible to get the exact value of this equation. It is impossible to get all the factors, and, consequently, impossible to eliminate from any communication, with perfect accuracy, the forms of thought or expression which come of the medium. Some of the factors can be determined approximately. As the factors in the personal equation of the astronomer involve the element of *time*, so the chief factors in the equation of the medium involve the quality of *purity*.

So long as we live in these bodies of flesh, so long shall we remain, more or less, under the domain of passions and appetites born of the flesh. "I see another law in my members, warring against the law of my mind." No man is always and wholly victorious. Something of the animal lurks even in the saint. His highest and purest thought is not immaculate; and if even he, the saint, were open to influx from the realm of spirits, his inspirations would have some stain of sensuousness; I would not trust them implicitly. I would eliminate from them every thing *sensuous, carnal, material*: for spirit

is that which *thinks, loves, aspires*; and its joys are *not* sensuous, *not* carnal, *not* material. This equation of error will vary with the *personnel* of every prophet, sensitive, seer, or medium. Go to a pure, delicate entranced woman. The inspirations which come through her may need but little correction. Go to a man who is coarse and gross. The "raps" you hear in his presence attest his mediumship. If you have attended much to this subject, you would know him at once to be a medium by a peculiar expression of the eye. But he is gross. He will not talk five minutes without dropping a word of profanity or obscenity. The pipe is his companion. He sits enveloped in pipe-breath. His cheeks and limbs stand out with fatness; and his fatness is all saturated with strong drink, and fumes of tobacco. A beautiful conduit is he between the unseen world and this! What a great pity the spirits who obsessed the swine didn't speak! What high and noble inspirations we have lost! The spirit who obsesses this man-animal does speak. Hear him. "Hello, old fellow! How are you? Tom Ploxley I am. Was banged out of my body at Bull Run. Give us your hand, old fellow, and a cigar!" I protest: this is an offense. I would correct it thus: All this from the animalism of the medium. There remains "Ploxley;" and I am not quite sure of that. I believe that a spirit was there; but I am not sure of his identity. "Who are you?" said a policeman to Sheridan when he pulled him drunk out of a gutter. "Wilberforce," said Sheridan. The controlling spirit may give the name of Wilberforce or Webster, or any other; and, unless you have all the factors in the intricate problem of mediumship, you can not find him out.\*

\* The charge is often made, that Spiritualism re-affirms the sensuous Mohammedan heaven under the name of "Summer-Land." The revelations from mediums in general are unquestionably too materialistic and sensuous. Our Christian conceptions are no better. In our hymns and sermons, we image forth the better world under symbols which suggest even Wall Street. What has gold to do with heaven? And yet we have "golden crowns" and "golden harps," and we are to dwell in a city whose streets are paved with gold. The imagery of our most popular sabbath-school hymns is materialistic. Here is one, the most popular of all. What does it mean?

"Shall we gather at the river  
Where bright angel-feet have trod,  
With its crystal tide for ever  
Flowing by the throne of God?  
Yes, we'll gather at the river, —  
The beautiful, the beautiful river."

Prof. Phelps complains that Spiritualism is not science. No, not yet. But when a coming Tyndall or Grove shall explore the realm of spiritual forces as laboriously as the Tyndalls and Groves have explored the realm of mechanical forces; and when a coming Helmholtz or Donders or Baxt shall manipulate the spirit-medium, go through him and through him, — brain and nerve, thought and passion, — weigh him, measure him, time him, and, by their refinements of method, deduce the law of mediumship, and formulate his "personal equation," — Spiritualism will be a science of transcendent value to the race.

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## THE GREAT BATTLE.

BY I. STAHL PATTERSON.\*

It began with the history of the earth, even before there was a sentient form to witness the war of forces; it continued through the development of the entire scale of life, from the nomad up to man. The newer and more fitting forms invaded the domain of the older and less fitting forms; the weaker perished, the stronger survived. Universal war is a condition of the principle of natural selection. There could have been no progress without war; nor was peace declared with the advent of man. Only greater complication was given to the strategy of the contending forces.

As in the organic world there is conflict of the new forms with the old, so in history. As in mechanics there are forces used to overcome resistance, so in history.

The great struggle in Europe, these hundreds of years, for the larger enjoyment of rights, is the effort of liberty to overcome the resistance of tyranny; is the struggle of more fitting forms to take the place of those which are losing their fitness through the increasing intelligence of the people. The war

\* The author does not claim to believe in Spiritualism, but sympathizes with its liberalizing tendencies.

of Luther with Leo was a part of this movement. In our own day, a central point of interest is the conflict between the animus of science and the animus of dogma. In Germany, the war between the scientists and the evangelists is waged openly; and nowhere else is the cultivation of science, in its higher departments, advancing with such rapidity. In the English-speaking countries, dogmatists pat scientists on the back, and scientists reciprocate the admiration of the dogmatists; in consequence of all which, science does not move forward with such bold and conquering pace as in Germany. There are good indications, however, in England. Huxley, Tyndall, and their co-laborers, give unmistakable signs of a manly effort to shake off the incubus. Science can not advance with freedom into its higher departments until the theological clog is thrown off; and we bid God speed to the brave men who are openly at work for "a consummation" so "devoutly to be wished."

The systematic resistance to change is no trivial or ephemeral thing: it is inherent in the relation of forces; and it only leaves one form to assume another. Prejudice does not lie on the surface merely: it strikes its roots down, and fixes them in some of the best elements of the human character. It is not merely the result of an individual's education: it may have been bred in the very bone for generations, and born with the individual as inevitably as the plainest feature of his face. Prejudice may be organic.

A striking fact of hereditary descent is, that a physical feature may lie dormant for a generation or more, and then crop out unexpectedly. It is just so with a peculiar bent of mind. This may be called moral atavism, as the other is, physiological. Evangelism may be born in a family where it has been apparently dead for a generation. Hence one cause of the tenacity of prejudice, and of religious re-actions which countries like France and Germany have experienced. Hence, too, a cause of that singular contradiction of mind, so often observed,—of thorough scientific discipline in every thing that relates to physical inquiry in juxtaposition with the blindest prejudice in whatever relates to dogma. It is common for the old inherited notion or feeling to subsist in the same mind

along with the newly-acquired idea, though the two may be utterly incompatible. There is a sort of double mentality, the distinct parts acting as if they never came together to compare notes.

What should we learn from all this? 1. To be very patient with what appears to be logical inconsistency: it is not voluntary; it is not merely superficial; it may be constitutional. He is not wholly a philosopher who suffers himself to become impatient with people for not falling into his way of thinking, however plain it may seem to him. 2. The importance of strengthening the work of scientific instruction. The old theological method of thinking, having become inwrought into the very texture of the mental constitution from immemorial habit, can only be eliminated by steady and persistent discipline in the methods of science from generation to generation. It is an immense work, requiring every possible resource for its consummation. 3. The urgent need of beginning with the young. The Catholics understand this; the Protestants understand it: hence the zeal with which they support their sectarian and sabbath schools. What is being done, on the other hand, to counteract this baleful influence? The more liberal Unitarians, Universalists, and Spiritualists have their Sunday schools and lyceums, in which good work is being done; but this is only a drop in the bucket. The sectarian institutions absorb the children even of the liberal. In almost every intelligent neighborhood, there are many who support no organization, or system of faith, and whose sympathies are with liberal thought, but who lift not a hand, and spend not a penny, to promote rational Sunday education for the young. Organization, a little capital, and earnest labor, are the urgent requirements of this work. The cry comes up from the young generation for help, for the culture which the ever-renewing conditions of life demand; and only too little help comes.

An old issue of the great battle was between uniform law and special providence. Spiritualists may have to guard against infusing the old spirit into the new education. If the spirits may play on the keys of causation, and, by some supernatural power, make the laws of Nature subserve the whims, de-

sires, invocations, or faiths of those on whose side the spirits are, we have special providence still, though the manner of it may be changed. Belief in spirit-intercourse does not necessarily lead to this; but there is liability with many to fall into the delusion, that spirits are next to omnipotent, simply because they are beings of mystery. Only the very small child cries to play with the moon, thinking its wonderful elders capable of complying with its wishes; and, if we get a notion that spirits may control the natural laws in some superhuman manner for our especial benefit, we are remanded back to primitive babyhood. This is a habit of mind which it is the business of a better education to eradicate.

The forces pitted against each other in the great battle are as unlike as possible. On the one side are hereditary prejudice, combined capital, positions of honor, good pay, organized and interested resistance; on the other side, evolving truth and progress in the conditions of life, poor pay and posthumous honors, little organization, and little concert of action. Yet the battle-forces on this side are gaining ground little by little; that is inevitable: but with more zeal, and concert of action, with better discipline in our army, we should achieve greater results for liberalism.

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## SPIRIT-ART.

BY EMMA HARDINGE.

ONE of the most remarkable phases of spiritual influence upon mortals is exhibited in the strange, and often incomprehensible, drawings which are produced through media, without (as they allege) any design or volition of their own. When the influence to draw takes the form of floral groups, landscapes, figures, or the still more significant shape of spirit-portraits, it is not difficult to appreciate the work that is accomplished. Geological charts of rare exactitude have thus been produced through unlearned media, proving the amount



of invisible intelligence that was directing the performance. The likenesses of deceased persons sketched through the hands of total strangers are amongst the most conclusive evidences that the controlling intelligence must have found the originals in the spheres of immortality. The flowers and landscapes executed in this way, although, as it is affirmed by the sneering critic, often deficient in the conventionalities of ordinary *routine* art, are nevertheless, in most instances, interwrought with a delicacy, precision, and correctness of outline, which prove their supramundane origin: Circles have been drawn, and exquisite lines and figures dashed off, with a single stroke of the pencil, which would have required the most careful adjustment of measuring-instruments to perform by an uninspired artist. It is not uncommon for some of those artistic media to execute their work with eyes so closely bandaged as to render the hypothesis of the medium-agency in the production of the drawing wholly untenable. In the cases of Messrs. George Wolcott of Columbus, O., and the late Mr. Rogers of the same city, — both spirit-artists, — the experiment was frequently tried of cutting a hole through a screen or partition, putting the arm of the medium through the aperture in such a position as to come in contact with a prepared canvas, palette, brushes, and paints, &c.; when portraits of exquisite finish, and correct semblance to some deceased person, would be produced. Setting aside any especially abnormal methods for the production of spirit-pictures, as works of art they are so essentially different from every other description of drawing or painting, that they at once disclose the supramundane idea that is incarnated in their design. No spirit-pictures seem to bear a more remarkable stamp of this supramundane origin than the drawings of Mr. Cranstoun Laurie of Washington. The whole of Mr. Laurie's highly-gifted family display mediumistic powers in the direction of spirit-art; and the immense maps or charts, so to speak, of floral luxuriance, executed under control by Mrs. Laurie, have, for years, excited the admiration and astonishment of all beholders. Still they represent flowers, fruits, and other objects, which, despite their singular groupings, and the wonderfully-

abnormal character of their execution, might be the work of some highly-gifted artist endowed with an erratic and exuberant fancy. But the drawings of Mr. Laurie can not possibly be the suggestion of any merely human ideality. They consist of groups of figures, large, small, perfect, and broken, made up from the vegetable, animal, and human kingdoms, fragments or entire forms of which are massed together in the most singular and heterogeneous variety and abundance.

There are now before the writer two groups of these marvelous "vestiges," — the one in the shape of a drinking-cup; the other, of a huge formless mass, whose irregular outline and indefinite proportion seem to belong to no known element or object, and yet might represent a fantastic picture daguerre-typed upon the atmosphere. The surface of these drawings consists of groups, in which there is the figure of a lady unveiling a demi-human statue; a pig playing on a musical instrument; a small man scooping out the flesh from the arm of a half-defined huge figure, of which the little being seems to be an atom. Heads of children and grown people appear in all varieties of position, — some imperfect; others finely outwrought, and very beautiful. Heads, horns, hoofs (large and small) of different animals are interspersed with musical instruments, plants, trees, broken furniture, pieces of machinery, ships, barrels, fishes, birds, and beasts.

In these two drawing salons are hundreds of figures, and scores of various objects. Although they are all massed together most inartificially, there are, occasionally, evidences of design such as would suggest that the picture is a consecutive whole, and intended to represent some particular scene or history. Generally speaking, however, Mr. Laurie's pictures are a marvelous, incongruous, and incomprehensible mass of objects, the proximity or relation of which with each other would tax the ideality of the most fertile brain to discover. Mr. Laurie has, for nearly forty years, been an honored veteran employee in the postal department at Washington; hence he is often called upon to inscribe names, titles, and dates in the books which are essential to his calling.

It is a noticeable fact, that, whilst the beautifully-imaginative way in which he designs letters and figures for this

purpose present only the appearance of highly-elaborate penmanship, a close scrutiny will reveal the fact, that every curve and line is full of the same marvelous and often grotesque little images as the drawings described above. A visiting-card, a direction, whatever is inscribed by the hand of this ever-fertile medium, contains the same evidences of unceasing control of a similar character. For many years past, Mr. Laurie has almost involuntarily yielded his hand to this perpetual tide of influence, without the satisfaction of learning what occult meaning, if any, was hidden away under these strange hieroglyphics.

A promise has frequently been made, that, in due time, a medium should visit Washington, through whom a complete explanation should be afforded. How far this promise has been redeemed the reader may judge in the communication which follows. Suffice it to say, on the recent visit of the writer to Washington in her capacity of spiritual lecturer, Mr. and Mrs. Laurie generously presented her with several interesting specimens of their mediumistic work; shortly after which the writer was controlled by an irresistible influence to pen the subjoined communication, and present it to Mr. Laurie, who at once indorsed it as a complete and satisfactory explanation, to his mind, of the mysterious diagrams that he had for years been the medium of automatically executing.

### COMMUNICATION

*Given through Mrs. Emma Hardinge, at Washington, D.C., February, 1870.*

#### THE SPIRIT-DRAWINGS OF MR. C. LAURIE.

There are four distinct kingdoms in creation; namely, mineral, vegetable, animal, and human. Each of these includes two states; namely, the inorganic and the organic. Every atom of matter is permeated by the restless principle of life, which exhibits itself in the force of motion. By the unceasing action of life, inorganic matter struggles forward into organized forms; and these, through the principle of growth, decay, and death, liberate the life-essences which have been shaped into forms by the mold of matter. The atoms disintegrate, and are taken up again in other organisms. The living, essential forms remain imperishable entities in the spirit-world;

but the aura which they give off enters into the composition of higher material, impressing them with the image of its previous existence.

Thus, though the gems, crystals, &c., of the mineral world, as material forms, perish, their life-essences remain entities of the spirit-world; and their images are impressed in the next highest stage of being,—namely, the vegetable world. The seeds, stems, blossoms, and fruitage of the vegetable world, shed their atoms; their life-essences remaining for ever in the invisible realm of spiritual forms, whilst their images and aura enter into the composition of the animal kingdom: this again impresses its aura *into* the human family, and its image *upon* the human forms. Every grade of human life reflects an image which impresses every other grade above itself; and thus upon the highest forms of humanity, both in spiritual and material life, the images or types of all that ever has been in the lower kingdoms may be found.

One phase of spirit-art is to draw representations of forms, together with all the images which have been impressed upon their atoms during the various ascending grades of progression through which they have passed. Every object and every element teems with these images,—some in full organic development, some in their rudimental or embryotic state only. The atmospheres, both of the spiritual and natural worlds, abound with clusters of images grouped together in heterogeneous masses, just as their impress was given off. Sometimes fragments of the four various kingdoms are fused together, broken and rent in the process of transition through which life is passing. Cups, vases, domestic implements and instruments, plants, animals, and organic remains,—all teem with the images which the atoms that compose them have received and stereotyped; and, to the eye of certain spirits, these multitudinous images become plainly visible, forming a vast hieroglyphical record, of which spirit-artists make diagrams and pictures for the instruction of other spirits.

Sometimes they represent the teeming imagery of earthly things and scenes, and sometimes the more mystic, inner, elemental nature of spiritual existences. The phase of art which is engaged in the draughting of these diagrams is but one out of the many tens of thousands that employ the artistic mind of the spheres.

Sometimes artists of this character find kindred spirits amongst earth's inhabitants; and, when the mortal subject combines with his task mediumistic endowments, the spirit-artist delights to employ his pencil for the elaboration of his own peculiar ideas. Such a medium is Mr. Cranstoun Laurie; such a controlling mind is "Allston," an artist of the spheres, who dictates their writing, and hereby desires to express his gratitude to his willing earth-friend for the many opportunities he has afforded him of representing these spiritual diagrams.

The brief and most imperfect explanation tendered above applies

even to the formation of letters, lines, circles, &c. The pencil and its woody fiber, the metal of the pen, the fluid of the ink,—all are reservoirs of life-images which have been impressed on the atoms that compose them, and, under the afflatus of Spiritual influence, are represented by the medium as they are perceived by the spirit.

As the advanced minds of the spheres understand and can appreciate these eternal hieroglyphics of the past, so, in future generations, will earth's people become familiar with them; and then all that remains of Cranstoun Laurie's works will be reverently gathered up, preserved as the prophetic foregleams of the coming day of Spiritual unfoldment, and become to future ages the testamentary evidence that nothing in art or nature is lost, or performed in vain.

ALLSTON.

## A SONG AND A TRUTH.

BY AUGUSTA COOPER BRISTOL.

A SONG grew out of my unfolding soul,—  
A miracle of sweetness and of strength.  
It held the-rhythm of the universe!  
I sang it to the never-failing stars;  
I murmured it in leafy solitudes;  
I woke the thunders of the caverned hills  
With its completeness. All elate with joy,  
And glad to generosity, I placed  
My perfect song into the lips of men;  
And lo! instead of harmony, I heard  
The wild notes of confusion, the harsh tones  
Of discord and disorder, the fierce swell  
And dissonance of Passion's hateful voice.

A sacred truth was born within my soul:  
Divinely fed, it was the life of life,  
And made my earthly state a paradise.  
Out of my heaven into the worldly hell  
I dropped that pure white truth; and it became  
The father of all license, — the foul sire  
Of lust, with all its heritage of lies!

And was my perfect song for ever lost?  
Can death or change annihilate a truth?

I can not grieve or doubt; for I have seen  
By spirit-vision waiting angels bend  
Above the seeming ruin I have wrought,  
Their faces glorious with the smile of faith.

## PARALLELISM OF CHRISTIANITY AND SPIRITUALISM, SHOWN IN CONTEMPORARY ACCUSATIONS.

BY WILLIAM HOWITT.

"SPIRITUALISM," say the *soi-disant* wise of to-day, "is a delusion, an hallucination, a humbug."

"Spiritualism," say they, "is a trivial, low, and contemptible absurdity; that it is not likely that spirits will leave their heaven to rap on tables, or lift them into the air."

"Spiritualism," say the Rev. Naugle and a host of the old religious stereotypes, "is of the Devil."

"Spiritualism," say to-day's preachers and teachers, "is wholly unnecessary. Christianity was attested by miracles; and they suffice for all time."

"Spiritualism," say those of our contemporaries who think it no blasphemy to charge God with roasting countless millions of his children in unextinguishable fire and brimstone for innumerable age, "is blasphemous. It abandons God," they say, "to worship angels, to hold communion with

"CHRISTIANITY," said the equally wise people of its time, "is a delusion." They denounced its founder as a deceiver. "We remember that deceiver" (Matt. xxvii. 63).

Christianity had the same verdict from the Jews. It was "to the Jews a stumbling-block, and to the Greeks foolishness."

Christianity was declared, by the Naugles of the time of its advent, also of the Devil. They said to Christ, "Thou hast a devil." "Thou dost thy miracles by the power of Beelzebub, the prince of the devils" (Matt. xii. 24).

"Christianity," said the Jews, "is totally unnecessary. We have Moses and the prophets."

Christianity was by the Jews declared blasphemous. Its founder was charged with blasphemy by the highest clerical authority of Judæa, — the high priest: "He hath spoken blasphemy: ye have heard his blasphemy" (Matt. xxvi. 65). On various occasions, the Jews took up stones to stone

lowerspirits than himself:" which latter thing, we say, they must do, if there be "ministering spirits" and "communion of saints."

Spiritualism divides families, creating conflicts of opinions, and setting, in many cases, the father, mother, sons, daughters, husbands, wives, against each other; therefore, according to the reasoning of opponents, showing that it is evil.

"If Spiritualism were true and divine," say our contemporaries, "it would not come to us in so miserable a shape as table-rappings, showing of hands and faces, &c. Therefore," say our learned men, "Spiritualism is a base and groveling superstition."

Spiritualism is caricatured by the English press as "a belief entertainable only by fools."

"Spiritualists," say our contemporaries, "are mad, and fill the mad-houses with patients;" though this assertion has been refuted on statistical evidence, over and over.

Christ, because, they said, he spoke blasphemy (John viii. 59). "Christianity," said the pagans, "was blasphemy against the gods. It abandoned the worship of the Divinity to worship a man."

"Think not I come," said Christ, "to send peace on the earth. From henceforth there shall be five in one house divided, — three against two, and two against three, — the father against the son, the son against the father; the mother against the daughter, the daughter against the mother," &c. Is the religion of Christ therefore evil?

"If God," said the Roman philosophers, "intended to reveal himself to man, he would not come as a baby in a cow-shed, or as a carpenter's boy; but he would come in his own divine majesty, and convince everybody. Would the infinite God," they ask, "allow himself to be insulted and killed by the creations of his own hands?" The great historian, Tacitus, said that Christianity was a vile and pernicious superstition. Is Christianity therefore, we ask, contemptible or untrue? Is it a base and groveling superstition?

Christ was caricatured in ancient Rome as a man with an ass's head crucified.

The kinsmen of Christ came to take him away; for they said, "He is beside himself, or mad" (Mark iii. 21). "Paul, thou art beside thyself," said Festus: "much learning doth make thee mad."



"Spiritualists," according to many, "set forth strange spirits, and babble much nonsense about them."

"What will this babbler say?" asked the learned Epicureans in Athens on the arrival of St. Paul; and added to him, "Thou seemest a setter-forth of strange gods."

"Spiritualism teaches nothing new," we are told, as a very fine argument against it. Spiritualism is the Nazareth of our modern scribes and Pharisees.

"What good can come out of Nazareth?" asked the Jews when Christianity first astonished their ears. It taught them nothing new, they said: "We have Moses and the prophets."

"Spiritualists," say our worn-out theologians, "are attempting to overturn all the established doctrines, beliefs, and institutions of the churches; amongst others, the blessed doctrine of eternal damnation."

"They who have turned the world upside down," said the Jews of Thessalonica, "are come hither also" (Acts xvii. 6).

Spiritualism comes with signs and wonders, after a protestant period of repudiation of such things of upwards of two hundred years.

Christianity came with signs and wonders after they had ceased two hundred years amongst the Jews.

Spiritualism, in spite of the boasted civilization of the nineteenth century, has been persecuted on all sides; has been denounced as blasphemous and damnable as Christianity by the Jews. It is true, none of its advocates have been put to death; but their murder has been repeatedly attempted. The Fox sisters in America were menaced with assassination; and a band of men, chiefly Irish, took an oath to kill them, as the Jews did in the case of St. Paul. The livelihood of Mrs. Fish, one of the Foxes, by teaching, was quite destroyed.

Christianity was persecuted on all sides. Its leaders and teachers were imprisoned, stoned, and put to death.

In this country, the professors of no-miracle Christianity not

only destroyed the cabinet, and stole the property, of the Davenport twice, but, in Liverpool, pursued them through the streets with yells and stones; flung one of them down on the steps of the inn, and would have killed him but for a timely rescue.

Short of killing, every kind of persecution has been practiced against Spiritualists, — killing of their characters, belying, maligning, and insulting them by every species of opprobrious epithets. Justice has been denied them by the whole press, which in England will retail any foolish or lying story against them, but will not allow a word in defense.

Nicodemus still, for fear of the same sort of people, comes to Spiritualism by night. Tens of thousands at this time conceal their sentiments for fear of the consequences of their avowal in one shape or another. Either Mrs. Grundy or some pious bigot holds them *in terrorem*; their livelihood, if not their lives, their standing in society, being at their mercy, if the truth were known. And this in a country where professed religion says, "Judge not, lest ye be judged."

Nicodemus, for fear of the Jews, came to Christ by night.

Notwithstanding all this, Spiritualism flourishes; as

Christianity flourished in its day.

Having drawn this parallel, we may safely draw the conclusion, that as the fortunes of Spiritualism and Christianity have been so remarkably similar, so their natures must have alike the principle of perpetuity in them; that the friends of Spiritualism may dismiss all fears of its growth, and its enemies all hopes of its destruction. This will save every

trouble to both parties. Where opposition is evidently useless, it is wisdom to abandon it. No one likes to be too conspicuous on the losing side. Spiritualism, now having reached its millions of adherents, is beyond the influence of opponents; and they had better turn their attacks on something more within the reach of their power.

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### REVIEW OF RECENT PROGRESS.

PROGRESS is an accelerating force. The savage, from generation to generation, remains without perceptible change. With few ideas, there is torpidity of mind; and these few gather but slowly others around them. As the horizon enlarges, the power accumulates. In the hour of dawn, the light grows imperceptibly; but, when the sun nears the horizon, it rapidly increases, and bursts on the wondering world in a flood of brilliancy. Philosophers have plodded from one thousand years to another by slow and painful steps. The achievements of all have been garnered; and each succeeding thinker has taken up the subject where his predecessor left off,—as though one man had lived through all past ages, and came up to the present time with their complete wisdom, but retaining youthful vigor, and elasticity of thought.

We are led to these reflections by a review of what has been accomplished in the last six years; we may say, in the last three; for nearly all the great conquests of which we shall speak have been made in that period. It would not be difficult to point out an interval of five hundred years in the past, during which less has been accomplished than in these last two. This may appear a vain boast; but a cursory view of the facts proves it, not a boast, but an impartial statement of the truth. So vast is the present field of labor, so diversified mechanical pursuits, and ramified the branches of science, in all of which ardent students are pressing forward, that it is difficult to give in a brief article a view of the field, or even to catalogue their inventions and discoveries.

The vaunted Pyramids and every other herculean effort of the ancients have been eclipsed by the unequalled engineering of to-day. The passage of the Alps by Hannibal was one of the wonders of classical times: the tunnel through them is almost completed. No labor seems impossible. Even with Americans, who usually look to the easiest method of meeting their ends, boring mountains has become almost a mania. The Housatonic rivals the Alpine excavation.

One unbroken railway spans the continent, from the Atlantic to the Pacific; and another is projected, and will soon be completed. Like iron shuttles, locomotives ply between New York and the Golden Gate; coursing over the interminable prairies, and scaling the rugged heights of the Rocky Mountains and the sunny Sierras. There they are met by oceansteamers, connecting direct for China and the island-world of the Pacific. Tickets are sold for pleasure-trips around the world.

The past year has witnessed the completion of that gigantic effort of engineering, the Suez Canal, to which the works of ancient days become the play of children. The necessities of commerce will compel the opening of a similar work across the Isthmus of Panama, of greater magnitude, but of vital importance in preserving the solidarity of the American Republic and the friendly relations of the world.

The Victoria Bridge and the Niagara Suspension belong to the last few years. That across the Mississippi, and the magnificent Chicago Tunnel, belong to the last three.

The proposed tunnel under the English Channel, connecting England and France, will probably not be undertaken, simply because the cost is too great to make the enterprise pay. It is not doubted that engineering talent is fully equal to the herculean labor; and that the project is seriously proposed, and not executed for the reason of its unprofitableness, rather than impossibility, is a characteristic of the times.

Cables stretch under the ocean, connecting the great centers of intelligence. We have witnessed the greatest triumph in this direction,—the spanning of the Atlantic; and to such perfection has telegraphing been brought, that with a battery formed from a lady's thimble, or even a gun-cap, signals can

be sent across the Atlantic, and returned. The heart swelled with a conscious pride in the power of human intellect when it learned that the cable, like a great thought-nerve, bound the Old World to the New. Uncoiled from the great ship into the sea, it gave no response, except as the electric currents of the earth acted on it; and the operator at the shore-end, watching anxiously the delicate needle, read only the incoherent, the wild, insane mutterings of the storm-lashed deep. Suddenly mind flashed through the uncoiled wire. The watcher read from the now inspired needle, "Canning to Glass." The cable had found a safe home on the floor of the ocean; and the two worlds were talking together.

In the arts, steel made by the Bessemer process is fast taking the place of iron. Stronger and more reliable in every way, it is destined to be employed in all machinery, and in almost every place where iron is now used. A steel rail will wear out thirty iron ones. In ship-building, in plating their hulks and internal parts, steel is supplanting iron, adding to the strength and safety of the vessels. In iron-clad war-vessels, structures originated and perfected during our late war, steel is the only material which renders them invulnerable. If the art of defense has made good advance, that of destruction has kept pace; and it would seem that the perfection of cannon and of small-arms has been reached, at least until a new system has been adopted. The case-hardened cast and steel bolts, the shells, and ingeniously-constructed balls, are very near perfection in their direction.

Nitro-glycerine has been introduced as the most economical blasting-material. From its intense explosive power, and the ease with which it is evoked, accidents have not been rare; but, now that it is better understood, it has become of invaluable service.

The refinement of petroleum, and the employment of its waste products in the arts, especially as coloring-material, has been greatly perfected. The true nature of oxygen, on which life itself depends, has been revealed; and its active form as ozone has become a disinfectant, and, in skillful hands, is almost a perfect safety against contagious diseases.

The vast generalization of Darwin, on the origin of species,

has gathered a host of facts around it, and, notwithstanding the childish attacks of Agassiz and others, has become the received doctrine of all the great thinkers of the day. Living beings are reduced to first elements, — the cell, which in the blade of grass, the lion, or man, is alike. All living structures are built out of cells. The idea that species, genera, and families have limits, has become obsolete. The practical idea of a chain of beings, from the sponge to man, is the cardinal doctrine of natural history. Physiology has made wonderful progress by means of the microscope and chemistry.

The doctrine of the conservation and correlation of force is unhesitatingly received. Matter is eternal; force is eternal.

Light, heat, magnetism, electricity, are varying forms of motion, mutually convertible into each other and into motion. Heat, by means of the engine, is converted into mechanical power. By using the power so obtained, in a proper manner, we can reproduce the expended heat. The light of the sun is converted into mechanical power. Such is the beautiful theory. In France, the problem of converting motion into light has been solved; and, by means of revolving magnets, a light five times brighter than the noonday sun has been obtained. Photographers are now using this light as more manageable than sunlight. In ten years' time, the perpetual electric light-machine will be in every house; and all the attention it will require will be the winding it up like a clock, to yield the light of noonday. It will take the place of all other artificial light, and modify that of all other heating apparatus.

Wonderful results have flowed from the researches of Kirchhoff, Bunsen, and Draper, into the physical constitution of light, whereby the elemental composition of the stars and worlds of space has been determined.

The great obstacle to aerial navigation is the want of a strong propelling power without the immense weight of the steam-engine. As now constituted, even in its most perfect form, it does not save one-half the heat employed: it has been estimated that it wastes all but five per cent. What would be its capacity if it saved all? If this result can be secured, or an electro-motor invented condensing great power into small space and weight, aerial navigation becomes at

once possible; and voyages can be made in time proportional to the less resistance offered by the air than water.

In every department of the arts there is perfection of process, and a steady movement to substitute machinery for human labor; thereby allowing more and more time for mental improvement by obviating the necessity for physical toil.

Socially and politically, the years betoken great events. America has witnessed the final extinction of slavery, and the recognition of the rights of man as superior to color, caste, or condition. For the first time, she is free. The question that now darkens her political horizon is the exact status the negro is to take in the future; for he is still a child, and must be guarded by the government wisely and well. A still greater question is the Chinese position as an alien or citizen, which must soon be met. Another is, Shall the negro and the foreigner vote, and our wives, mothers, and daughters be denied? The feudal notion, born of brute-force, that the husband is the ruler of the wife, is fast disappearing; and the next decade is to witness the entire people, regardless of color, sex, or condition, at the polls, basing their vote simply on their rights as human beings.

In Europe, the Czar has broken the chains of serfdom; Italy has become free; and Turkish barbarism is about to be rolled back on Asia. The opening of the great Pacific trade will powerfully affect the dormant peoples of that dreaming continent, and may yield unlooked-for results.

Italy is free in having a tyrant of her own; and Spain has lost the opportunity forced on her of establishing a republican government. A king, undoubtedly, is better for Spain. There are a few who would know how to use freedom; but the masses are so wedded to the old, — to the divinity of kings, and superstition of the priests, — that republicanism would doubtless prove an experiment terminating in ruin, on which kingly rule would become more firmly seated.

The liberal spirit manifested in England is worthy of commendation; and it is to be hoped liberalism will extend to the abolishment of all church laws whereby men are compelled to support a church teaching doctrines they consider false, and allow every one freedom to maintain his own.



We should be assured, after taking this review, that the "world moves," and be satisfied with our progress. If we are to go on at the same speed for the next thirty-two years, none but a visionary would dare dream the realities of the year 1900.

The broader and deeper views we now entertain of human demands and human destiny, the grand breaking-up of the old by the wide dissemination of the new spiritual philosophy, are hopeful signs of the coming day.

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## THE CHILDREN'S PROGRESSIVE LYCEUM.

BY J. O. BARRETT.

THE spiritual movement, inaugurating a new religion, that gathers its good from all sources of revelation, like other reformatory revolutions, involves an educative work, that wins the heart by the sweet persuasion of the beautiful, the musical, the artistic. Children are our social poetry; they make the heaven we are aspiring for. They are the soul of the body politic, the descent of "the new Jerusalem from God."

When Spiritualists, awakened to a moral sense of their perils, seriously comprehended the ecclesiastic slaveries in which they had been schooled, dashing from them the riven chains of church-dogmas, a deep sympathy, rising as true prayer to heaven, moved their hearts toward the imperiled children, pleading that they might escape those slaveries. Then was evoked a stern and positive demand for a new system of education. America, where Spiritualism first assumed practical form, was then under the cloud of war. Liberty was grappling at the throat of slavery. As oppression grew weaker, and the shout of victory in the right rose up to heaven just as it expired, the angels pressed nearer, and pictured on the brain of A. J. Davis the long-wished-for system, designed to build from the ruins a more fraternal and spiritual government. Calm amid the political storm, he ascended

clairvoyantly into the angel-spheres, and, under the leadership of his faithful guides, visited the different associations and brotherhoods of that "Summer-Land." He found that these, in name and use, correspond with affections; and that education there is natural and progressive, consisting of exercises of the most inspirational order.

On the 25th of January, 1863, in Dodsworth Hall, New York, Mr. Davis addressed a body of thoughtful, constructive Spiritualists, delineating the system of education in the spirit-world, its magnificent extension, its adaptation to the needs of emancipated pilgrims from different planetary worlds, and his copy of the same. His plan was heartily indorsed; and then and there a Children's Progressive Lyceum was organized for the first time in the history of our world. A brief extract from Mr. Davis's lecture will give the reader a better idea of this system:—

"The plan is not original with me. It is an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage like those in the Summer-Land, whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation. In those heavenly societies and spheres, the young grow and bloom in love as well as in wisdom, in affection as well as in true knowledge.

"This Sunday meeting of the young may, therefore, be appropriately styled 'The Children's Progressive Lyceum.' It is something truer and higher than what is ordinarily called a 'Sunday school.' It embraces within its plan the healthful development of the bodily functions, the conscientious exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections, by harmonious and happy methods.

"Here let me mention, that, in the Summer-Land, these 'groups' are arranged, classified, and designated in accordance with the *immortal laws of music*. A group, at first, simply represents a *note*; afterwards, when the members are more advanced, it represents an *octave*; and ultimately, when harmony is established, the whole assemblage constitutes, so to say, a musical instrument of twelve octaves, instead of six and a half or seven, as we have here in the popular piano or church-organ. It is beyond the power of earthly language to describe the celestial melody, 'the fairy-like music,' of this human musical instrument. Truly, by such a combination of angel-voices, the 'morning stars' may be taught to sing their part in the anthem of the spheres.

"In these assemblages the children are always enthusiastic, mutu-

ally affectionate, and full of beautiful happiness. Those who never truly sung a note on earth soon learn to sing harmoniously, as well as to think intuitively and accurately. The little ones sing and think with as much spontaneous melody and healthful happiness as do birds in the forest-trees, or children in the glee and enjoyment of their common sports.

"*Music*, therefore, is to be an invariable and prominent element of our terrestrial Progressive Lyceums. The plan is to unfold the groups into an 'harmonial choir' of the first magnitude and importance.

"These groups of young people are representative of family circles and progressive communities. They are planets and satellites; and they also signify other bodies, and higher degrees of nature. For example: The first group is called 'Fountain Group;' next a 'Stream,' flowing from the fountain; then a 'River,' into which the stream widens; next a 'Lake;' then, from the lake, a 'Sea;' then onward into the 'Ocean;' now we safely gain the 'Shore;' next we joyously behold a 'Beacon' on the shore; then a 'Banner' of progress is waving in the free air. At this point we look above, and discover a new 'Star' in the heavens; then an aspiring 'Excelsior' spirit enters the heart; and lastly, having passed upward from the fountain, we begin to realize internally something of the 'Liberty' of the sons of wisdom, truth, and righteousness."

These groups, also arranged for a second Lyceum, with equally significant names, have their representative colors, and other emblems, graduated according to age and qualification, presenting a most beautiful scene when in order. The exercises consist of marches with banners, lessons, questions and answers, invocations, silver-chain recitations, hymns, and songs. A systematic and well-conducted Lyceum is the most attractive thing in the world, always commanding the rapt attention of visitors, and exerting a most salutary influence upon all concerned.

Within a year after this Lyceum was organized in New York, — though, at first, meeting a bitter opposition from the iconoclastic ranks, — others were established in different parts of the country, swelling in importance and popularity, until its claims were agitated in our conventions, which gave the movement a new impetus. Agreeably to the general demand, Mr. Davis issued a Manual for the guidance of the Lyceums, which has served a noble purpose in instituting order and sys-

tem. Under the auspices of the Religio-Philosophical Publishing Association, a Lyceum Monthly was published, entitled "The Little Bouquet," devoted to the interests of the Lyceums; afterwards changed to "The Lyceum Banner," a beautiful semi-monthly, published by Lou H. Kimball, Chicago, Ill., and edited by Mrs. H. F. M. Brown. Having also the fostering care of Spiritualist societies, the Lyceums, as might be anticipated under such assistance, increased to hundreds East and West; popular in every liberal community; holding, in fact, the prerogative of influence in the Spiritual philosophy; evincing a wonderful tenacity of life, even where the societies wilted; and often assuming the responsibility of supporting lectures. Thus the beautiful child has become the foster-parent of Spiritualism.

The moral efficacy of a well-conducted Lyceum is immeasurable. What the children here learn they do not have to unlearn afterwards; for their lessons are naturally suggested, and appertain to the real welfare of humanity in its most sacred relations of life. Theology discarded, reason is the guiding light; and love, the summer of unfoldment. The Lyceum is designed to cultivate the whole being, to lay the basis of character in the spiritual nature, rounded out in the physical and practical for the ends of a perfect harmony. The children are taught, not only in the laws of life, but in the application of these laws in usefulness, that they may be fit companions of angels, who guide them safely through earth's conflicts up to celestial victory. It is not too much to say of the Children's Progressive Lyceum, that under the tender care of heaven, whence it came, it is the heart's nursery of a world religion.

All machinery, all methods of labor and culture, all governments and institutions, are susceptible of improvement. In accordance with the laws of progress, supplying a general demand, a new manual, entitled "THE LYCEUM GUIDE," has just been published, fresh and vigorous in spirit, calculated not only to perpetuate this natural system of education, but to simplify it more and more as an agency of reform, as an inspiring incentive to continual progress, "after the patterns shown us in the mount."

GLEN BEULAH, WIS., May, 1870.

## THE LAW OF RE-INCARNATION.\*

BY ANNA BLACKWELL.

RE-INCARNATION is a necessary consequence of the law of progress; for, unless the spirits who have already lived upon the earth come back again, how can we explain the difference which exists between our present social state and that of the ages of barbarism? If souls are created at the same time as the bodies they animate, those of the children born to-day must be just as new, just as primitive, as those of the people who lived thousands of years ago; and moreover, as, in that case, they would be completely independent of each other, there can be no necessary connection or relation between them. Why, then, should the souls of those who are born to-day be more richly endowed by God than those of their predecessors? How is it that they learn more easily? that they have more refined instincts and gentler tendencies? that they possess the intuition of certain things without having learned them? We defy our opponents to escape from this dilemma, unless they assume that God creates souls of different qualities, according to the times and places in which they are born, — an assumption which is totally irreconcilable with the idea of the Sovereign Justice. If, on the contrary, we admit that the souls of the men and women of to-day have already lived in past ages; that they were formerly barbarous, like the periods in which they formerly lived; that they bring back into each new earthly life the sum of the faculties they have acquired in those former lives; that, consequently, the souls born into a state of civilization are not souls that have been created more perfect than those who were born into a state of barbarism, but are those same souls improved, through their own efforts, during the lapse of ages, — then we have the only acceptable explanation of the fact of human progress. . . . If there be no re-incarnation, we can

\* The quotations are from Allan Kardec.

have but one corporeal existence; and, if our present corporeal life be our only one, the soul of each individual must have been created at the same time with his body; unless, indeed, we assume the anteriority of the soul; in which case we should have to inquire what was the state of the soul before its union with the body, and whether that state did not constitute an existence. There is no middle ground. Either the soul existed before its union with the body, or it did not exist. If it existed, what was its situation? Was it possessed of self-consciousness? If not, its state must have been nearly equivalent to non-existence. If possessed of individuality, it must have been either progressive or stationary: in either case, what was its degree of advancement on uniting itself to its body? If it be assumed, according to the general belief, that the soul is born into existence at the same time as its body, or that, previous to the birth of its body, it possesses only negative faculties, we have to propose the following questions:—

1. Why do souls manifest so great a diversity of attributes independently of the ideas acquired by education?

2. Whence comes the extra-normal aptitude displayed by many children, while still very young, for certain arts and sciences, while others remain in a state of inferiority or mediocrity all their life?

3. Whence do certain individuals derive the innate or intuitive ideas that are lacking in others?

4. Whence do certain children derive the precocious instincts of vice or of virtue, the innate sentiments of dignity or of baseness, which often contrast so strikingly with the circumstances into which they are born?

5. How is it that some persons, independently of education, are more developed than others?

6. How is it, that, among the races that people the globe, some are savage, and others civilized? If you took a Hot-tentot baby from its mother's breast, and brought it up in our most renowned schools, could you ever succeed in making it a Laplace or a Newton?

What is the philosophy or the theosophy that can solve these problems? Either the souls of men are equal at their birth,



or they are unequal. If they are equal, why these diversities of aptitude? Will it be said that these diversities depend on the corporeal organization of each child? But such a doctrine would be the most monstrous and the most immoral of hypotheses: for, in that case, man would be only a machine, the sport of matter; he would not be responsible for his actions, but would have the right to throw all the blame of his wrong-doing on the imperfections of his physical frame. If, on the other hand, souls are created unequal, God must have created them so; but, in that case, why is it that this innate superiority is accorded to some, and denied to others? And would such partiality be conformable with the justice of God, and the equal love he bears to all his creatures? Admit, on the contrary, a succession of anterior existences, and every thing is explained. Men bring with them, at their birth in flesh, the amount of intuition they have previously acquired; they are more or less advanced according to the number of existences they have already accomplished, according as they are nearer to or farther from the common starting-point; exactly as, in a company made up of individuals of every age, each will have a degree of development in proportion with the number of years he has already lived, the succession of years being to the life of the body what the succession of existences is to the life of the soul. Bring together in the same place, at the same time, a thousand individuals of all ages, from the new-born babe to the patriarch of eighty. Suppose that a veil is thrown over the past, and that you, in your ignorance of that past, imagine them all to have been born on the same day. You would naturally wonder how it could be that some should be big, and others little; that some should be withered, and others fresh; that some should be learned, and others ignorant: but if the cloud which hid their past were dissipated, and you discovered that some had lived longer than others, all these differences would be explained. God, in his justice, could not create souls more or less perfect. But, granting the plurality of our corporeal existences, there is nothing, in the differences of quality which we see around us, in any way inconsistent with the most rigorous equity; for what we see around us is then perceived to have



its roots, not in the present, but in the past. Is this argument based on any preconceived system or gratuitous supposition? No. We start from a fact that is patent and incontestable, — viz., the inequality of aptitudes, and of intellectual and moral development, — and we find this fact to be inexplicable by any of the theories in vogue; while the explanation of this fact afforded by another theory is at once simple, natural, and logical. Is it reasonable to prefer a theory which does not explain this fact to one that does?

In regard to the sixth question, it will doubtless be replied, that the Hottentot is of an inferior race: in which case, we beg to inquire whether a Hottentot is, or is not, a man? If he be not a man, why try to make him a Christian? If he be a man, why has God deprived him and his race of the privileges accorded to the Caucasian race? The Spiritist philosophy is too broad to admit of there being several species of men: it recognizes only men whose spiritual portion is more or less backward, but who are all susceptible of the same progress. Is not this view of humanity more conformable with the justice of God?

We have been considering the soul in its past and in its present: if we consider it in regard to the future, we find the same difficulties.

1. If our future destiny is to be decided solely by our present existence, what will be, in the future, the respective positions of savage and of civilized men? Will they be on the same level? or will there be a difference in the sum of their eternal felicity?

2. Will the man who has diligently labored all his life to improve himself find himself in the same category with the man, who, not through his own fault, but because he has had neither the time nor the opportunity of improving himself, has remained at a lower point?

3. Can the man who has done wrong because the means of enlightenment have been denied him be justly punished for wrong-doing which has not been the result of his own will?

4. We endeavor to enlighten, moralize, and civilize mankind; but, for one whom we are able to enlighten, there are

millions who die every year without the light having reached them. What is to be the fate of these? Are they to be treated as reprobates? and, if not, what have they done to deserve to be placed in the same category with those who have become enlightened and moralized?

5. What is to be the fate of children who die before they have been able to do either good or evil? If they are to be received among the elect, why should this favor be granted them without their having done any thing to deserve it? and in virtue of what privilege are they exempted from undergoing the tribulations of the earthly life?

Which of the doctrines hitherto propounded can solve these problems? But, if we admit the fact of our consecutive existences, all these problems are solved in conformity with the divine justice. What we are not able to do in one existence, we do in another. None are exempted from the action of the law of progress; each is rewarded progressively, according to his deserts; and no one is excluded from the eventual attainment of the highest felicity, no matter what may be the obstacles he has to encounter on the road.

Many persons admit the plurality of our existences, but suppose that these existences are accomplished in different globes or spheres, in each of which the spirit lives only once. This doctrine would be admissible if all the inhabitants of the earth were exactly at the same intellectual and moral level; for in that case, as they could only progress by going into another world, their re-incarnation upon our globe would be without utility; and God does nothing uselessly. But, since we find upon our earth every degree of intelligence and of morality,—from the savagery akin to animality up to the highest degree of civilization,—it may well be asked why the savage should be compelled to seek in another sphere the degree of progress next above his own, when the conditions necessary to the attainment of that degree, and of all the successive degrees above him, exist here, ready to his hand; and why the most advanced member of the humanity of this globe may not have accomplished the earlier degrees of his education here, since the analogues of those degrees are found here at the present day, and since examples of all the

various degrees of development are furnished, not only by the different races of the humanity of our globe, but by different individuals of the same race, the same nation, and the same family. The various conditions of life in our planet offering a vast field for progress, there would be no more advantage in a spirit's changing its planetary abode at each stage of its education than there would be in a school-boy's changing his school each time he has to go up into a higher class: and, so far from such changes of residence being beneficial to the spirit, they would be a hinderance to its advancement; for it would thus be deprived of the benefit of the example offered to it by the presence of those who are superior to itself, and of the possibility of making the reparation for its former wrong-doing in the scene of that wrong-doing, and to those whom it has wronged; which is one of the most effectual means of progress. Moreover, if the spirits inhabiting the planet at any given time were thus, after living together only for the brief space of a single lifetime, to be dispersed among different worlds, and thus to lose sight of one another, the ties of family and of friendship, not having the time to become consolidated, would have no duration, and the globe would always be peopled by strangers. That, on the one hand, spirits who obstinately refuse to avail themselves of the possibilities of progress afforded by the planet in which they find themselves should at length be compelled to incarnate themselves in a lower one; and, on the other hand, that spirits whose diligent efforts have exhausted the possibilities of a planet should quit, for a higher one, the globe in which there no longer remains for them any knowledge to acquire,—is both natural and logical: and such is, in principle, the law which decides the scene of our successive incarnations. But, for those who are steadily pursuing the career of progress, there is an evident advantage in repeated returns to the same earth, as they are thus enabled to carry on the undertakings they had left unfinished in previous incarnations, often in the same family, and in contact with the same persons; for they are thus enabled to labor more efficiently for the amelioration and advancement of the planet with which they are connected, to

expiate and atone for their previous wrong-doing, to obtain the forgiveness of those they may have injured, to convert foes into friends, and to aid those with whom they have already been united by the ties of affection. If certain spirits quit the earth before they have exhausted the possibilities of progress which it offers, such departures are doubtless the result of special circumstances, in regard to which the overruling Wisdom will have decided for the best.

Each spirit, on quitting its fleshly envelope, enters the fluidic region corresponding to its *real* advancement in science and purity. In this state, designated by the Spiritist school as that of "*erraticity*," or *wandering*, it develops the knowledge acquired in its previous lives; recovering the consciousness of such of its faculties and scientific acquirements as may have been purposely placed in a state of catalepsy during its last incarnation, in order to concentrate its tendencies and action on the special lesson which that incarnation was intended to teach it. But it can only acquire new ideas through a new contact with matter in a new incarnation, and, if interrogated as to its opinions and experiences by friends on the earth, will necessarily reply according to the state of its own ideas and perceptions: so that, if, at the time of quitting its last earthly body, it were still ignorant of the law of re-incarnation (which, it is stated, is only now, in the order of providential development, beginning to be made known in the fluidic sphere of our planet, through the return thither of those who have learned the existence of that law during their recent incarnations), it will naturally deny the fact of our successive returns into the flesh, and will shape its anticipations of future development according to whatever theory it may have arrived at as the result of its previous experience,—a law of spirit-life which accounts for the otherwise inexplicable discrepancies and contradictions of spirits and of media, and shows the absolute necessity of submitting all the theories put forth by spirits, as by ourselves, to the test of general principles of science and of reason.

The duration of the state of erraticity between our successive incarnations may vary from a few hours to many thousands

of centuries; but its usual length appears to be from two to three hundred years, coinciding with the period of the appearance of "the third and fourth generation," upon whom, according to the Mosaic declaration, "the sins of the fathers" are "visited on the children," who, as re-incarnations of the spirits of those "fathers," are justly compelled to expiate and to repair their former wrong-doing. But however persistently the state of erraticity may be prolonged in certain cases, and from various motives, it is always brought to an end, sooner or later, either by the quickening of the spirit's desire for progress, or by the compulsory action of its guides.

The soul is composed of a spiritual substance, whose original mode of existence is that of an undefined essence, incapable of exercising any direct influence upon matter, which it can only act upon through an intermediary. This intermediary is supplied by the fluidic envelope, which, from the time of its formation, becomes an integral part of the being we call a "spirit," — an envelope of a semi-material nature, partaking of the nature of matter through its origin, and of that of spirit through its state of ethereality. Like all other natural substances, it is derived from the universal cosmic fluid, which, for its production, undergoes a special modification. This envelope, designated by the Spiritist school as the *peresprit*, constitutes the personality of the spirit; and (through its fluidic nature, which participates in the qualities which render the imponderable fluids the most powerful of motors) enables it to act upon tangible matter.

The perespritic fluid is, therefore, the link between the spirit's soul and its material body, and, through this body, with the material world. During the spirit's union with its body, that fluid is the vehicle by which its thought transmits movement to those parts of its material organism that act under the impulse of its will, and by which the sensations produced by external agents are transmitted to the perception of the spirit. It has for its conductors the nervous system; as, in the case of the telegraph, the electric fluid has for conductors the metallic wires. When a spirit in erraticity is about to incarnate itself into human body, a fluidic cord, which is nothing else than an expansion of the molecules of

its perespritic, connects it with the germ of that future body, towards which it is drawn by an irresistible effect of magnetic attraction from the first instant of conception. In proportion as the fleshly germ is developed, the fluidic union between it and the spirit which is to animate it becomes closer and closer; and, under the influence of the vito-material principle of the germ, each molecule of the peresprit (which possesses certain properties of matter) unites itself with a molecule of the fleshly body which is in process of formation: so that the spirit may be said, through the intermediary of its peresprit, to take root in the new body as a plant takes root in the earth. When the germ is fully developed, the union between the spirit and its fleshly envelope is complete; and it awakens from the lethargy in which it has been plunged during gestation to the consciousness of life in the material world. Contrariwise, this union of the spirit with carnal matter, which has been accomplished through the action of the vital principle of the germ, ceases when, through the disorganization of the body, the union between the two is no longer maintained. The vitality of the body ceasing to act upon the peresprit, the latter disengages itself, molecule by molecule, from the grasp of the flesh; and the spirit is thus restored to the freedom of the fluidic life. Thus it is not the departure of the spirit that causes the death of the body, but the death of the body that causes the departure of the spirit. The observation of the phenomena that accompany this separation shows us that it is sometimes rapid, easy, gentle, insensible, and at others very slow, laborious, and horribly painful, according to the moral state of the spirit; and that it may last for months, and even for years, after the apparent death of the body. Observation also shows us, that, as soon as the fluidic link is established between a spirit and the germ of the human body it is to animate, a sort of cloud comes over its consciousness; that this state of confusion becomes denser with the progressive contraction of the fluidic link; and that, during the latter portion of the gestatory period, the spirit's self-consciousness is entirely in abeyance, so that it is never aware of the circumstances of its birth. From the first breath of the new-



born infant, the spirit which animates it begins to make use of the instruments of thought and volition afforded by the material organization to which its activities are now restricted, and through which alone it can now manifest itself. And herein we have a striking manifestation of the wisdom that presides over every department of the work of creation. A too great activity of the faculties inherent in the spirit would wear out or break down the delicate organs, which as yet may be said to exist only in outline; and the energy of their action is therefore proportioned to the force of resistance of the incipient organization.

But, while the spirit is slowly acquiring the consciousness of itself in connection with the powers and limitations of the organs with which it is now conjoined, it loses, for the time being, the remembrance of its past, but without losing the faculties, qualities, and aptitudes it has previously acquired, and which, after remaining latent during the formation of its new envelope of flesh, will now afford it the means of doing more and better than it has hitherto done. The man is thus reborn into his new earth-life such as he has made himself by his action in his previous existences, and sets out from this new starting-point to win for himself a yet higher grade of progress.

Contact with matter in its tangible state being only a condition of spirit-progress in its earlier stages, the attainment of a certain degree of knowledge and purity relieves the spirit from the painful necessity of incarnation in the "vile bodies" of putrescible flesh that are the sign and correspondential effect of its inferiority. In proportion as a spirit advances in science and virtue, it assumes bodies of a nature progressively less and less gross, and is thus able to live in planets of progressively higher order, until it has reached the grade of advancement which enables it to assume the "glorified body" of the celestial degree, when—being freed from the necessity of planetary incorporations, and therefore exempted from any further undergoing of the corporeal crisis which we call "death"—it passes upwards into spheres of celestial existence of which we can now form no adequate conception; and, having thus attained to the



state of wisdom and purity which brings it into immediate receptivity of the divine thought, it enters upon the illimitable splendors, activities, and happiness of the definitive soul-life of IMMORTALITY.

PARIS, May 31, 1870.

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## SIGNIFICANCE OF SPIRITUALISM.

BY EDWARD S. WHEELER.

THE discovery and application of truth is the constant problem of human intellect: thus investigation is found to be the precedent of all progress; research, the requisite of all happiness.

Investigation, when naturally conducted, is by a dual or double reasoning, — from ideas, from facts; thus deduction and induction. Ideas are creatures of the mind, dependent upon conditions and impression. Impression is also dual in manner, — by the external senses in common use, by preter-sensuous faculties in extraordinary development and action. The senses introduce to the mind definitions of things and phenomena. The faculties cognize principles and relations, and this clairvoyantly, as in the third degree of that unfolding. From the faculties and their perception, vision, and comparison, ideas, thoughts, theories, — deduction. From the use of the senses, observation of phenomena, knowledge of facts, — induction. The conceit of “the eye of faith” is not all unreal; for, as the animal world have instincts allied to the highest demands of their existence, man has intuitions which serve spiritual necessities. As the wild fowl of unperverted nature is instinctively guided toward the pole, the spirit of man is drawn intuitively to the true, the good, the beautiful. Hence the natural dual method of reason, of investigation.

The time has come for generalization, for comprehension, for summing up. The mistake has been in a failure to make

application of any complete method of reason to the total of things. In theology, the deductive has been assumed as a fully perfect, and the only allowable way. "Science," it has been said, "has nothing to do with religion." Lacking science, lacking induction, theology has been built upon mere theory, dogmas founded on assumptions based on conceit, "a house of clouds" with pillars of smoke, and turrets of fog. As theology has taken cognizance of the ideal only, science has been confined to the external and palpable: from this has resulted imperfection in either. Science has remained "soulless;" and the best use of the spiritual faculties and powers, without reference to the actual, has but resulted in a corrupted superstition in the name of religion.

Each special science is based upon a particular class of facts, to which it refers, and which it is its province to illustrate.

"Religion," as a form of belief, must become a matter of science before it can command the respect and devotion of the intelligent. It is too great an insult to offer the intuitions of the ages to suppose that that which is intended by the word "religion" has no existence. What the seers and prophets, the saints and redeemers, have sensed, felt, and taught, has being in some form, though imperfectly reported it may be, because but partially seen or understood. The developments of mind must extend the domain of absolute knowledge over all realities: there must be to the special science of the spiritual a basis of particular facts for special reference in inductive reasoning concerning religion. These facts are found in the phenomena, manifestations, and communications actually produced by spirits through mediumistic agencies.

Upon these the structure of Spiritualism has tangible basis, and thus is unfolded the inductive argument of positive "religion."

Spiritualism is evidently something more than "a significant fact:" it is a range of facts, a class of phenomena, a matter of observation, a subject of knowledge. Admitting of demonstration and classification, it presents the opportunities of a science. Upon this ground of science philosophic analysis establishes itself, and penetrates to the elements of natural method, of principle, of law. "Religion," in the only

sense it is any thing, is a perception and cognition of the universal truth, goodness, and beauty, and an *appreciation* of our relationship thereunto, with the consequent morality.

To achieve this is the highest growth of the human being, including all minor features of greatness.

For it, impression, inspiration, vision, "faith," must bestow ideas, which offer suggestions, stimulate speculations, and establish theories, which, when of unperverted growth, are the basic outlines of natural systems.

The astronomer may be misled by appearances, or deceived by the imperfections of his instrument: so every vision of the seer, every assumed revelation of the prophet, must be tested by reference to the fixed stars of fact, that the harmonies of exact truth may unite the principles of religious spiritualism, as the influx of spirit-inspiration should be allowed to stimulate the progress of science.

Spiritualism may be considered, not only as a fact of significance primarily, but as a comprehensive, universal system in its ultimate expression. As such a system, it presents its essential, characteristic, central idea, around which all crystallizes and aggregates: this is the idea of universal harmony, consistency, and law. To the genius of Spiritualism nothing is supernatural, because all is in order; nothing is miraculous, because natural order covers all contingencies: the only miracle is progress; "the only mystery, ignorance."

The value of a fact is double, direct, from the immediate use of knowledge; and related, from its importance as an index pointing to law, suggesting truth. Thus there is double utility in the facts of Spiritualism; and their relative value is greatest, their indirect use of most importance. They are of consequence as a solace and encouragement to mortals, but of inestimable import as the corner-stones of the natural temple of humanity.

It is requisite that theologians, forgetting their arrogance, cease the attempt to ignore, and, confessing their ignorance, abstain from misrepresentation. Let science neither neglect nor "despair;" let aspiration, honesty, and diligence be made manifest by all observers and thinkers: thus shall we put under our feet the stepping-stones of demonstration, and rise

to the empire of love and wisdom through labor, as earnest servants of the actual and true.

May the heavenly inspirations guide us by the highways of science to the groves of philosophy, the temple of natural theology, and the religion of love, to worship in that ritual whose forms of service are earnest efforts for the commonweal and commonwealth!

### FROM THE HIGHLANDS OF HEAVEN.

BY EMMA TUTTLE.

SILENT and sorrowful, outward I wandered,  
Through the gate Beautiful, up in the skies :  
Earth all the wealth of my grief had not squandered ;  
Death had not banished the tears from my eyes.  
Turning, and gazing adown the blue spaces  
Whence I had come from my sickness and pain,  
Catching the glimpses of agonized faces,  
Heaven with its beauties enticed me in vain.

Up where a high headland meltingly glistened,  
Looking far out o'er the fathomless sea,  
Homesick and silent, I longed and I listened,  
Hoping the winds would bear something to me ;  
Praying the sighs from the wide seas would bring me  
Something to lighten the weight of my woe, —  
Messages sweeter than angels could sing me,  
Wavering up from my loved ones below.

Love can not die : and my mother-soul, yearning,  
Leaned from the sunny highs whither it must ;  
All its intensity constantly turning  
Back to its treasures in garments of dust.  
Mournfulest tremblements crept o'er the water,  
Shaping themselves to the sound of my name,  
All floating up in my sad ears to loiter, —  
Up from the lands whence, a spirit, I came.

Tears from my eyes gemmed the fair phantom-blossoms,  
Melting and dream-like, which grew at my feet,  
Such as the happy ones wear on their bosoms,  
And weave round the heads of the children they greet.  
Softly a prayer was breathed into my being ;  
Sacred with love was the sighing refrain :  
" Father, my Father ! all-wise and all-seeing,  
Send me the soul of my mother again !

"Open the gates where she walked into glory;  
Let her come back like her dear self again,  
Crownless and harpless, and hark to my story,  
Full of such loneliness, doubtings, and pain."  
Sweeping above me in gracefulest whiteness,  
Figures were cleaving the balm-laden air:  
"Father! I ask not their beauty or brightness;  
But I would answer the wailings of prayer.

"Delicate robings, like amethyst tinted,  
Dreamiest azures, or shadowy rose,  
Whereon the souls of fair blossoms are printed, —  
I am not longing for any of those.  
Crown-leaves would burden a brow which is aching;  
Harp-notes were dissonant music to me:  
May I return to the hearts which are breaking,  
Mute and invisible though I may be?"

Coming more near me in soothing compassion,  
Dew-on-the-lilies spake soft to my soul,  
Giving me strength in the tenderest fashion,  
Lulling my anguish to stillest control.  
"Go!" sang my fellow-immortals; "all heaven  
Knows not a labor more sacred than this:  
Love's precious chain is not tarnished nor riven;  
Heaven and earth link in sorrow and bliss!"

## ORGANIZATION.

GIVE him a place to stand, and Archimedes boasted that he could move the world. Some Spiritualists can perform this wonderful feat without a standing-place. They believe Spiritualism, receive its doctrines, and hold that the Church organizations are all false; yet they propose to elevate the world by means of these same false organizations, or none at all. The churches *do* exert an immeasurable power, for the very reason that they have foundations on which to rest. They inaugurate missionary enterprises, found colleges, asylums, and carry forward for their own aggrandizement a thousand schemes, simply because they labor as a body, and not as individuals. It is often asked, Why do not Spiritualists take hold of some of these necessary purposes? Because they, as a body, have no place to stand, and, as individuals,

subscribe to assist the churches in carrying forward theirs. With organization, which simply means combined strength, the money and influence which is now given for purposes which are at the time believed to be pernicious or valueless would be given with interest to that organization.

S. B. McCracken, President of the Detroit Society, Michigan, well observes, —

“The observing Spiritualist need not go to the outside world to learn that Spiritualism stands greatly in need of a wholesome purgation. Spiritualism, up to the present time, has been almost entirely philosophical and factitive. These phases, while they may have equally convinced finely-organized moral natures, have failed to attract them in large numbers to its support. In the clamor for ‘freedom,’ the tendency has been to eschew all organization and all form; and the spiritual camp has resembled so greatly a mob of crazy bedlamites, as to frighten away, to a great extent, well-ordered spirits. Many vicious men, who either know nothing of or care nothing for the laws of spiritual life, have embraced Spiritualism because they found no orthodox hell in its moral code, and who, in their disordered fancy, found it an excuse and apology for every villainess. They fancied Spiritualism a mazy mesh, where every sweating impulse might find expression, instead of what it really is, — the very essence of moral purity. And these errors of opinion, which many professed Spiritualists hold, are formed more from the slanders of opposers than from any thing inherent in Spiritualism.”

Mrs. D. M. Brown, Secretary of the Battle-creek Society, pertinently writes, —

“Organization, not for the purpose of putting forth a creed, but to enable Spiritualists to act efficiently in supporting and promulgating their beautiful, soulful, soul-satisfying, and soul-saving religion; for Spiritualism is religion in its most comprehensive sense. There *must* be organization on a substantial basis, or, as a society, we have no power nor ability for extended action or usefulness, except in a very limited degree; and, while we indorse the ‘largest liberty’ and individuality for all, we *will not* sanction disorder, irreligion, or license.

“We must have suitable places for our meetings, and fill and surround them with attractive conditions, so that the weary, wayfaring soul, tossed to and fro, will find a haven of repose and recuperation; and others, who have never felt the need of aught beyond or above themselves, shall feel the inspiration of beautiful surroundings, and in them will be induced an aspiration for purer, better, and higher lives. Our religion, though Heaven-sent, and preached by angels,

if taught in uncomfortable third-story halls, will be slow to reach the people. Comfortably-seated and richly-furnished churches, with sweet music, will enable those wearied with the week's cares and duties to pass an hour agreeably; and those who are not earnestly 'hungering and thirsting' after 'the bread and waters of life' will not trouble themselves about the theology taught; and so error will continue. And, if we wish to spread what we believe to be the truth, we must pursue a different course from that of the past: if we do not, as a society, Spiritualists are dead, — past resurrection. The truths of our grand religion (I like that word) are eternal; but they will be incorporated in and taught by the churches, diluted and adulterated: and so another decade, or series of decades, must revolve ere 'the truth comes uppermost,' if Spiritualists *as a society* do not see to it, and that speedily.

"Is there any other way than for those who feel the importance of the movement to *organize*?"

"Let all *true* Spiritualists set themselves in stern opposition to what you so appropriately designate 'floating trash and free-love immoralities.' Purity and truth are alone worthy the glorious name of Spiritualism."

## PERMANENT ENGAGEMENT OF SPEAKERS.

NEXT to organization, Spiritualists at first opposed settled speaking. In the indecision incident to the reception of a new system, they desired a ceaseless succession of new men, that, perchance, some one would be strong enough to settle them in their new position. Hence arose the itinerant system of lectures; and speakers made the circuit from Portland, Me., to San Francisco. Since that time, speakers and people have learned wisdom; and, although slowly acquired, the majority have gained a better knowledge of their needs, and see the wastefulness and loss of that system.

It is almost the universal voice, that it has been found best for the interests of societies to employ speakers for long periods.

That well-tried supporter of Spiritualism, Benjamin Starbuck of Troy, N.Y., writing of the necessity of more culture among our speakers, and their longer engagement, says, —

"Our society flourished best during the year and a half that Brother S. J. Finney was with us; and I think, had he remained, we



should now have been a power. . . . We do indeed need more culture, more refinement, more intellectuality, less rant and tear-down, and more of the build-up, principle amongst us."

Mrs. S. A. Horton, at the close of a six-months' engagement at East Saginaw, Mich., writes, —

"It is the almost universal expression of the Spiritualists in that city, that six-months or yearly engagements are pre-eminently more profitable than weekly or monthly. They also consider music, devotion, and religious culture, necessary adjuncts to their prosperity."

Hon. J. G. Wait, President American Association of Spiritualists, writes, —

"After years of experience, we are thoroughly convinced that yearly engagements are more profitable than constant changes. Mr. Fishback has been with us for eighteen months; and we have flourished under his ministrations. The great want among us is energy, unity of action, and a more fervent cultivation of the devotional element. We also lack order, system, punctuality, and more complete consecration to our noble principles."

Mr. I. Lake, President Norwalk Society, Ohio, assures us that their prosperity is the result of the determination of the society to secure the best speakers, and retain them for long terms of engagement.

Mr. Samuel Fish, President of the Milan (Ohio) Society and Lyceum, informs us that they are disgusted with unreliable itinerant lecturers, and that the present extremely prosperous condition of the society is the result of their reliance on one speaker; and that they will under no circumstances employ any speaker, unless he come well recommended, and having the capabilities to teach.

J. O. Barrett adds his testimony to the overwhelming measure, that societies best flourish when their speakers are permanently engaged.

S. B. McCracken, President Detroit Society, Mich., says, —

"The most substantial members of our society are heartily weary of this monthly change of speakers. It incites to instability, and the drawing of odious comparisons between the merits of different lecturers."

Organization and order are demanded by every social consideration, and are inevitable from the nature of things. It is equally in the nature of things that the most advanced and spiritualized minds must contribute the controlling force of organization and the evolution of order. In this regenerating or formative process, the baser elements must go where they belong; but we can not shut them out of the synagogue. They, no less than the finer elements, are necessary constituents of the Father's great temple. Let the better influences in our ranks come forward, and do their work.

N. T. Waterman of Coldwater, Mich., the tried friend of our cause, remarks, —

"Short lecture-engagements do not work well here. Our motto is, not less than three months, and as many more as we can raise the funds; for the longer, the better for speaker and people."

Mrs. D. M. Brown, Secretary of the Battle-creek (Michigan) Society, still more emphatically expresses the conclusions at which they have arrived after years of experience: —

"We never had as large and attentive audiences, and every thing appertaining to our society go on with as much interest and spirit, as when we have had a *regular speaker* by the year, or from three to six months. There has always been, under these conditions, an *increasing* interest and attendance.

"Second, our society in Battle Creek has *only* been in a *flourishing* condition, financially and otherwise, when we *did* sustain speaking *year after year*."

Emma Hardinge, in her lecture on "The Priest and Physician," speaks inspired words of truth and wisdom: —

"Experience has convinced me that there are more sick souls in the world than sick bodies, more consumptions of the heart than of the lungs, more angularities of the mind and temper than of the skeleton or viscera. Nay, more: where the tendencies of the organism incline to diseased conditions, it is a question to the good psychologist, how far the mind is the origin of the disturbance; and, wherever disease has set in, corresponding mental conditions almost invariably demand the exercise of mental ministrations: in a word, the offices of the priest and physician must ultimately become one, or so closely related in effect (as they already are in cause), that the two must co-operate. And it is in this direction, as well as many

others, that the gifts of the spirit-medium could be exerted with invaluable potency: in fact, I do not now recognize any functionary on earth, but those endowed with spiritual powers and perceptions, who could become as instrumental in comforting the afflicted, strengthening the weak, counseling the doubting, and reclaiming the vicious. From experience, too, I know that demands for this kind of service are poured in upon the itinerant mediums by the thousand. Letters, calls, and supplications for advice, besiege these unfortunate missionaries on every side. Before the speaker's voice has ceased its vibrations, their platforms are thronged with these afflicted ones, entreating a few words, a private interview, a special answer to their questions. To resist these appeals for the bread of life, which has been so bountifully dealt out to us, seems like quenching the Spirit, and denying alms to the perishing. But how to answer all the letters that fill our desks, and respond to all the calls that are made upon our time, is a problem which can never be solved until we can be so positioned as to systematize time and effort by a more permanent residence in one place. Whilst our time, means, clothes, and energies are being wasted in traveling around to meet our next engagements, we might be making and receiving visits with the sick and afflicted. The strength which is exhausted in constant fatigue, and the wearisome efforts to adapt ourselves to new people, scenes, and places, should all be husbanded for the daily demands of one vicinity. On the one hand, I feel, with many others of my co-workers, that the duties of the Spiritual lecturer only begin on the rostrum; and, on the other, I see multitudes, who, having cut loose from all church-organizations, and the restraints which they impose, yet feel the imperative need of strengthening themselves with just such spiritual ministry as none but the medium or speaker can dispense."

How can the demand and supply come into rapport so long as the supply is incarnated in the person of a poor, tired, harassed wanderer, whose unresting feet have moved away before the demand can reach them, or when it is impossible, in the haste and urgency of travel, to receive a due and considerate response? Until the teachers of the Spiritual rostrum shall be privileged to concentrate their labors for at least one year in the same place, and, in the surroundings of their own homes, **TO BE THEMSELVES** for a time, rather than always the somebody else with whom they are sojourning, the world has no right to expect them to be any thing more than theorists on the wing; and, until the practical uses and blessings of Spiritualism can be demonstrated in the persons of its exponents, we have no right to ask the world to accept of theories which the teachers thereof can not practically prove. To build up a society requires the social as well as intellectual and moral influence of the speaker. Engaged for a month, he can little more than become acquainted with the members: he in no sense becomes one of their number; has little interest in strengthening it. He comes hurriedly

from his last engagement, receives his pay, and as hastily leaves for his next, giving place to another. Suppose Theodore Parker, instead of possessing the great advantages furnished by Boston for culture, had been taken from his desk in Music Hall, and sent itinerating from Mexico to Nova Scotia: is there any one who will have the hardihood to assert that he would have become the ripe scholar, the great thinker, he became, or that his influence would have been greater? Henry Ward Beecher or Chapin would lose the major portion of their influence if compelled to consume the week in planning and getting to their appointments. Plymouth Church could not be induced to adopt itinerancy. Plymouth pulpit is now a power: in the other case, it would be nothing. Spiritualists demand culture, refinement, the ability to teach, of those who profess the high office of instructors. When a society finds one thus qualified, it has a tower of strength, and becomes a widely-extending power. While engaging a series of lectures, however well qualified to amuse and instruct, it is little more than a lecture committee, without any deep interest to hold its members together. The lecturer falls into the habit of repeating his lectures; and perhaps the same set speeches are made year in and year out. Then, again, the society mistakes the eagerness of the crowd for the novel, for interest in Spiritualism, and, instead of lecturers, brings showmen on its platform. On the other hand, the lecturer who holds his position for the year has the interest of the society as a part of his business, and must educate himself to meet the wants of his hearers. One method pays a premium on indolence: the other demands earnest and continual effort.

Even were itinerancy preferable, societies are ever liable to imposition; and no number of good lecturers in succession can efface the impression of one disreputable.

If Spiritualism is to exert an influence for good, it must do so through refinement and culture. In no other way can its speakers meet this demand, except by being engaged for a series of months or years.

In this matter, different societies must decide for themselves. Owing to the small number of believers in some localities, itinerancy becomes a temporary necessity. These pilgrims, like the early Methodists, sow the seeds, that, in after-years, bear golden harvests.

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## SPIRIT-CHORUS.

LIKE the gleams of the morn  
To the pale frozen earth,  
Bringing light to the soul  
Of its immortal birth,  
Come the angels who tread the star-dusted floor,  
Calling us thitherward to their bright shore :  
Come in your dark hours ;  
Come in your sadness ;  
Come in your bright hours ;  
Come in your gladness ;  
Come, come, come, to the loved and adored.

Like the breath of the wind  
In an Eden of flowers,  
Bringing joy to the soul  
In the saddest of hours,  
Comes the presence of those we love and adore,  
Calling us thitherward to their bright shore.

As the gift of the light  
Made the cold Memnon sing ;  
So the light of their love  
They over us fling,  
And our souls are responsive to those we adore,  
Calling us thitherward to their bright shore.

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THE SPIRITUAL MOVEMENT. — EMANCIPATION.

BY G. B. STEBBINS.

WE can not fully comprehend the power and significance of the Spiritual movement of the last twenty years. It is too near and too new ; and our idea thereof is imperfect, our vision partial and incomplete. We see facts and phenomena telling of the life beyond ; and these convince reason and judgment, satisfy conscience and intuition, and are full of consolation and tender joy for the affections.

These are of signal value ; but, if they were all, the power and benefit of this movement would be lessened, and bigots and creed-worshippers would not fear it as they do. Communication and communion are more frequent than ever, because man's spiritual nature has grown *from within*, and must have better conditions and more ready *rapport*. Magnetism, clairvoyance, and spirit-communication, come as blossom and flower and fruit follow each other, — as results of germinal forces. The spirit asserts itself as shaper and builder of the body, master of the senses, and as chiefly to live when the body dies. With the growth of these phenomena comes emancipation from external authority, — the one natural and inevitable as the other ; for, in the divine order, the time has come for both.

Creeds or books or priesthoods are not to be infallible guides: helps they may be, when intuition and reason approve, but masters and tyrants no more. Thus the Spiritual movement modifies theology, helps to banish superstition, to pulverize sectarianism. As it increases, these must decrease ; and in their place will come reverence for the truth *within us* and around us, wise allegiance to ideas and principles, and laws infinite and divine, and a free use of our own mental and spiritual faculties for the discovery and application of truth.

The day is passing, never to return, when books and creeds and priests can overawe the soul ; and the day is coming, most blessed since the world began, when we begin to see and feel that the more complete and noble our ideal of man's powers and possibilities here and hereafter, the grander human achievement, the higher human excellence, and the wiser all reforms. And of this day there are many signs ; none more significant than this help and harbinger and dawn thereof, which is called Spiritualism.

At the North-Collins Yearly Meeting, held in the rustic Hemlock Hall, in a beautiful grove in the quiet country, twenty miles south of Buffalo, N.Y., last August, were from fifteen hundred to twenty-five hundred people, mostly Spiritualists, assembled for three days of free and earnest discussion.

The following resolutions, passed with hearty unanimity, illustrate the tendency of thought and life, not only there, but in a far wider range : —

*"Resolved,* That in the beautiful and cheering faith of spirit presence, communication, and communion, we find confirmation of the desire for the immortal life within us, incentive to higher wisdom and harmony of daily life, stimulus to freedom of thought, and emancipation from all superstitious and childish belief in supernatural miracles.

*"Resolved,* That while cheered by many signs of progress, and renewing our efforts for greater practical reform, we deem it of high importance, as foundation for character and growth, that freedom of the soul be asserted and maintained inviolate, — such freedom as is loyal to the truths of the spirit within us, truths divine and immortal, and which will grow in power and beauty as superstitions decay, as creeds are put aside, and books are used as helps, but never accepted as masters of the soul.

*"Resolved,* That we urge upon all, and especially the young, that knowledge and obedience to physical laws, that control and guidance of appetite and passion, that temperance in all of food or drink that benefits, and that abstinence from all that injures, which may be termed 'the religion of the body,' and which shall lead to such reverence of its sacred offices as shall make it fit for the use, and worthy to be the pure temple, of the immortal spirit."

In June last, the eleventh anniversary of the opening of the Free Church in the pleasant village of Sturgis, in Southern Michigan, called together a large and intelligent audience, filling and overflowing the house for the last two days, and mostly Spiritualists.

As a test of their former beliefs, those who had been Methodists, and were Spiritualists, were asked to rise ; and fifty or sixty stood in their places, and about an equal, or nearly equal, proportion from other denominations, including a dozen or so who had been Universalists.

All these were emancipated from their old bondage to creeds and books ; and this illustrates like emancipation of millions. Those who had been atheists or materialists were asked to rise ; and a dozen stood in their places. These had passed from doubt and negation to knowledge, to reverent allegiance to spiritual laws, and to a consciousness of the fullness and immortality of life that met their hopes and aspirations.



The interest in practical reforms, and the basing such reforms on principles of right in the soul, rather than on the precepts of book or creed, is shown by the following resolve, passed cordially, and without dissent, by the Sturgis meeting:—

*"Resolved, That we favor suffrage for women equal and impartial as for man, as just, and therefore beneficial; and believe that such change would help to a truer state and church and domestic life, wherein manly and womanly influence would meet to form a more perfect whole."*

Of course there are those, trying to be Spiritualists, who fail to realize even their own ideal, save in a very imperfect manner; but all effort and aspiration helps and saves, here or hereafter. I am but showing the tendency and spirit of a great movement.

It is but just to remember how much and well the work of spiritual freedom and growth is helped, in our day, by many who would not be called Spiritualists. The "signs of the times" abound and increase; but the Spiritual movement has spread wider, and wrought more for emancipation, than any other. But it is not enough simply to emancipate; and it is well to know that the growth is constructive; and, for its work of helping to build up a truer life, it must have more perfect knowledge and truer ideal of this nature of ours, human yet divine, touching the material and perishable on one side, and yet closely allied by its most vital and interior and creative elements with the spiritual, the infinite, and the immortal.

Our researches therein will not only give us light from the life beyond, but will teach us of those subtile powers and influences for good or evil, for health or sickness of body or soul, which ever come and go from man to man the world over; to the benefits of which we can be receptive, and against the ills of which we can be positive and strong.

The latest science, the best intuition, the finest clairvoyance, the most convincing fact, and the sweetest and wisest word purporting to come from those "not lost, but gone before," must be compared and tested. Thus shall be established a knowledge of human powers, and an abiding confi-

dence in immortality, based on facts which confirm the soul's desires, and a wisdom and harmony of life on earth such as, in the olden time,

"Priests and prophets waited for,  
And sought, but never found."

The great struggle in the religious world will be between the multitude who advocate external and infallible authority, — whether of pope or book or creed, — and the growing host who assert and maintain the freedom and supremacy of the soul, and the sacredness of truth over authority. We need men and women who shall be, not merely sentimental believers in spiritual phenomena, but strong in knowledge of the immortal life, and firm for justice and freedom; and the number of such increases.

DETROIT, MICH.

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## THE NUMBER OF SPIRITUALISTS IN THE UNITED STATES.

THERE are many and great difficulties in the way of a correct estimate of the number of Spiritualists. An approximation is all that can be expected. The definition of a Spiritualist we receive greatly affects the results. In its broadest sense, the whole Christian world are such, as the belief in the capabilities of spiritual beings to communicate with mortals is received by the Catholic, and is not foreign to the Protestant churches. The circle is still wide, drawn by the logical conclusion, that, if spiritual beings could communicate in ancient, they can in modern times, and the reception of certain great principles relating to the methods of the future life. But a line must be drawn somewhere; and we class as Spiritualists all who believe that their departed friends can and do communicate. They may be members, in good standing, of the Catholic or Protestant churches, receiving as true the dogmas thereby imposed; or they may entertain the extreme ideas of infidelity: if they receive this as true, they are Spiritualists.

Having thus defined Spiritualism in its widest sense, we are, in a measure, prepared to estimate the number who entertain it. The apparently high numbers of Judge Edmonds, in an article on the subject, widely published, has called forth severe criticism; but, after carefully collating the facts we have gathered, we are compelled to acknowledge that it is essentially correct. In a letter, Judge Edmonds observes, —

“I was myself surprised at the statement; but it came to me in such a form, that I could not doubt it. I was careful not only to give myself as the writer, but to state the source of my information, so that, if there was any error, it might be exposed. Preparatory to the Ecumenical Council, the pope desired to learn the religious conviction of Christendom; and the Catholic hierarchy of this country took pains to obtain it through its numerous priesthood; and the result of inquiry was what I obtained, and gave to the world: so that it was not *our* statement of our strength, but that of our adversaries; and *they have never contradicted or in any way questioned it.*”

His reasons for the estimate of eleven millions of Spiritualists in the United States, as expressed in the article referred to, are as follows: —

“1. In 1854, I devoted several months to lecturing on this subject, in different parts of the country, through a territory extending from Boston on the Atlantic shore to St. Louis on the Mississippi, going as far south as Cincinnati on the Ohio River, and as far north as Milwaukee on Lake Michigan; embracing an area of some twelve hundred miles long by two hundred miles wide, and *that* the most populous and best educated part of the nation. I delivered some seventy discourses; and at my public meetings, and in social and private intercourse, saw many thousands of the people.

“The conclusion I came to was, that we were then (in 1854) some three millions in this country. So thorough was my conviction of the accuracy of my estimate, that I told a gentleman, who is now a conspicuous member of Congress from one of our Western States, that, if he was ambitious of political distinction, he must take the antislavery side in politics; for I had seen enough to assure me that every Spiritualist would vote on the antislavery side whenever an opportunity should be afforded that we were already so numerous as nearly to hold the balance of power, and were increasing so fast, that we should ultimately hold it completely. I then belonged to the dominant Democratic party; and my prophecy as to its overthrow has been verified by subsequent events. In 1856, the antislavery candidate for the Presidency came very near being elected, and in 1860 was elected.

"2. Some two or three years before the death of Theodore Parker, whose popularity as a public speaker took him to all parts of the country, he told his congregation that at least two-thirds of all the people of New England were Spiritualists. He was no Spiritualist himself, and uttered this as a warning.

"3. Some six or eight years ago, I bought me a country-place in the wild and romantic region of Lake George, and spend my summers there. Gov. Marcy, who had been Secretary at War and Secretary of State, spent his summers at Ballston Spa, about forty miles from me; and there he died. He was no Spiritualist, but said that he saw almost all the people were Spiritualists in that vicinity because I had located there. He was right as to the fact, but wrong as to the cause of it; for I had had no hand in their conversion, but had found such a state of things when I went there.

"4. My correspondence has been very voluminous. For now some ten or fifteen years, letters have poured in upon me by the hundreds from all parts of the country, telling me of the spread of our belief in places and among people of whom I had no previous information.

"5. Wherever I go, and in my daily intercourse with people, I am spoken to by persons of whose belief in Spiritualism I had no conception. They speak to me more freely than they would to a stranger, or even to their ordinary acquaintances, because I am so openly an avowed Spiritualist.

"6. From all these sources, and from the information which I get from our public speakers and newspapers, I can form something of an idea of the spread of our doctrines; and therefore it was that I estimated that we were some five or six millions.

"7. The churches (so called) or religious sects are professedly hostile to us, yet bear strong testimony to our increase. Several instances have come to my knowledge, where the preachers have freely denounced our heresy, yet, after doing so, have been waited upon by their hearers, and have been assured, much to their surprise, that the most of their congregations were believers. The effect generally has been to cause such attacks to cease; but, in one case, — that of the most popular preacher in the country, — it was followed by an open avowal of belief on his part. Many priests of different denominations have called on me to consult on the subject, avowing their belief, and some of them asking of me whether it was not their duty to abandon their position, and enter upon the task of preaching Spiritualism.

"8. But, above all, comes to me this information. Within the last two or three months, there has been at Baltimore a convocation of the Roman-Catholic bishops and archbishops of this country. One of the most interesting subjects for their consideration was the statistical religious condition of our people. Each diocese brought its information; and the result was, that while Romanism and Prot-

estantism combined numbered from eight to nine millions, with some forty-five thousand preachers, Spiritualism numbered between ten and eleven millions, with fifty thousand mediums.

"Recollect, now, that this estimate comes, not from us, but from our opponents; is not the product of our imaginations, but the result of the severe scrutiny of those who have no sympathy with us. I confess, however, that I believe it to be accurate; all my information goes to confirm it; and my error was in estimating the number too low, lest I might be accused of exaggeration."

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## CHIPS.

BY CEPHAS B. LYNN.

SPIRITUALISM is the only system whose special element is susceptible of universal application. The special element in Spiritualism consists of the manifestations given through media.

Spiritualism belongs to all races. In America, it has a development unlike that upon any other soil. American Spiritualists, as a class, affirm, (1.) That a new religious philosophy can be elaborated from the facts of modern mediumship. (2.) That the recognition of the facts of mediumship, morally obligates one to accept, and be publicly identified with, the conclusions legitimately drawn therefrom.

Spiritualism is a finality. And why? Because it is not based upon any individual incarnation.

Spiritualism (the modern type) takes its stand with the historic religions. It excels all others; and for this reason, — it subjects its revelations to the scrutiny of reason, and abides by the judgments of science.

Spiritualism is the first system to make religion educational.

Spiritualism looks to find the individual. By Catholicism, the individual is lost in the Church; by Protestantism, in

Christ Jesus. Spiritualism teaches individualism, — the individual's individual powers: that is what Spiritualism is after.

Spiritualism teaches us of an independent moral condition, which is impregnable, — a condition unconquerable by demons, fleshed or unfleshed. When we reach this blessed state, we know what we are talking about when we say that Spiritualism is the positive religion of the soul.

The idea of spirit-communion is not the sensational part of the Spiritual philosophy: it is one of the foundation-stones.

The universe would be incomplete could a single human soul be blotted out of existence.

Texts from which to elaborate a hundred discourses, —

1. Religion is not that which comes from God to man: it is that which goes from man to God.

2. Beliefs in God and immortality are all-essential to morality.

3. God, immortality, and spirit-communion are to be fundamental rather than incidental ideas in religion.

The sooner we take our stand, as Spiritualists, with the sects of the world, and acknowledge ourselves to be one of the many instrumentalities laboring for human good, the better.

"Sectarianism, sectarianism!" — what does the term signify? Simply an organic force; and as such it has been, now is, and ever will be, an essential element in the progress of the world. This fear of the term "sectarian" is childish, and unworthy of those who aspire to blend philosophy and inspiration. We use the term in its organic sense always.

Instrumentalities are as necessary as principles. Christianity, considered organically, is, comparatively speaking, perfection. The question of the hour is not one of instrumentalities, of forms; but one of principles, of forces. Spiritualists, therefore, should adopt the methods of the Church.

Sectarianism in business has been a success, and a cause of progress; but, in the so-called religious world, it has been directly the reverse. The reason is obvious. In all that per-

tained to earthly interests, the organization has been subordinate to man; while, relative to spiritual and heavenly things, man has been subordinate to the organization. Now, however, in the light of wisdom, Spiritualists propose to regard the sect or the organization which they establish as though it was made for them, not they for it. Spiritualists intend to stand outside of their instrumentalities, not inside after the manner of Christians. Progress is the secured and continual inspiration made a natural result.

It is unphilosophical, then, to assume, that, if Spiritualists become sectarian, they necessarily become bigoted, and cease to progress.

It is obligatory upon us to assist in the diffusion of truth as it exists in our own consciousness.

The leading truths of Spiritualism are active agents, positive potencies, in and of themselves: consequently, as far as mere existence goes, they are not dependent upon any form of organization. But when Spiritualists talk about making the music of the grand affirmations of the Spiritual philosophy resound through the world, to the end that all mankind may enjoy freedom of soul, then the utility of sectarian means — nay, the utter impossibility of accomplishing this purpose without them — is a matter clear to any philosophical mind.

Some are continually calling for primitive Christianity. Why not call for primitive civilization? Has the law of progress ceased to act?

Modern thinkers, radical and spiritualistic, claim that they have outgrown the Christ idea. They want to stand upon their own feet, pay their own penalties, and earn their own salvation.

Some time, morality will be fundamental to mediumship.

Idiots are never Spiritualists. It takes a fair amount of mental activity to comprehend the first principles of the Spiritual philosophy; and then a man is obliged to keep his intellectual fires alive to be up with the advancing steps of the new gospel.



## CULTURE.

BY J. H. POWELL.

LIFE is king over death and dust: it is a complete dictionary of all possible words and things.

We are all children, ever growing by the acquisition of lessons in life's great school.

He who learns most, not merely of dead languages, but of living principles, and can apply them to soul-growth, is the best student.

Titian, the Italian painter, at ninety-nine years regretted his failing sight and unsteady touch, because he felt that he had just begun to learn to paint.

"Knowledge," says Pope, "is to know how little can be known."

Only those whose conceit supplies the place of culture boast of their own mental attainments, perversely blind to the genius of others.

Rugged natures, like diamonds in the rough, are sterling: culture polishes, false teaching injures them.

Tom Thumb is as complete in brain and body as Chang, the Chinese giant. Size claims no additional constructive skill on the part of the Master-Hand; yet there may be marked differences in culture.

Ignoramuses, failing to appreciate men of culture, puzzle themselves to know why such ever store their minds with lore. Knowledge is the sure antidote to ignorance.

Man is dual, — body and spirit. The body needs bread; the spirit, culture.

He who fills his body to repletion, and starves his spirit, is of the earth, earthy, and little removed from animal life.

On the other hand, he who neglects his body, and surfeits his soul, loses his equipoise, and grows insane.

Our *whole* nature, not a mere part, needs nourishing diet.

Culture is ever the teacher, gleaned from the fields of history, science, ethics, and religion, all that is good for man.

Culture is a strict monitor: it drills our faculties, and cuts off from us all acerbities and angularities.

Discovering that we owe it to our natures to cultivate, and thereby improve them, we are necessarily led to regard our duties to others: in this, culture serves us.

The mere possession of data and facts, ancient and modern, or the aggregation of philosophical and scientific discoveries, will not do the work of culture; whose office it is to shape the life, and adorn the character.

He who can govern himself, checking wild passion, is above all ambitious men,—the true king. When Jesus was reviled, he reviled not again.

I suppose Plato to have been a normal thinker, drawing inspiration from the inner life, as all thinkers do, more or less.

Chatterton and Dr. Watts, doubtless, were in a partially abnormal state. Inspiration flowed upon them: the result is known to the world.

Whatever theory we may adopt to account for the idiosyncrasies of genius, we act only wise when we think out positions for ourselves.

Culture silently breaks away all walls of prejudice, and gradually frees the soul from malice, slander, and uncharitableness. Its mission is not only to adorn, but to purify.

Always recognizing principles and objects, not as they are dressed or painted, but as they *are*, to-day and for ever, it takes the stand of eternal truth.

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## THE LIFE OF FAITH.

BY J. MURRAY SPEAR.

THERE is what may be justly termed the life of faith. There are persons who are governed and guided by influences which to them are invisible. They do not see the springs of action; yet they act intelligently, perseveringly, consecutively, and often reach important ends.

The past is full of instruction. Noble men and earnest women, moved upon by unseen influences, have gone forth, and unselfishly engaged in the labors that have opened before them. They have not always comprehended the great ends for which they were laboring; but they have had internal promptings, divine monitions; and by these they have been guided.

These persons have not been comprehended in their times: frequently their motives have been misjudged; and sometimes they have been sadly abused. Occasionally they have been led to the stake, or made to mount the scaffold, or have been left to perish in penury and want; and yet they have made their mark,—left impressions which could not be eradicated.

By their devotion to truth and duty, these persons have become the saviors, redeemers, and regenerators of man; have been to their race a cloud by day, and pillar of fire by night; and, long after their bodies have moldered back to their original dust, their influence has been felt, and they have become the models of generations succeeding them. Unto such, costly monuments have been raised, and before them grateful millions have reverently bowed. A single noble woman, or a faithful, unselfish man, may become the instrument of leading countless thousands to lives of purity, goodness, and truth.

How great the responsibility resting upon every individual, in view of the fact that he does not live simply to himself! And it should also be ever kept in mind that myriads of unseen intelligences are made happier by the purity, harmony, and goodness of the humblest individual. How important, then, is it that each person should act up to his or her highest standard of rectitude! To-day the voice of the faithful may not be regarded; to-day his example may not be followed: but there will come an hour when his words will be recalled, and his deeds will be imitated; and they will become sources of new inspirations.

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SCIENCE is the savior I worship. My criterion of truth is the universe. The way of truth consists in clearing up the

avenues that lead from Nature to the mysterious power that thinks, in establishing communication. The portals of many minds are blockaded by prejudice and superstition, and the light shut out. We want to know what is, what *has been*, what *will be*. There is no safe foundation but knowledge. No system of belief or policy will promote human happiness, unless its basis is one of facts.—J. W. PIKE.

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## HEALING.

BY J. R. NEWTON.

ALL persons are more or less susceptible to spirit-influence; and as is the life of each, so will their spiritual unfoldment be. For myself, I have always been quite susceptible to spirit-influence from my earliest childhood; although I was not then aware of the source, or cause, of my peculiar sensations. It was not until 1852 that I had a knowledge that spirits of the so-called dead, but truly living, could return, and, under proper conditions, influence and control mortals. It was not until 1856 that I became aware that I was peculiarly organized, and especially adapted to heal the sick. Finding it indispensably necessary to live in harmony with certain laws in order to be under good control or influence, I have endeavored to obey these laws up to the present time. It is not by faith alone, but by works also; and as we live, so shall we attract corresponding influences, or spirits, and be controlled more or less by them. If we live a selfish and wicked life, we attract wicked or undeveloped influences; but if we live a pure, just, and holy life, having sympathy and love for all, then the bright, the pure, the holy angels, or spirits, will by God's laws (immutable and unchangeable) be attracted to influence and control us for the benefit of suffering humanity. Even the spirit of the pure, loving, and gentle Nazarene, as he has promised to do, can come and control a human organism as well as any other spirit. Why

not? But be sure he could not, except under the conditions I have named. A continued effort, on my part, to progress in truth and righteousness, and live every day true to myself and humanity, as though it were my last on earth, has culminated in my being controlled by the individual spirit of Jesus. This is a matter of knowledge on my part, else I would not dare to say it: neither dare I deny it; for Jesus saith, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. x. 33). Now, if we live, like *him*, a pure and harmonious life, — and others may even excel him as he manifested himself in earth-life; for he said he was not perfect, — we may expect to imitate his works. Now, judging from his life, and taking his word for it, others may and shall do greater works than he did, and hence attain to a higher state of perfection in the manifestations of human life. So by striving to lead a perfect life here, and seeking a higher and still higher development, the spirit of Jesus the Christ, having progressed in spirit-life far in advance of his earth-life, will be attracted to us, and he will manifest himself. Finally, we can all be what we live for and wish to be. It is but one step from darkness to light, from the lesser to the greater good. There is but a thin veil between time and eternity; and why, why is it, O Father, Spirit of love! that thy children of earth will not live in love this little space of time, to enjoy a heaven for eternity?

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## FACTS.

### SPIRIT-PAINTING.

Mrs. S. L. WOODARD, Deerplain, Ill., contributes the following interesting narrative:—

"Ten years ago, our little daughter Leona passed to the home of the angels; being then but two years of age. We never had any likeness of her taken previous to her entrance into spirit-life. I have had the unspeakable pleasure of seeing and talking with her all these years, watching the tender bud as it gradually unfolds in

beauty. Her father was very anxious for her picture, as he could not see her, often asking her if she would not sit for it. She promised to do so, and to let us know *when* she could do it. Two years ago, the 1st of December, she came to us, telling me that she would sit the eve after Christmas, at the residence of Mr. J. B. Fayette of Oswego, N.Y. (he being a spirit-painter); telling her father she was going to be painted as she was then, instead of as she was when she passed away from earth-life. *This* he had always requested her to do. I wrote to Mr. Fayette, telling him what time she would sit, and asking him if it would be convenient for him. He replied to me that it would. Previous to my writing to him, she (our spirit-daughter) went to her aunt at Belvidere, Ill. (Mrs. R. W. Dean, who is a medium like myself), and asked her if she did not think she would look nice to be dressed in white, with blue ribbons, when she set for her picture. Her aunt told her she did, as she was a little blonde. She was much pleased at this, and went away. Neither my sister (the aunt) nor myself have ever seen Mr. Fayette. A few days after Christmas came a letter from Mr. Fayette, stating that he had painted a picture of a little girl at the time stated, and asking if he should send it to me. It came; and there on the canvas was the picture, or shadow as she calls it, of our darling Leona, — white dress, blue ribbons, and all, — perfectly satisfactory to us all."

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### FULFILLMENT OF SPIRIT-PROPHECY.

THE following prophecy was written through J. D. Stiles, by a spirit signing himself "Washington," in 1859, and published in that year in the book entitled "Twelve Messages from the Spirit of John Quincy Adams." The wording of the prophecy is unmistakable, and its date unimpeachable.

"We are able to discern the period, rapidly approximating, when man will take up arms against his fellow-man, and go forth to contend with the enemies of republican liberty, and assert at the point of the bayonet those rights of which so large a portion of their fellow-creatures are deprived. Again will the soil of America be saturated with the blood of freedom-loving children; and her noble monuments, those sublime attestations of patriotic will and determination, will tremble from base to summit with the heavy roar of artillery and the thunder of cannon. The trials of that internal war will far exceed those of the war of the Revolution; while the cause

contended for will equal, if not excel, in sublimity and power, that for which the children of 1776 fought.

"But when the battle-smoke shall disappear, and the cannon's fearful tones be heard no more, then will mankind more fully realize the blessing outflowing from the mighty struggle in which they so valiantly contended. No longer will their eyes meet with those bound in the chains of physical slavery, or their ears listen to the heavy sobs of the oppressed child of God; but over a land dedicated to the principles of impartial liberty the king of day will rise and set, and hearts now oppressed with care and sorrow will rejoice in the blessings of uninterrupted freedom.

"In this eventful revolution, what the patriots of the past failed to accomplish, their descendants will perform, with the timely assistance of invisible powers. By their sides the heavenly hosts will labor, imparting courage and fortitude in each hour of despondency, and urging them onward to a speedy and magnificent triumph. Deploing as we do the existence of slavery, and the means to be employed to purge it from America, yet our sympathies will culminate in the cause of right and justice, and give strength to those

'Who seek to set the captive free,  
And crush the monster Slavery.'

"The picture which I have presented is, indeed, a hideous one. You may think that I speak with too much assurance when I thus boldly prophesy the *dissolution of the American Confederacy*, and, through it, the destruction of that gigantic structure,—human slavery; but this knowledge was not the result of a moment's or an hour's gleaning, but nearly half a century's existence in the seraph-life. I have carefully watched my country's rising progress; and I am thoroughly convinced that it can not always exist under the present Federal Constitution, and the pressure of that most terrible sin, slavery."

### ANSWERING SEALED LETTERS.

MRS. J. B. CLARKE, in "The Universe," records the following remarkable test of the mediumistic power of Mr. Heddon of Dawagiac, Mich.:—

"On one occasion, a gentleman who had received an answer to a sealed letter came to the house of the medium to show how he had secured the letter. After writing his questions, he had spread paste upon the page written upon; and, folding it while wet, it had dried



the folds together, so that the writer had to pick it all to pieces to find the writing; and then it could not be deciphered, of course. He stated that the reply which he received was an exact copy of his questions, with an appropriate answer to each.

"Mr. Heddon has never advertised as a professional medium. As far as he is known to the public, it has been through the agency of those, who, like myself, have tested his powers, and wished to give others the same opportunity.

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### SPIRIT-DETECTION.

It is not often that spirits will consent to become detectives; but sometimes they will do so with signal success, as the following fact, given by Mr. H. D. Bissell in "The Banner of Light," clearly shows:—

"On Christmas Eve last, the residence of Mr. John Dunning of Cliftonpark Township, Saratoga County, N.Y., was entered, and robbed of forty dollars. After unsuccessful efforts to obtain any clue to the thief, Mr. Dunning visited one of our spirit-mediums, a Mrs. J. W. Foster, formerly of West Danville, Me., now a resident of Ballston Spa. Mr. Dunning stated that he had come to test her powers, and meant business. The controlling influence, an Indian styling himself 'Old King,' described the robbery, the amount, the thief, his dress and appearance, and where he lived. He directed Dunning to see the man, and charge him with the theft; stating that the man would deny it, but he must persist, and threaten him with the law; when the man would acknowledge it. Dunning was convinced. It was an exact description of one whom he knew. Returning home, he sent for the man, and charged him with the theft. The man denied it: he persisted, and he then threatened him. The man finally confessed he had taken the money, had spent it for rum and various things, but would repay as soon as he could earn the money."

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## SPIRIT-IDENTITY.—A PERSONAL INCIDENT.

BY H. T.

REQUIRING a leading article for "The American Spiritualist," I cut out a section from the work I was then writing, and heading it, "From whence the Authority of the Church?" gave it to the printers. I had often felt the presence of Theodore Parker while writing, and believed, in fact knew, that he composed the section I had thus appropriated; but I had never mentioned my impression to even my nearest friends, nor expressed them in any manner. From the writing of the article, no correspondence had taken place between myself and the office of "The Banner of Light." What was my surprise, almost immediately after the appearance of the article, to receive a letter from Mr. Colby of "The Banner," stating, that, at their circle, Theodore Parker had presented himself, and told them that he was the author of the article in question, and desired them to insert it in "The Banner," which they had accordingly done!

It is exceedingly difficult to account for this accurate transmission of intelligence in any other manner than by direct spirit-control; but by this it becomes as clear as daylight. If Parker actually wrote, and then went personally to "The Banner" office with his message, there is no mystery or obscurity in the otherwise wonderful fact.

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THE RING-MANIFESTATION.

THIS manifestation, of which full particulars were published in "The Banner of Light," was so carefully observed and tested, while its astonishing character so strongly attracted attention, that the editors of "The Year-Book" considered it of extreme value, and wrote Mr. Danskin that possibly he might

furnish still more incontrovertible evidence of its genuineness. To this he kindly replied, —

“‘The ring-manifestation’ was an unmistakable genuine spirit-effort to demonstrate to us their superior knowledge of the laws of Nature.

“I have never in any other instance offered corroborative testimony to any statement of mine; but as this was so entirely outside of the known laws of Nature, extended so far into the regions of the impossible, and was so valuable in its character, I obtained the signatures of a number of those who had witnessed the manifestation, and have published a full account of this wonderful phenomenon in the last edition of ‘How and Why I became a Spiritualist.’”

By permission, we insert from the above-mentioned work the description of this “test,” and the evidence of its truthfulness.

“On the 20th of January, 1867, a youth, apparently about nineteen or twenty years of age, introduced himself to me, and stated that he, like the Davenport, could free himself, no matter how securely he might be tied. After conversing with him sufficiently to convince myself of the probability, both of his honesty and his mediumship, I proposed to investigate his claims that evening, provided he would submit to *any test* I might deem proper to apply. He readily assented, and presented himself at my dwelling at the appointed hour. Meanwhile I had procured a pair of handcuffs, ninety-six feet of small rope, and a board about the height and width of his body, with twenty-five holes in it, each large enough to pass the rope through.

“He was first handcuffed, then placed with his back against the board; and the ropes, securely fastened about his limbs and body, were then passed through the holes, and tied on the outside. A large and powerful man was present, and aided me in tying the youth. We both worked diligently for twenty-five minutes, and were both confident that no unaided mortal could free himself from such bondage.

“He was then carried into an adjoining room, and left there in the dark; and, in four and a half minutes, he walked in among us with the board under his arm, and the handcuffs dangling from his finger.

“At this time, the First Spiritualist Congregation of Baltimore were holding weekly social meetings at Saratoga Hall; which, after some further experiments at my dwelling, I induced the medium to attend. The exhibitions there were perfectly successful. On one occasion, an experienced sea-captain was one of the committee on tying; and, being skillful in handling the ropes, he did the work more

perfectly and artistically, perhaps, than usual. Besides some ten or a dozen knots which were tied behind the board, there were two loops around the neck, drawn nearly as close as could be borne without strangulation, and tied with all the skill of this skeptical mariner. But the medium came from under the cover after a few minutes, entirely free, and without any of the knots being untied. The greatest sensation, however, was created by the fact, that the loops which had been around the neck were not at all enlarged, but still remained some six or seven inches smaller than the medium's head.

"This singular occurrence made so strong an impression upon a gentleman present, that on the next day he went to a coach-smith's shop, and had an *iron ring* made some seven inches smaller in circumference than the medium's head; and, bringing it to me, asked if I would place it, when next sitting with the medium, in connection with the ropes and handcuffs, and see what result would follow. I did so on three or four occasions without effect: but on Sunday night, some ten days after the ring was first placed in my possession, the medium was sitting in my dressing-room; a number of friends were in the adjoining chamber; and, after some forty minutes passed in the dark, he called me to come to him, his voice indicating fear or mental excitement. Upon entering the room, we found him tied securely to a chair, the iron ring around his neck, and a portion of the rope wrapped around the ring. After carefully examining the ring, we extinguished the light, and left him again alone in the room; and the same power that had produced this wonderful phenomenon released him from his fetters.

"After this manifestation had occurred some five or six times in connection with the ropes and handcuffs, I tried the experiment with *the ring alone*; and sometimes he would remain in the dark only two or three minutes before the ring would be around his neck. At other sittings, fifteen or twenty minutes would pass before it was accomplished; and occasionally the effort would be unsuccessful, no manifestation occurring.

"The gentleman who suggested the ring, and the smith who made it, entered into a conspiracy to test the matter most effectually.

"Another ring, precisely similar in appearance, was made, marked by four indentations while the metal was soft, and brought to the hall at one of our public exhibitions, without the knowledge of myself or the medium. Watching their opportunity, they substituted the marked ring for the one originally used, and placed it under cover with the medium.

"The manifestation was successfully given; but the time was somewhat extended, and the medium was very much exhausted. *The first ring had been thoroughly magnetized by our invisible friends, and the other had not.* Had I known the purpose of the parties, I would not have permitted it; for although the intention was, probably, not unkind, it might have caused much annoyance and injury to the medium.

"I append to this article the certificate of some thirty persons who have witnessed the manifestation, not because I deem it necessary to offer any corroboration of my own statement, — for it is entirely immaterial to myself personally who accepts or who rejects the facts here narrated, — but because, in presenting an account of this remarkable phenomenon, I desire to have the evidence perfect and complete.

"By special invitation, a party of eighteen or twenty gentlemen was assembled in my parlors one evening for the purpose of investigating this wonder that was now exciting the public mind; and among them was one of the most learned and eminent of our medical men, — a man who stands foremost among the scientific celebrities of our city. He, with two others forming the committee, carefully examined and marked the ring previous to the manifestation. The medium retired to the adjoining room, and in a few minutes returned with the ring around his neck, and remained in the parlor among my guests some fifteen or twenty minutes, giving ample opportunity for the most careful scrutiny.

"The distinguished gentleman to whom I have before alluded, after submitting the ring to the closest examination, after passing the edge of his penknife around the entire circumference of the ring while it was upon the medium's neck, said to me, —

"'Mr. Danskin, I will not attempt to say by what power this effect is produced; *for it is beyond the known laws of Nature*: but I do say, sir, that the fact to which you invited our attention has been unquestionably established.'

"Once, when only three persons were present, — the medium, a friend, and myself (we sat together in a dark room; I held the left hand of the medium, my friend held his right hand, our other hands being joined), — and, while thus sitting, the ring, which I had thrown some distance from us on the floor, suddenly came around my arm. I had never loosened my hold upon the medium; yet that solid iron ring, by an invisible power, was made to clasp my arm, thus demonstrating the power of our unseen friends to separate and re-unite, as well as to expand, the particles of which the ring was composed.

"In the earlier manifestations of this remarkable phenomenon; when a portion of the rope was wrapped around the ring, some cavilers, more captious than wise, suggested that a joint in the ring might be concealed by the rope; but when the rope was dispensed with, and the naked ring was used alone, then all intelligent skepticism was silenced.

"In conclusion, permit me to say that this simple fact, occurring as it does outside and independent of all the known laws of Nature, is not only potent in its defiance of those maligners of physical mediums who call themselves Spiritualists, but it appeals with *direct and irresistible* power to every phase of skepticism but two, — the one being based upon hopeless imbecility, and the other the result of invincible

hostility: and with neither condition do I desire to interfere; my personal efforts for the propagation of our divine philosophy being directed only to those who have sufficient intelligence to appreciate its value, or sufficient candor to avow their convictions.

"WASH. A. DANSKIN.

"BALTIMORE, MD., NOV. 24, 1867.

"This manifestation is attested by Robert Y. Wilson, John J. Kurtz, E. L. Kurtz, L. Z. Lyon, Henry C. Lynch, P. T. Eaton, L. H. Hyzer, Wm. Cooper, Dr. D. Bruce, John T. Rote, Jacob Weaver, J. H. Weaver, Charles Held, John M. Potts, Levi Weaver, Benj. McClellan, C. W. G. Baughman, O. L. Mathiot, Uriah Jones, Wm. Brooks, A. V. Foose, John Frist, Wm. Pridgeon, James Frist, Orlando G. White, Z. S. Purrington, John F. Edmondson, Preston C. Weaver, C. E. Dimmitt, Robert Booth, Francis H. Smith."

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## A FRAGMENT.

BY GEORGE A. BACON.

SPIRITUALISM, distinctively as such, came, in our day and generation, without the blowing of trumpets and beating of drums, — came humbly and modestly, like all great, important, and epochal events. It has pursued the even and uneven tenor of its way, until now it is recognized, even by its bitterest opponents, as a dominant and yet augmenting power in the land, — recognized as having begun a revolution in human thought, already visible in literature, medicine, art, science, and in religion; and it is destined to go forward, conquering and to conquer, turning and overturning, until the spiritual truths it came to teach shall be everywhere recognized, accepted, and appreciated.

Its work is destructive, constructive, and reconstructive. It came as a regenerator, an educator, and a consoler. It already has been, now is, and will be to many multitudes more, a holy comforter indeed, — the veritable spirit of truth.

At first it came to the head, convincing the understanding, enabling it to speak as one having authority, — came to

deepen and widen and enlarge the boundaries of man's mental vision.

Next it came to bring comfort to the heart, joy to the mourner; came to enrich by intensification man's affectional nature; came to prove the dearest and greatest of earthly blessings, — the continuity and perpetuity of human love through and over death and the grave: and, lastly, it came to the spirit of man; came with its magnetic processes of illumination and purification; came inspiring, refining, and baptizing all.

Amid the Sahara of mortal pilgrimage, are not these interests worth bidding it welcome? worth rejoicing over? worth imparting and extending the knowledge thereof?

Through the mists of its surroundings, consequent, in part, upon the imperfection of media, consequent in part, also, on a lack of correct knowledge even by those who profess to know most about it, all who are in any way interested are advised, both by mortals and immortals, to separate and appropriate only the good, the beautiful, and the true. Assimilating this with their daily thought and life, they may grow up unto the stature of perfect manhood and womanhood, even unto the stature of angelhood, while yet dwellers in the flesh. Man can and must match with the angels. It is his high and holy prerogative to call down grace from love, and light from truth, which, impregnating, *shall* angelize him.

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## THE PROPHECY.

BY EMMA SCARR LEDSHAM.

AN angel, with the prophet's far-off look,  
Uttered these words in my attentive ear:  
"Child, in the darksome ages of the past,  
A chilling vapor overspread the world;  
And only those who had the strength and will  
To scale the loftiest mountains could perceive  
The dawn that heralded the near approach  
Of that most glorious orb, the sun of knowledge.



Those seers, of whom part were to good inclined,  
And part to evil, having learned some things  
More than their brethren of the vales and plains,  
Came down among them to impart the news,  
So wondrous, of a grand and perfect day  
That soon should bathe them in celestial light.  
But now the evil-minded prophets taught  
That they possessed the supernatural power  
To hasten or retard the blest event,  
For which all looked with upturned, anxious eyes.  
Then did the trembling, awestruck multitude  
With reverence gather round these self-styled gods,  
And do them homage. Thus their thrones were built  
Upon credulity, and they became  
Tyrants and libertines. The earth with blood  
Was deluged; and peace sought in vain to teach  
The useful and the ornamental arts.  
Slowly the sun ascended; and across  
The murky sky the swift cloud-couriers sped,  
Bearing their lustrous banners stamped with words  
So legible, that all might read with ease, —  
'JUSTICE, EQUALITY, and LOVE and TRUTH;  
EMANCIPATION from the festering chains  
Of selfishness and sin and ignorance;  
FREEDOM for all to worship, as they list,  
The soul divine that Nature animates.'  
Such were the mottoes on those flags of light;  
And they became enstamped upon the minds  
Of all whose aspirations upward turned.  
Higher the sun ascended, and the hills  
Were wreathed with splendor; and Darkness cowered,  
And clung in terror to the skirts of Earth.  
Electric thrills of expectation stirred  
The depths of human feeling. Men began  
To think, and closely question one another.  
Reason was heard with calmness and respect;  
While Superstition drooped her sable wings,  
Bewailing her unhappy future lot,  
Since universal and despotic power  
Might ne'er be hers to wield at will again.  
Still higher climbs the sun; and now the brows —  
The upturned foreheads of the multitude —  
Are bathed in his pellucid waves of light.  
Men, wondering, learn of things they dreamed not of  
While groping in the darkness of the past.  
They see the vastness of their sphere of life,  
That further reaches than e'en thought itself

Into the measureless deep on every side.  
 They see the shining opportunities  
 Bejeweling the mantle of the future.  
 They see each other's weakness; and they learn  
 To lean on the Creator, not the creature.  
 They see the footprints of the Deity  
 Impressed on Nature everywhere. They see  
 Their former soulless idols, shattered, fall  
 Before Progression, who in trumpet-tones  
 Cries, 'Men and women! these momentous times,  
 Foretold so oft by prophets in the past,  
 Are now revealing to your startled view  
 Their marvelous creations. Live and learn.  
 Ere long, yon golden beams shall flood the earth,  
 And swallow all the lingering shades of night:  
 Then will heaven stoop to clasp in fond embrace  
 The enraptured world, and crown her placid brow  
 With fair Perfection's never-fading wreath.  
 Take courage, ye who with despondence mourn  
 The piteous wrongs of poor humanity;  
 Lift up your drooping heads: the blessed hour—  
 'The hour of change — draws nigh; *the hour draws nigh.*' "

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## SPIRIT-COMMUNION.

BY GEORGE CHILD.

WHILE my brother Edward was growing from childhood, I did not seek to force the subject of Spiritualism, which deeply interested me, on his attention. One evening, Mr. and Mrs. Everett were at my house; and he called in, by chance, after our *séance* was over. While at supper, a table, a little distance from Mrs. Everett, moved towards her, without contact. I called his attention to this; and, on her placing her hands on it, loud raps were heard, and the name "George William" spelled. This was the name of a child I had lost about six years previously.

My brother was deeply interested, and told me that afterwards it came into his mind that he could procure rappings

as well as others; and, while alone in his house, he sat, and the sounds came on the table.

I proposed that we should sit, and, on so doing, soon heard the mysterious sounds. On calling the alphabet, "George William" was given. Then followed these sentences: "Quite happy: I am ever with you." "Dear ma, rest." His mother, being fatigued, was not present; and I was pleased with the latter remark, indicating in a few words his gentle, thoughtful nature, — childlike, and attentive always to his mother. Then was spelled, "Pa dear, wait in hope: I am always with you." The peculiarity of the expressions, "Pa dear, ma dear," was very characteristic.

Then we received, "Postman-game; I used to play with me." I could not understand this, and asked for an explanation. There was then spelled "u-o-y" ("you" backwards), which was an explanation; for, by substituting "you" in place of "I," I corrected the preceding message. I asked for further explanation, when I received, "Back-room, folding-doors, double knock;" the whole making, "Postman-game, you used to play with me; back-room; folding-doors; double knock." I could not recollect the events to which this referred; but Mrs. Child recalled the childish game he used to play by taking an envelope that had been used, closing the folding-doors, knock, double knock, in imitation of the postman, and give the letter to me, saying, "Letter for Mr. Childs."

He further spelled, "Nannie dear, sleep so fearfully." This referred to his youngest sister, who was then asleep in an upper room. Then, "Thanks, dear uncle, for *riting* through pa." The phonographic spelling of writing, to me, was a test of my child's identity. My brother, nor myself, who were the mediums, would not, consciously or unconsciously, have made such blunders; and I refer this fact to those who explain the phenomena by automatic or reflex action. There also appears to be a little confusion in the sentence; which should be, "Thanks, dear uncle, for writing, through you, to pa."

I was told, by writing, to have an old and intimate friend, Mr. Jones, sit with us. When my brother, Mrs. Childs, and

myself, sat, the control had been harmonious; but the introduction of my friend caused confusion. At last, I received a communication directing us to join hands. On complying, the raps spelled, "All is right; much will be given; have patience." The room was darkened. After a time, we heard the pencil writing, and then some sheets of paper fall under the table. These were folded, and thrown at each of us. Those under the table were failures. "Go" was written on one; on another, "I am her,"—evidently intended for "I am here." On the one by Mr. Jones was written the initials of the name of his niece, and "Dear Mr. Jones, we are here." On the one by me, "Dear pa, all is well; we are happy;" and, "Can you read my writing? I am obliged to write thus." This referred to the writing being all written backwards.

On another occasion, on being asked if he would not give a communication for his mother, he wrote, "Dear ma, bless you! I do not forget you." His gentle words we highly prize. What glorious truth! what consolation for our sorrow! Often by my hand I received messages from my spirit-child. When I asked him if he desired to come back, he replied, "I can not pain you, pa dear, by saying I do not want to come back; but I am happy here."

He persevered in his attempt to speak in an audible voice for a long time, and at length was successful. I could hear his essays, which sounded exactly like puffing out a candle. At last we heard the words, "Pa, ma," so peculiar and emphatic, that I scarcely can describe them.

By patient investigation, we have come to the conclusion that these wonderful manifestations are the work of spirits. They have been witnessed and described by Emma Hardinge and J. M. Peebles.

That these pages may cheer the heart of some fond mother or bereaved father, that they may induce the materialist to pause before he pronounces judgment, is the sincere hope of the writer.

LONDON, ENGLAND.

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## PHASE OF MEDIUMSHIP.

BY MARIA M. KING.

I AM a conscious inspirational or impressional medium. I write and speak for the spirit controlling me, with my own mind held entirely in abeyance, and yet entirely conscious of what is passing through my brain from the mind of another. I judge of what I speak or write as another would judge of it; it being no more the product of my own brain than of that of a reader or a hearer of it, only in the sense that the quality of my brain must decide the quality of manifestations which are produced through it.

I have one spirit-guide, who is the only one that controls my organization for public teaching; and whatever spirit wishes to speak through my organization to men in the flesh does it through this one as controller.

I write many communications from different spirits; but they are all given through this one, whom I term my teacher. He is my teacher in all things that pertain to "the life that now is, and that which is to come," I can most truly say. His manner of instructing me in the principles of the Spiritual philosophy has been such as to imprint what knowledge I have acquired of it so indelibly in my nature, that neither time nor circumstance can efface it. It is *mine*, as all truth must ultimately become, — made so by the experiences through which I have lived since I became a medium, and before; which latter have been applied by the teacher since he gained power over my organization through my development. I value the education I have received from this teacher as above all price; and I know by experience that mediumship, conducted by such as he, blesses the medium above what any thing else can, and, I believe, blesses mankind.

The psychological power of my controller over me is so complete, that, when he attempts to give expression to his own thoughts through my brain, he can do so without the interference of my own mind. I do not yield my reason, or my

privilege of judging for myself as an individual, to him or any other spirit; and yet I know that perfect control can only be maintained while the controlling spirit commands, psychologically, the instrument he is using.

The science of development, as understood by experienced spirits, the world, and Spiritualists in particular, need to understand better than they do at present; and I believe a comparison of experiences of different mediums will be a great aid to thinking minds in coming to correct conclusions concerning the phenomena and laws of mediumship.

HAMMONDTON, N.J.

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### MRS. J. H. CONANT.

THE name of "The Banner of Light" was given through the mediumship of Mrs. Conant some months previous to its first issue. Its famous "message-department" was suggested, and has since been uninterruptedly sustained, in the same manner. We are aware that the literary merits and utility of those messages have been severely criticised, but, we believe, always by those who have not comprehended their purpose. They are not to be judged by ordinary rules. They are the spontaneous expression of spirits who usually there find their first opportunity of communicating with earth. If their diction was perfect, how soon would the critics carp at the incongruity! Each speaks in his own language, and relates his own story. That a medium can relate these experiences, filling one folio page of a journal like "The Banner," week after week, and year after year, and never repeat, we consider, of itself, an insurmountable obstacle to any theory short of its spiritual origin. They are unique. The history of the world presents nothing like them; and, were they bound in one huge volume with their verifications, they would form the most overwhelming evidence to be drawn from the realm of mental phenomena.

Those who attend her circles have the evidence of their senses. She is a delicate, retiring lady, who shrinks from

contact with the world. When she is controlled by the spirits, her manner and voice correspond to their character. She speaks in the soft modulations of childhood and the harsh tones of rudest men, in the feeble accents of age and the coarse notes of sternest health. During the delivery of each message, she is, for the time, the representative of the spirit who is communicating; and her features correspond to the character controlling her.

She is, probably, one of the finest illustrations of sensitiveness in the long list of mediums, and a notable instance of the perfect control spirits may acquire over the physical organism when allowed freely to perfect their purposes.

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THEY who live to see the day when truth shall be the presiding genius of every household; when honesty shall be more than a reluctant conformity to selfish customs of commercial trade; when practical morality shall be something better than that now exacted by fear of God and Satan; when the bankrupt laws of heaven shall be repealed, whereby men's sins are canceled with a pen dipped in the "blood of atonement;" when the bond of society shall be mutual love, instead of chains and glittering bayonets; when woman shall realize all her just and equal rights; when intelligence, purity, and happiness shall beam from every countenance, — need not be told that such is the results of the labors of those self-sacrificing reformers known as Spiritualists. — K. GRAVES.

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## CALIFORNIA, — ITS WAYS AND WORKERS.

BY MRS. H. F. M. BROWN.

CALIFORNIA as a State is still in her teens. Like Young America, she has ignored bonds and boundaries: she has been in truth a law unto herself, going the way she chose, doing as she would. Culture and experience will by and by place



her in the front ranks of reform. Fortunately, the young State has never put on the iron yoke of conservatism: she has, consequently, been free to accept whatever seemed worthy of attention.

In 1849, California had no building worthy the name of church. The Catholics had established a few missions for the benefit of the natives; but the white population gave little heed to the doctrines taught by the fathers. San Francisco was then the gambler's paradise. Gold in its plenitude came and went like April snows. Sunday was the people's gala-day. The gambler plied his vocation at the street-corners, and in the best halls and finest houses. The theaters were then, and are now, open on Sunday.

The fabulous stories of California gold set the tide of emigration towards its shores. The Occident and Orient became represented. All nationalities are here congregated. When the gold-excitement subsided, the soul naturally enough asserted itself. The religious element, the saving power, came to the rescue of those who failed to find rest and riches in the new country. No Puritan laws have been enacted here, saying to the soul, "Thus far, and no farther." Every worshiper can build his own altar, and consecrate it to any god he may choose. The Jew has built his synagogue, the Chinese his temple, the Buddhist his shrine, the Christian his church. Each went his way without molestation.

But, with all these altars and various creeds, half the population are still churchless. Munificent Nature has been the priestess, law-giver, teacher. The Sierra Nevadas, the Yosemite, the broad valleys, the wealth of waters, are suggestive of a father's generous love and ever-protective care.

The old garments seem quite too small; and patching and piecing are not in accordance with California custom. But in ignoring the old faith, in refusing to pay blind homage to the "unknown gods," the soul has not denied allegiance to truth: it has loved, hoped, waited.

When California was yet a Territory, when men lived in mining-camps and canvas-tents, they were reciprocants of angels' visits. In many of the mining-districts there were men who saw visions, who dreamed pleasant and prophetic

dreams,—men who communicated by means of table-tipping and raps, and spoke in “new tongues.” Not a few faint hearts gathered strength from the good words the angels spoke. Wandering souls heard and heeded the spirit’s gentle warning; the sorrowing were made glad, the mourner was comforted. Rough miners have many a time gathered under the friendly branches of a forest-tree to listen while some one of their number read from a well-worn newspaper tidings from the land of souls, or to the inspired words of one of their own number. The Californians learned by “the angel Past” that the bearers of spirit-messages were coming to them. They hoped and waited.

MRS. ELIZA W. FARNHAM, author of “Woman and her Era,” “The Ideal Attained,” and other works, came in an early and dark day. She was among the first to accept angel-teachings, and the first to give a lecture in the interest of Spiritualism in the territory. Her words of love, the new faith she proclaimed, won for her the esteem of the good and the curses of the bigot. Her heart beats in heaven now. She bore to that better land the blessings of the souls she saved.

MISS MUNSON, in 1856, came to the golden shore. A good medium, she gave heed to the famishing souls of many, and went on to another labor-field.

J. V. MANSFIELD, a remarkable writing-medium, came next. He spoke to the investigator in his native tongue. The Chinese, the German, the Jew,—all heard from their loved ones who had gone to the hereafter. In blessing he was blessed.

MRS. ADA FOY, a good rapping and writing medium, has resided here five years, doing missionary-work among the churches.

DR. JOHN ALLYN has been on the coast some ten years. His time is not given altogether to the promulgation of Spiritualism; yet he is a good and faithful servant, speaking ever for a cause that is dear to his soul.

HON. J. M. PEEBLES, the well-known author and speaker, visited California in 1861. He came in search of healing balm. But the field demanded laborers; and he was pressed into

service, working with a *will*,—mostly in Woodland and Sacramento. Though frail and negative, what of vitality he had was consecrated to humanity and the dissemination of the Spiritual philosophy. His earth-work, we are glad to say, did not end on this coast. He is now United-States consul to Trebizond, Turkey in Asia, where he is doing government duty, and prosecuting exhaustive researches into the Spiritualism of the East. During four years previous to his leaving America for the Old World, he was connected editorially with "The Banner of Light."

BENJAMIN TODD was here some two or three years, speaking, and publishing "The Banner of Progress." He has performed bold service in putting down the old, in excavating and laying the foundations for the new temple. He is now in Oregon as missionary.

EMMA HARDINGE gave one of her best years to this State. She went from mountain to valley, from hamlet to city, heeding neither summer's heat nor winter's storms. The people called; the angels said, "Go, the bearer of good news and grand thoughts." She went and worked just as Emma Hardinge will work.

LAURA DE FORCE GORDON, a clear-headed, strong-handed woman, has been here and there some two years. Nothing intimidates her. When work is to be done, she will do it, and do it well; some one says, with a rush. She has spoken thirteen out of fourteen consecutive nights. The woman's-suffrage cause has enlisted her services; but she is not lost to ours.

MRS. C. M. STOWE has been five years in the State. She devotes her time and energies to healing the sick, and speaking to the people. She has averaged two lectures a week for five years.

J. M. SPEAR has been here for some months, speaking, healing, and aiding all charitable works. Mrs. C. H. Spear is ever at her husband's side, helping by her loving words and tender sympathy.

MRS. LAURA CUPPY SMITH. A literary gentleman of San Francisco, in a private note, says, "Mrs. Smith has labored in California some five years, — three in San Francisco. Dur-

ing these years, she has delivered over five hundred lectures. Her platform has always been broad and independent. It embraces not only the fact and philosophy of invisible intelligence and manifestations, but all suggestions of an elevating and reforming tendency. She is true to truth as she understands it. She is not nor will be wedded to party or sect. As an orator she has no superior. She wins all hearts by her sweet and persuasive voice." The crowding of large halls, when she speaks, is testimony enough to her worth.

MISS ELIZA HOWE FULLER, a young lady from Maine, has, by preaching, and by living the doctrines she preaches, done a good and very acceptable work in San Francisco.

REV. J. S. LOVELAND has commenced a course of lectures in San Francisco. It is hoped that he will be induced to remain,—a minister of the New Dispensation.

J. S. FINNEY has been an eloquent defender of our faith; and would be still, no doubt, were he not called in another direction.

MRS. AMANDA D. WIGGIN of Los Angeles is a fine clairvoyant and good trance-speaker. It is to be hoped that she will devote her time to the cause so dear to her soul.

MRS. MARY BEACH of San José possesses rare clairvoyant gifts. She has done excellent missionary work in various places. She once met a band of hostile Indians. She was powerless. A shocking fate seemed inevitable; but the angels were with her. An old chief who had gone to the "happy hunting-grounds" came and spoke, through her, to the red men, calling them "children." One of them said in broken English, "You white squaw know my father. You see him. He talk to us. We no hurt you."

These apostles of the New Philosophy have scattered far and wide the germs of truth. There are a number of societies, but only two Children's Lyceums yet established; but there is a grand future for California.

SAN FRANCISCO, CAL.

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## SPIRITUALISM IN WASHINGTON, D.C.

## VERAX.

HERE, in the capital of the nation, Spiritualism is an established fact, and is daily growing in the estimation of an intelligent public. Through much opposition, and great persecution, the friends—few in number, but with large hearts,—rallied around their chosen leaders, John Mayhew and Rev. George White; who, thus sustained, faced the storm, mildly forbearing, and never returning railing for railing, and by their steady, unflinching, and consistent course have gained the esteem and confidence of all. Through their instrumentality, the angels have thus far carried forward their designs, and realized the fruit of their labors. The society called the First Society of Progressive Spiritualists was organized on the last Tuesday of May, 1867; from which time, to the present, Brother Mayhew has stood at its head, with marked success in all that has pertained to the financial and spiritual affairs of the society. This society has no creed, no limitation to the growth of mind. From its organization to the present, it has been regularly supplied with acceptable speakers, from Oct. 1 to May 31, each season; their platform *entirely free*. The following speakers have occupied their desk: Sarah A. Horton, Miss Bennett, Thomas Gales Forster, J. M. Peebles, Nellie T. Brigham, Mary J. Wilcoxson, Alcinda Wilhelm, Cora L. V. Tappan, Anna M. Middlebrook, Nettie Pease, N. F. White, Clair R. De Vere, Susie M. Johnson, E. V. Wilson, Emma Hardinge, Giles B. Stebbins, Moses Hull, and Isaac Rehn. During the past season, the president has succeeded in keeping the facts of spiritual intercourse before the people through the mediumship of C. R. De Vere, E. V. Wilson, Charles H. Reed, and Mr. Keene, who have visited this city for this especial purpose. Other excellent mediums resident here have also done their share well and nobly in this good work. Among these last should be named, *with honor*, Mary J. Lanston (now on a mission-work in Nebraska and Iowa),

Mrs. Hull, Mrs. Wright, Mrs. Sawyer, Miss Betts, Mrs. Young, Dr. Kline, and others, whose names are not now recalled.

The weekly conference-meetings during the entire three years have been of great interest and benefit to those who participated therein.

The society has now a leased hall, well furnished and decorated by themselves, which will be their permanent home for the rest of their lease, — three years unexpired, — by which time it is hoped that the ability may be found to erect a permanent temple.

There are a great many Spiritualists among the senators and members of Congress. From careful computation, based on personal knowledge, there are at least twenty-two out of sixty-seven in the Senate. It may be that the proportion of members of Congress may be as large, but perhaps not more than fifty out of two hundred and five. These, for the most part, are free to acknowledge themselves Spiritualists *among Spiritualists*, but *nowhere else*; they are so much afraid of losing caste by so doing. If they would be honest to themselves and the world by declaring their convictions, and boldly placing themselves by our side, it is morally certain that the Spiritualists would have the largest society in the city. Besides the above, we have *high* government officials, and officials of all grades, judges, auditors, commissioners, generals, &c., none of whom would at present thank *you* for publishing their names, or *any person* for reporting them. Our Children's Progressive Lyceum has been quite interesting, though not so prosperous as we could have desired. It has been under the management of George B. Davis, conductor, and Mary B. Hosmer, guardian; both of whom have recently relinquished their offices, — Mr. Davis to take up his residence far away. Thus much it was thought well to give you for your "Year-Book."

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## SPIRITUALISM IN PHILADELPHIA.

BY HENRY T. CHILD, M.D.

WHEN the reports of the Rochester rappings were sent over the land, a few persons in this city, who had been engaged in investigations in magnetism and psychology, were ready to examine into the matter carefully.

Andrew Jackson Davis's great work, "Nature's Divine Revelations," had been before the public, and was creating considerable interest.

An association was formed in 1850 for the purpose of reading this book in public; and, in the autumn of that year, a circle was formed for the purpose of obtaining spiritual communications. A clairvoyant medium had given directions as to the sittings; and, for four months, they continued their meetings with great regularity. At the end of that time, about the 1st of February, 1851, the first well-defined manifestations were received in the form of raps. The writer was not a member of the circle, but was pursuing similar investigations, and received communications through a private medium, by means of the raps, about the same time. There were three places in our city where the raps occurred within two weeks of the 1st of February, 1851. Mediums were developed in various places, and considerable excitement created.

An association was formed in this year for the purpose of securing lecturers, which was continued in existence up to the present time, and is now known as "The First Association of Spiritualists of Philadelphia." It has leased the church formerly known as Stockton's Church: it is a plain building, neatly fitted up, and capable of seating one thousand persons. They have adopted the name of Harmonial Hall for it. Regular meetings are held as follows: Lectures on Sunday morning and evening, and Friday evenings; Lyceum No. 1 on Sunday afternoon; conferences on Wednesday evenings.

There is a society, which owns, and holds its meetings at, the Thompson-street Church. This was formerly a Universal-



ist church, but is now dedicated as "The First Spiritualist Church." They hold meetings and public circles on Sundays, and occasionally on other evenings.

An organization known as "The Spiritual Union" occupied Washington Hall.

There are three Children's Lyceums in the city. No. 1 is the largest and most successful. It was instituted in 1864, under the auspices of S. J. Finney; and, for nearly six years, was under the able conductorship of Michael B. Dyott, aided by his earnest and devoted wife, Mary J. Dyott, and a corps of excellent leaders. At one time, it had three hundred members.

Lyceum No. 2 has been in existence several years, and has about one hundred members.

The Spiritual Union had a very successful Lyceum under the conductorship of Damon Y. Kilgore, but has adjourned, subject to the call of the officers.

It is difficult to estimate the number of Spiritualists in our city. The Catholic council, in estimating the number of Spiritualists of the country at eleven millions, must have depended mainly in their estimates upon information obtained in the large cities. One of the liberal papers estimates the number in our city at thirty thousand.

I believe, that, taking the three fundamental positions of Spiritualism, — 1st, That man is a spirit now and here; 2d, That that spirit has unbroken and continued existence; and, 3d, That it can, under favorable conditions, communicate with those in the form, — one hundred thousand persons in this city will willingly indorse them.

I estimate the number in the State at two hundred and fifty thousand. There are, I think, three hundred public and private mediums in this city, and six hundred in other parts of the State.

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## SPIRITUALISM IN DUBLIN, IRELAND.

BY IVER MACDONNELL.

SPIRITUALISM, so far as I am aware, was first introduced into Dublin, about fourteen years ago, by Capt. Casement, — a gentleman who took much interest in the subject, and brought an uneducated medium from Lancashire, named Alexander. Neither the table-moving manifestations of this medium, nor the persuasion of the captain, had any influence beyond exciting a temporary interest with a few, and producing contempt and ridicule with most who witnessed his experiments. I obtained a private sitting with him; when it was intimated by a female spirit, in reply to my question as to her reason of coming to me, "Because you will yet be the means of forwarding this truth in Ireland." A course of study and practice of mesmerism prepared me for receiving the experiments of the Davenport Brothers as genuine some time after, — in the early part of 1866. Struck by their phenomena, I formed a circle of the members of my family and a few friends, and succeeded in developing three writing-mediums, — one a gentleman, through whom the spirits of Charlotte Brontë and of the poet Shelley purported to communicate. Although no logical evidence or demonstration of the reality of these authors could be given of their real presence, yet the highly poetic and purely moral tone of their communications was sufficient to satisfy my mind of the truth of the pretension. I carried on a private course of study with another medium meanwhile, observing the similarity of the phenomena, and not letting the mediums ever see each other; I myself exhibiting no mediumistic power whatever. For nine months, this circle gave weekly evidence of the truth. After a lapse of nearly two years, I formed a second circle, of entirely new elements, and found quite similar results, — only of a higher order, and more voluminous. I kept a careful record of every question and answer during all this time, and now have several manuscript volumes, which I value highly, and from which I make extracts herewith.

On all occasions, I invited inquirers of all sorts to be present, several of whom formed circles of their own afterwards. And so the subject is fairly started in Dublin, but, as yet, utterly disbelieved by the public; while the adherents may be included in a couple of dozen.

Some of our believers admit "intelligence outside ourselves;" others fear that "even our best communications may be only delusions by evil spirits," and that "it is as well to let the matter alone altogether." I and a few others think that good thoughts can emanate only from good minds; and that the high moral elevation and intelligence which characterize the communications justify us in believing their statements of their identity, — the more particularly as the objectors are as silent, when asked to explain the phenomena, as they are talkative in their opposition.

My own opinion is, that, all other means having failed to raise men's thoughts beyond the things of earth and time, it is found necessary to meet the practical mind of this day by experimenting in spirit-intercourse, and thereby supply facts to prove what there was no faith to receive; for that practical infidelity as to future existence, responsibility, and progress, prevails, none can deny, — except, indeed, among the so-called ignorant classes.

Ireland will yet be, I believe, a grand field for Spiritualism, as its people have ever been truly religious. The very superstitions so abundant in its history, the fairy-lore, the charms, miraculous power of relics, &c., prove the existence of the mind susceptible to this science, as contrasted with the metaphysical, reasoning head of the Scotchman, and the materialistic, matter-of-fact, sensuous character of the Englishman.

The effect of the study of Spiritualism on my mind, and on those of several others I know, has been to verify many incredible passages in the Scriptures; to reconcile the character of Deity to goodness and love; to create a living belief, which affects our lives, of the transient nature of this human life, and the awful reality of that approaching; as well as to lift us out of the influence of human teaching on religious subjects by the practice of holy spirit-communion.

## EXTRACTS FROM MINUTES OF CIRCLES.

PERCY B. SHELLEY, THROUGH C. DEDRICKSON.

"The air is full of ever-active spirits;  
The perfume from the stricken rosebud lingers:  
And shall the higher life that man inherits  
Be swept away by Death's all-changing fingers?"

*Question to Shelley.* — What are your present views of your writings?

*Answer.* — There is much that I have written that I could, oh! I could, wish I had never penned. They were the sincere expressions of a boy, who, goaded by the mockery of dead forms and narrow-minded professors, confounded the withered branches with the living tree. Am I not a proof against my own works? I thank God, who has, through Spiritualism and other means, permitted me to counteract what I wrote. Oh the bitterness to sit beneath the tree, spreading its darkening branches to the sun, whose seed we've set in the ground, and watered by the tears of earnestness and hope, — the bitterness to see what we had hoped would give forth fruit to all, become in other hands life-taking drugs, like dark clouds round the sun!

*Question.* — Is poetry, which flows from imagination, of as much advantage to mankind as philosophy, which is founded on fact?

*Answer.* — Poetry is that which leads the soul to good. Philosophy examines things of earth. The poet leads the soul by degrees to the throne of God; the philosopher leads the soul from that throne, from the great First Cause, to lower details: but the true poet is always a philosopher.

*Question.* — What is your view now on predestination and free-will?

*Answer.* — Actions free, within a destined path.

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## SPIRITUALISM IN PARIS.

"MR. J. BURNS. *Sir*,—In offering you my thanks for your friendly notice of the Parisian Society of Spiritist Studies, which, since the last annual election of its officers and board, I have the honor of representing, I beg to inform you that this society is not in any sense a new one, but is, on the contrary, the same society that was founded in 1857 by M. Allan Kardec, and which, so far from having fallen into ruins, has not only constantly maintained its primitive organization, and held its usual meetings, but has accepted the additional responsibility that has devolved upon it through the loss of its revered and regretted founder, as a motive for increased diligence in the great work which Spiritists and Spiritualists have equally at heart. Compelled to take other premises by the expiration of the lease of those formerly occupied by our society in the Rue Ste. Anne, we are about to establish its headquarters at No. 27, Rue Molière (close to the Palais Royal), where we hope that our English friends who may visit this capital will not forget to inscribe their name and address, in order that those, who, on both sides of the Channel, are laboring for a common end, may have the opportunity of becoming acquainted with one another. —Your faithful servant,

EUGÈNE BONNEMÈRE,

*Acting President of the Société Parisienne des Études Spiritistes.*

31 RUE DE BOULOGNE, PARIS, March 8, 1870.

English Spiritualists will be interested in learning that the Honorary President of the Kardec Society is the eminent young astronomer, M. Camille Flammarion of the Paris Observatory, member of the Bureau des Longitudes, and of half the learned societies of Europe; many of whose works (as "Les Merveilles Celestes," "La Pluralité des Mondes Habités," "Dieu dans la Nature," &c.), though purely scientific, may be considered to constitute an important element of Spiritist literature, by the clearness with which they demonstrate the reality of the divine action in the production of the phenomena of the universe, and by the evidence they indirectly furnish of the existence of an invisible world in connection with our own.

M. Flammarion being prevented, by his onerous and absorbing scientific occupations, from taking any active part in the administration of the society, the latter devolves mainly

on its amiable and excellent acting president, M. Bonnemère, well known to the literary world of France by his important historical works, among which may be cited "L'Histoire des Paysans," "La France sous Louis XIV.," "La Vendée en 1793," "Les Dragonnades," &c. Madame Bonnemère, one of the rare examples of purely mechanical mediumship, has published two remarkably interesting and charming novels, "Le Roman de l'Avenir" and "Louis Hubert," written by her hand in a perfectly unconscious state of trance. Among the members of the committee is our countrywoman, Miss Anna Blackwell; and among the members of the society are our countrymen, Dr. Love and Mr. J. H. Gledstanes. We hope to be able, from time to time, to give to the readers of "Human Nature" notices of the doings and discussions of the society, together with some of the spirit-communications obtained by its mediums.

Our Paris friends are evidently not going to sleep since the loss of their late leader. A joint-stock company (*Société Anonyme*), whose offices are at No. 7, Rue de Lille, has recently been incorporated, under the auspices of Madame Kardec, for the sale of the Kardec books and the other works of the Spiritist School. We strongly advise all Spiritualists who may find themselves in Paris to call at the offices of both these organizations, knowing from our own experience that they will meet with a cordial welcome from our Paris brethren.

"La Liberté," M. Emile de Girardin's paper, states that the Marquise de Boissy (Countess Guiccioli) declares that her intercourse with Lord Byron has never ceased. She writes to the great poet, places before herself a large sheet of blue-woven paper, as Byron liked it, falls into a kind of ecstasy, and lifts up her eyes to the ceiling; and a few minutes afterwards her hand runs on the paper involuntarily, without her looking at it, and the answer comes. Dr. Cérise (a well-known French physician), it appears, witnessed the phenomenon two years ago; and that very day Lord Byron's letter announced that "an American author was preparing to write on his life a book full of false and horrible things." — HUMAN NATURE.

We are informed, from reliable sources, that the number of outspoken Spiritualists in Paris exceeds fifty thousand, and that there are at least ten thousand in Lyons. The number is not as great proportionally in the rural districts; showing that in France, as everywhere else, its receivers are among the best cultured minds.

Mr. H. D. Jencken, becoming acquainted with M. Dufayette, the patron of the Zouave Jacob, noted numerous cases of cures that have been performed at the business-place of that gentleman. Jacob occupies nearly the same position, as healer, in France, that Dr. Newton does in America.

There is no public trance-speaking in Paris, and can not be under the present system of government espionage. There are thousands of media in the city; but they appropriate their gifts to private families and their own edification. There was but one professional medium for manifestations last September in Paris. This lady charged five francs a *séance*. Jesse B. H. Shepherd, the celebrated musical medium, was quite successful while sojourning for some ten months in Paris. He was patronized by the *élite* of the spiritualistic public.

Among the distinguished Spiritualists of Paris who do not accept the re-incarnation theory of Kardec are M. Léon Favre, Consul-General of France, Baron De La Taille, and Z. J. Pierart of the "Revue Spiritualiste."

The Baroness Kischendorf (formerly Madame Stoltz, queen of the Grand Opera of Paris) has gone strenuously over into devotion, and has published a book entitled "Dictées Spirites," which she puts forth as having been written under the immediate inspiration of Queen Marie Antoinette.

M. Pierart of the "Revue Spiritualiste" occupied a commanding position in the public schools of Paris until the utterance of his republican convictions,—just before the attempt of Dec. 11, 1861. He is author of a fine epic poem entitled "The Drama of Waterloo," and quite famous for his research into ancient history and archæology. It is hoped that there may soon be more union between the two schools of French Spiritualists.



## SPIRITUALISM IN SMYRNA, ASIA MINOR.

THIS city, golden with the memories of early Christian teachings, sits to-day like a queen upon the border-lands of the Orient.

Passing the Greek Church, a modern structure, the Armenian houses, and a drove of burdened camels, to the suburbs of the city, I commenced ascending the hill towards the old castle, accompanied by a dragoman. It was nearly noon when I reached the tomb of Polycarp, the ancient Smyrnian bishop, the good Christian martyr, the acquaintance and fervent admirer of the apostle John. This tomb, held semi-sacred by both Mohammedans and Christians, overlooks the two hundred thousand souls that constitute the present city of Smyrna.

The panorama of vale and city, sea and mountain, as seen from the old Genoese castle, was absolutely entrancing. The "early rains," to use a scriptural phrase, had touched with bright tints the leaves of the orange-fields and the gardens of the valleys; and every shrub and bush and blade of grass, glowing with the hectic flush of a resurrection-life, seemed to say, like the burning bush of Midian, "Take thy shoes from thy feet; for the place on which thou standest is holy ground." During the last six months, I have seen the lordly North and the sunny South; at my feet have lain matchless ruins, and rolled tideless rivers; around me have stood monuments of valor and patriotism, and the scattered remnants of Hellenic grandeur. Greece became poetically rhythmic through the songs of Byron and the heroic strains of Schiller; and Italy by the poesy of the inspired Tasso, and the melody of Rossini: still I can not feel that such sacredness attaches to these countries as to America, enclosing the ashes of Washington and Lincoln; to Asia Minor, honored with the tombs of Polycarp and John,—that "disciple whom Jesus loved."

Reaching Smyrna, we speedily found ourself in the society of several prominent Spiritualists. Among these we may

mention M. C. J. Constant and M. E. H. Rossi. Calling at Mr. Constant's palatial residence, in front of which is a beautiful garden, fringed with fig, lemon, and orange trees, we were, after taking our seat upon a most inviting divan, treated to a cup of Turkish coffee, fruits, and delicious preserves. This is the Oriental custom. Everywhere in the East, hospitality is as profuse as commendable. Among other kindnesses conferred, we are indebted to this gentleman for a choice piece of original music, written under inspiration, and entitled "The Spirit Souvenir."

The Smyrnian Spiritualists, divided upon the subject of re-incarnation, hold *séances* during the winter months. Anxious for an increase of knowledge and a greater variety of spirit-manifestations, they desire books from England and America, and the development of more native media. How many Americans were aware of circles, *séances*, spiritual music, and gatherings of Spiritualists in Smyrna, the seat of one of the original seven churches of Asia! How true that

" God sends his teachers unto every age,  
To every clime, and every race of men " !

There are distinguished Spiritualists in Damascus, and more in Beirût. Among these are M. Ladislas Mystkowski, Lieut. Dragous Ottomans, Dr. G. Felice Granié, Col. Toufau Bey Gosuminski, M. C. St. Galatti, and others, who rejoice in the teachings of Spiritualism. These patronize the French rather than the English or American Spiritual publications.

It is with pleasure we present the following translation of a letter from C. CONSTANT on the *status* of Spiritualism in Smyrna, bearing date June, 1870:—

"EDITORS YEAR-BOOK, — . . . For the present, I can only give you the following information. Our Spiritualists never have had any thing like a form of constitution. . . . The believers in Spiritualism are not to be counted: they are multitudes, entertaining different views and opinions; and it is difficult to classify them: besides, we are in a country where there is great want of intellectual and moral culture.

"As to mediums, we have only one very good one. She wrote mechanically, and was clairvoyant; but she has lost the gift with the

loss of health. . . . We have no other medium of real worth; and this is one of the causes of our want of success in our Spiritual society. As to Spiritual documents, we preserve all the prominent facts; but these notes are the exclusive property of our Spiritual society, and we intend to publish them ourselves. As to our doctrine, the facts, as seen and comprehended by us, cause us to favor Allan Kardec's school of Spiritualism."

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### SPIRITUALISM IN ITALY.

ITALY, though abounding in monuments of antiquity, magnificent cathedrals, gorgeous palaces, and splendid galleries of art, is in chains. A Roman-Catholic priesthood has busied itself for centuries in forging them. Thinkers are planning to rend them asunder. In Florence, Spiritualists are thoroughly organized, having a fine society. In this city, "The Aurora" is published by that indefatigable worker, Giralamo Parisi.

Baron S. S. Kirkup has resided in Italy, in Rome or Florence, for the last fifty years, devoting his life to painting and the collection of rare pictures. He was well acquainted with the eminent artist Blake, whom contemporary artists considered half insane because he professed to see spirits, and transfer spirit-scenery to canvas. The baron has an extensive library, treating of magic, the occult sciences, and the mysticisms of the Neo-Platonists. Though he had previously been knighted, Victor Emanuel conferred upon him, last year, the order of *La Corona d'Italia*. Early accepting mesmerism, he has been for fifteen years an avowed Spiritualist. His own daughter is the principal medium he consults. The poet Longfellow, visiting the baron, expressed great satisfaction in the manifestations he received. The distinguished sculptor, Hiram Powers, is also a firm Spiritualist. Positive evidence forced this conviction upon his mind. Referring to some very unpleasant experiences, he expressed deep regret over the deception and weakness of certain Spiritual media, and wished to see Spiritual literature more high-toned and solid.

Naples has quite a large circle of believers in the Spiritual philosophy, among whom is Baron Caparera, who has translated into the Italian, and published, several important works of Allan Kardec.

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## SPIRITUALISM IN ITALY.

BY G. DAMIANI.

EDITORS OF THE YEAR-BOOK. *Dear Sirs,* — From the time I promised to furnish you with some data as to the *status* and prospects of Spiritualism in Italy, I have made every possible inquiry on the subject. I have visited the principal towns, and consulted many of the leading men of the movement, in the Peninsula; and I now feel confident that I am laying before your readers a fair statement of the present condition and future hopes of the new philosophy in this country.

This great luminary of modern Spiritualism, having risen in the West, made its appearance on our horizon much later in the day. Fifteen years ago, when its rays had already lighted and warmed the Western hemisphere, it had scarcely dawned on this side of the Alps. Would that I could say it has advanced here in the same ratio! But it has not; and, to account for this backwardness, numerous and more potent reasons than its later appearance on our shores are to be assigned.

The history of Spiritualism in Italy, as elsewhere, is but the history of a great struggle: here, however, where priestly domination has had fuller sway over the minds of the people, and where it still reigns supreme over the soul of woman, to a degree unparalleled, perhaps, in the history of nations, the struggle has been more severe than anywhere else.

Rent and distracted for centuries by tyrants and priests, fair Italia has but recently entered into the family of nations; and her Titanic efforts to liberate herself could not but leave her in a perplexed and prostrate condition.

Financial embarrassment, party strife, the undeveloped

state of the press, the insufficiency of Spiritual literature, the ignorant condition of the masses,\* and lastly, though most serious (and as the natural re-action against arbitrary and repulsive theological teachings), the widely-spread contagion of materialism, infecting all classes of society, — these have been, and are still, apart from and in addition to priestly influence and theological prejudice, the obstacles in the path of Spiritualism in Italy; and these are the reasons why it is yet in its infancy amongst us.

Let not this somber picture, however, fill you with dismay: the foregoing has more reference to the past and present than to the future. The gifted race inhabiting the shores of the Adriatic and the Mediterranean is making great efforts to regain the lost time, and advancing with mighty strides towards a brilliant future; and, if Spiritualism is yet in its childhood here, it is evincing great strength and vitality. Like the infant Hercules, it has already strangled many of the pythons which endeavored to crush it in its cradle; and I will venture to predict that it will soon attain growth and power enough to dispose of all minor reptiles, and to wield the club of adolescent strength.

The knowledge of the New Philosophy is not evenly diffused through the several regions constituting the kingdom of Italy. Lowest in the scale of advancement are to be found Sicily and Naples, where the populace is less enlightened, and priestcraft has more hold on the will and understanding of woman, than in the north of the Peninsula.

To give some idea of the kind of warfare the priests are waging against Spiritualism in the Two Sicilies, I will report a few sentences which fell from the lips of a gentleman of the tonsured tribe in a fashionable church at Naples, on the 10th of April, in this year of grace and enlightenment. In the congregation, as usual, the fair sex greatly predominated, and the preacher was considered astoundingly eloquent: "Go, go, and indulge in the diabolical practices of Spiritualism; go and lift the veil which God has drawn between you and things eternal, and which he has explicitly forbidden

\* According to the latest statistics, of twenty-six millions of Italians, only one-fifth have been allowed by the Jesuits to know their letters.

you to touch; and, when that veil shall be really lifted for you to pass, you will find yourselves swimming in a lake of liquid fire. Ha! God is merciful, think ye? Offend him, then trust to his mercy, and you will find him more cruel than an executioner (*piu crudele d'un carnefice* [sic]). Do not indulge in the belief that hell consists in the absence of God! No: the sinners shall see him; they shall see him blow the fire he has prepared for their eternal torment." Let these facts be registered in the annals of Spiritualism, that the world may know the causes which retard the progress of the new science in Italy. A soil accustomed to receive such flowers of eloquence as these must be hard indeed to prepare for the reception and growth of truth.

The atmospheric conditions of the Two Sicilies are far more favorable for the production of the Spiritual phenomena than the north. The numerous mediums to be met with in the south are of a vastly superior order, and the people are more spiritually inclined; yet no societies of Spiritualists, no organizations, are to be found there: generous and repeated efforts to establish a Spiritual press have miserably failed, and the circles are held as secretly as though they were for conspiracy or treason. Slowly, but steadily, however, the heavenly truth is making its way, and awaiting better times both in Naples and Sicily.

In Florence, whence I am writing, things assume a more cheering aspect. Since the year 1865, a society has been established here, comprising about one hundred members, the greater part of whom are men and women of learning and high position. Signor Felix Scifoni, from Rome, President of the society; Baron Kirkup, an Englishman, distinguished for his great services to art and literature in Europe; and Signor Parisi, a very earnest Spiritualist, and most telling writer, — are the veteran leaders of the movement here. The members meet every Tuesday and Friday. An array of excellent mediums, of both sexes, places the society in communion with very high Spiritual intelligences; and the *séances*, at many of which I have assisted, are models of the kind. The Florence Society has from its foundation edited a periodical, "Gli Annali dello Spiritismo in Italia;" being the earliest publication of the kind

in Italy, and a true chronicler of the New Philosophy in the Peninsula. The "Annali" are destined to furnish valuable materials for the compilation of the history of Spiritualism in this part of the world. Another bi-monthly review of Spiritualism, called "Aurora" (dawn), was started here in March last, under the able editorship of Signor Parisi and Count Maggiani. The matter and style of this review are of great excellence. The valuable contributions from the pen of Signor De Witt, and the mediumistic communications through the Count Maggiani, render this periodical commendable to all Spiritualists who read the Italian language. Besides the periodical *séances* of the society, numerous others are held in private houses in Florence,—some accessible, others kept strictly exclusive through fear of public opinion; although the highest personages of the land make no secret of the *séances* regularly held at the palace.

Of the northern provinces of Italy, — Piedmont, Lombardy, Venetia, &c., — I am unable to report from personal observation; the state of my health, and the advanced season, having forbidden my longer stay in Italy: but I am assured by many members of the Florence Society, who are natives of those provinces, that Spiritualism is spreading there like wildfire, being warmly taken up by all classes. Unfortunately, through the illiterate condition of the masses, the phenomenal part of the science is alone cultivated by the majority; and the only good periodical published in those regions, "L'Epoca Nuova," of Turin, after two years of struggle, has just ceased to exist. In the opinion of the best informed, however, in consequence of education now being widely diffused among the people, Spiritual publications will soon become a necessity; and the disappearance of the good "Epoca" must be looked upon as a momentary eclipse.

In Rome, things are going on most cheerily on the seven hills. Spiritualism is so flourishing and established there, that even pretty exact statistics of its votaries can be given. Reckon all the high dignitaries of the church, — the popes (Greek and Roman), the cardinals, archbishops, and bishops, the Jesuits, the superior clergy, the minor, the abbés, and the monks, the whole, summed up, constituting no small pro-



portion of the population of Rome, — and you have a grand total of confirmed Spiritualists in the Eternal City. This assertion will shortly receive “confirmation strong” by the elaborate decree of excommunication, in course of preparation by the Ecumenical Council, against all “*pratiche diaboliche dello Spiritismo.*” We, the Spiritualists of Italy, are looking impatiently forward to the promulgation of the Roman anathema, from the date of which will spring a new era of progress for this troublesome *diabolismo* amongst us. The Italians have for a long time fallen into the detestable habit of tasting of the fruit forbidden by the Vatican, and of looking on its thunderbolts as on a display of harmless fireworks. It therefore requires no prophet to foretell the result of this tremendous fulmination. Modern Papal Rome is smitten with that blindness and infatuation which invariably and *infallibly* precedes ruin.

As to the phenomena of Spiritualism in Italy, they are scarcely inferior to those occurring in England, or even America. Independently of every kind of known Spiritual telegraphy, I may mention, First, Trance and clairvoyance.\* Second, Writing in foreign or dead languages. Third, The motion and levitation of ponderous objects against all the *known* laws of gravitation.† Fourth, The introduction of material, and even living objects through walls or closed doors.‡ Fifth, Direct spirit writing and drawing.§ Sixth, Spirit-photography.|| Seventh, Long-continued abstinence from food in the person of a trance and writing medium.¶

\* The writer has seen clairvoyance of the most genuine character practiced in the public squares of many of the towns in Italy.

† For three consecutive nights, I have seen a very heavy table, laden with all the provisions for a meal, rise from one to two feet from the ground: this occurred at the Baron Kirkup's residence, May 21, 22, and 23, 1870. The baron also informed me, that, a few days previously, the same table rose so high as to allow Col. Bowen, a tall man, to pass under it.

‡ Through the mediumship of a child, a living lamb was introduced into a closed room in the residence of the above-named baron, as reported by the baron himself in “Human Nature,” edited and published by J. Burns, 15 Southampton Row, London.

§ The head of Dante, drawn in pencil, with his name written underneath, and purporting to be the work of the spirit of the great Italian bard, can be seen at the residence of the baron, 2 Ponte Vecchio, Florence. It was obtained by placing the paper in a closed box by direction of the spirit.

|| Through the mediumship of Signor De Witt, spirit-photographs were obtained in a room where all light was excluded.

¶ This medium, a lady of distinction, was placed under the treatment of Dr. Cervello of Palermo, who has recorded the facts in a pamphlet. She drew sustenance from raw meat and other kinds of food, which she directed to be placed on the back of

As to the number of Spiritualists in Italy, it is utterly impossible to form even a vague opinion, as from no source have I been able to derive the slightest reliable information. Until Spiritualism is practiced more openly in Italy, until more societies are formed, and more periodicals see the light, any attempt at statistics would only mislead the inquirer.

As an Italian, let me conclude this brief notice by stating my opinion respecting the future of Spiritualism in my country. The liberty of the press and the rostrum; the rapid spread of public instruction; the decline of blind credence and priestly influence; the love of the novel and the marvelous, inherent in the Celtic race; the inspiring sky; the favorable condition of the atmosphere for the production of the Spiritual phenomena; the quick intelligence, the spiritual nature, and the physical constitution, of my countrymen, — must, ere long, induce a rapid growth of the new science, and place us on a level with those nations where Spiritualism has had its birth under more benign and favorable auspices.

In the hope that my reports of the future will confirm my present vaticinations, and wishing you and all fellow-workers and believers all the happiness which our glorious philosophy is so well calculated to impart,

I remain, &c.

FLORENCE, 1870.

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## SPIRITUALISM IN SICILY.

THERE are quite a number of Spiritualists in Scordia and other cities of Sicily. Signor Damiani, a Sicilian gentleman, well known to the best literary circles of Europe, relates, that whilst in Sicily, quite recently, a most telling poem, two hundred lines long, in the Sicilian dialect, besides communications in German, French, Latin, and English, have been received

her hands, and never used her digestive apparatus for more than twelve months. In her trance-state, she would prescribe, in Latin and in the regular pharmaceutical form, all the medicines she was to take. She recovered her normal condition, married, and has now a large family.

in his presence; the medium in this case being a singularly illiterate person of the artisan class. He further says, —

“I have met with a boy-medium, between ten and eleven years of age, who would write long essays on Spiritual philosophy; the matter and manner of these essays being such as would have been accepted from any accomplished writer of mature age who was conversant with the subject. I took the well-known Alessandro Gavazzi to a *séance* with this youthful medium. The acute polemist put various abstruse metaphysical and theological questions to the medium, or rather to the medium's controlling spirit, and received replies so deep and learned as to convince him that it was no mere case of ‘clever boy.’ This young medium—whose writings now extant would fill a dozen volumes—exhibited a different handwriting for every controlling spirit by whom he was directed, and wrote occasionally in several of the dead languages.”

A highly-intelligent lady residing in Scordia, Sicily, after describing the beauties of her country, and reflecting on its past, writes hopefully of its future: —

“In 1865 was formed in this town, according to the instructions contained in the works of Allan Kardec, a little society of friends, believers in Spiritualism, which, scorning the threats of the priests, courageously followed its investigation; and, after long exercise, signs of mediumship showed themselves in the persons of some who composed the circle. Baroness Cristofaro, *née* Helena Thovez, English by birth, obtained most happy results from the very beginning of her mediumship. Through her, with the planchette, we held communication of a superior kind. After some time, this lady, one evening, became spontaneously inspired; and the spirit dictated, through her, long discourses of moral philosophy. Our journal, to our great indignation, was stopped, because the hostility of the clergy increased every day; besides, there were no subscribers at all in Sicily, there being only a few subscribers in Upper Italy, — not enough to cover the printing-expenses. The *séances*, though, were continued all the same; and our society is in possession of most valuable spirit-communications, which now bear a very profound character of new arguments in philosophy. We have two other inspired mediums in Dr. Jos. Macaronio and Dr. S. Gargano. We fervently desire to obtain physical phenomena to attract more general attention: we have no physical mediums. In the town of Milotello-Val-di-noto, which is about a league from Scordia, there lives a young man named Mr. Philip Sciri, who had a little instruction in our society, and has now become an inspired medium. The latter, under the guidance of his guardian spirits, is occupied in giving an explanation of the Old Testament. The books of Genesis are nearly

finished. What causes great wonder is, that this young man is neither very intelligent nor instructed, and is unable to write; and yet, in his moments of inspiration (always on biblical subjects), he evinces a power of eloquence, and a force in his arguments, united to a profound philosophy, which confound the greatest intellects. Not far from Milibur is the town of Mirco, which has two other mediums, — the deacon of the chapter of that foundation, Father Tamburini, trance and seeing medium; as also the solicitor, Mr. Alessandro Balbiro, a most lettered man, who possesses the same gifts. But Deacon Tamburini, although a zealous Spiritualist, as a priest of the Romish Church, fears the anger of his superiors; for which reason he exercises his mediumship in secret. In the chief town of Cataria, there is no actual society established; but *séances* are held at the house of Mrs. Perati, wife of the engineer Perati, Italian by birth. She is an intelligent writing-medium.

"The number of believers, on the whole, is but small. Whether the light has not shown itself plainly enough on our shores, or whether it is that these inhabitants are not prepared to receive it, it is quite certain that the few apostles of Spiritualism are held up to ridicule, and do not gain any thing by their generous labors but the name of raving maniacs. I believe that the total ignorance of the English language contributes very much to prevent the desired diffusion of Spiritualism. The journals of America and England, where this great movement is chiefly carried on, if they could ever be translated into Italian, would greatly help, I am sure, its progress; and they would find a good number of subscribers. The absolute absence of physical phenomena, which only can convince the public mind, — these phenomena, so necessary to the introduction of Spiritualism, would convince a great many people in the person of Mr. Home or other positive mediums of the day. The society at Scordia was instructed from English papers, principally 'Human Nature,' by the assistance of the Baroness Cristofaro, who read us, several evenings, the best pieces, and new proofs of the spreading of the truth. The means which we adopt for its diffusion consist in the invitation we give to all people, without distinction of class or rank, — to whosoever wishes to come. Mrs. Sciri, assisted by her guide, answers numerous letters which reach her from different parts of the island to ask advice and information on the subject; and she spares neither time nor trouble to help her brethren."

SCORDIA, April 20, 1870.

[This correspondent will accept the thanks of the editors for the excellent communication from the spirit of Benjamin Franklin, which we are compelled to omit for want of space. — EDS.]

## SPIRITUALISM IN WALES, GREAT BRITAIN.

UNTIL about a year ago, very little about Spiritualism was known in South Wales, though here and there in the district there were a few spirit-circles held in strict privacy. Practically speaking, the movement began to spread in Wales about nine months ago, in consequence of some lectures delivered in the district by Mr. James Burns, in which he incidentally introduced the subject of Spiritualism. This attracted the attention of some few persons in Merthyr; and the result was the formation of three or four spirit-circles. Some of the ordinary manifestations were soon obtained; then many other circles were started: so that, at the present time, a great deal of interest in Spiritualism has been excited in Merthyr, Aberdare, and Hirwain. Mr. Burns went to Merthyr to lecture in the early part of this month, and had a crowded audience in the largest building in the town for public meetings. In a short time, as the local mediums become more fully developed, some of the more striking manifestations will be obtained. The Merthyr district is the most populous one in the whole of Wales.

Some little interest in Spiritualism is felt by a few persons in Cardiff, as two deputations met Mr. Burns there to question him on the subject. Very few people in Swansea as yet know any thing about the reality and the importance of the movement; but in Llanelly it has begun to gain ground, and this paper has a small circulation there. We do not know any thing about Spiritualism in Newport. The rest of the towns in South Wales, other than those mentioned, are small; and the majority of them, being dependent upon the agricultural districts around them for support, are necessarily declining in prosperity as the depopulation progresses, and as the wealth accumulates in fewer hands. The great mines and ironworks around Merthyr and Aberdare are the chief sources of prosperity in Wales: the other sources of strength are the copper-smelting works at Swansea and Llanelly. Cardiff and Newport are dependent upon the shipping-trade, the coal

and iron from the hill districts of Wales being brought down to these ports for further transport. The places in which something about Spiritualism has been known in Wales, for a few years past, are Llanelly and Hirwain; and there they first became known through the publications issued by Mr. Burns.

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### SPIRITUALISM IN RUSSIA.

It is well known to the readers of Spiritual literature that D. D. Home and the Davenports have visited St. Petersburg, giving *séances* to the members of the royal family and nobility. While near our consular post, we met several Russian university-students, who were visiting Turkey in disguise for the purpose of studying its social characteristics.

These gentlemen, seemingly delighted to meet an American, gave us much useful information. They were dressed in a singularly neat yet peculiar costume. They wore long hair, brushed straight back like German students; and, despising aristocracy, they declared themselves charmed with American democracy and equality. They favored the complete emancipation of woman, and were acquainted with that excellent work, John Stuart Mill's "Subjection of Woman." They despise the "Religious Lectures" in the University course, and read the works of Huxley, Darwin, Draper, Buckle, Büchner, and other freethinkers of Europe. They mock at the word "pope," pity Poland, despise Napoleon III., and swear by the radical parties of America. They were acquainted somewhat with Spiritualism. One of them had attended the Davenport Brothers' circles, and others had read Spiritualists' works in French and English. The sister of one of these students is a test and trance medium. The nobles and Russian Government, as a whole, fear these students; for they are liberal and radical. There are nine universities in Russia, — at Odessa, Petersburg, Moscow, Kazan, Kier, Kharker, Dorpal, Helsingvers, and Warsaw. These, with other educational institutions, constitute the hope of the

country. Odessa has one large public Spiritual circle, and several branch-circles. A Russian general, exercising great influence at the seat of government, acquainted with D. D. Home and the Davenports, told us he had recently attended a *séance* in Odessa, witnessing remarkable physical manifestations. The medium was a delicate young lady. These spirits teach re-incarnation. In Smyrna we were introduced to Col. E. Wastchenko, a Russian gentleman, a firm Spiritualist, and chief inspector of the Northern Navigation Steamboat Company. He had frequently attended *séances* in Odessa and other Russian cities, witnessing such phases as tipping, writing, and trance mediumship. In St. Petersburg, Spiritualists have a large and well-organized society. The members of this society have suffered persecution through the influence of the Greek priests, who, admitting the facts, declare that the manifestations are from pagan spirits in *Hades*, — the “last device of the Devil.” Spiritualism is spreading rapidly in Russia; but most of the *séances* are held in secret, or in private families. These students expressed an ardent desire to receive and read the works of English and American Spiritualists. Oh that we had more of that missionary spirit which characterizes sectarists! When will American and English Spiritualists become thoroughly aroused to the work, — the *duty* of the day and the hour?

Rev. M. D. Conway, resident of London, after an extensive tour through Russia, related many interesting circumstances relating to Spiritualism in Russia. It pertains almost exclusively to the educated classes. A French countess wrote a lady friend in Paris, October last, that nearly all the members of the imperial family were Spiritualists, and that no monarch of Europe received the Davenports with as much enthusiasm as Alexander of the Russias.

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## SPIRITUALISM IN GERMANY.

HITHERTO, Spiritualism has made no progress in Germany. Now, however, it is beginning to show signs of life, even among "the nation of thinkers." In Leipsic, the most practical and realistic of all German towns, a Count Poninski delivered the first of two letters on the subject, the other evening, before a large and appreciative audience. This intellectual nobleman began his lecture by assuring his hearers that he had called them together, not for the purpose of amusement, but to enter upon serious investigations. Never so much as now, he said, when humanity is oppressed by so many social evils, was there greater need for direct intercourse with the spiritual world.

Count Poninski is in earnest in his efforts to spread the light of Spiritualism; and his efforts are already widely appreciated. The translation of "The Arcana of Nature" of Hudson Tuttle by one of the finest scientific students of Germany rendered it available; and the influence it has exerted has been incomparably greater than even that which it has wielded in America. Not only has it been a text-book with Spiritualists, but, strange to say, uncompromising materialists study it with eagerness. Büchner, who, for boldness, leads that school, founds whole chapters in his celebrated work, "Matter and Force," on texts it furnishes, quoting it as authority.

Luos, a spirit whose name is familiar to all Europe, sends us a friendly letter for "The Year-Book," written by him automatically by the planchette, — Mrs. Emma Kyd and M. A. Boyd, mediums : —

"The glorious truths of the Spiritual philosophy are spreading so rapidly amongst all classes of people, both in high and low positions, in all parts of the habitable world, that the doctrines and errors of the ancient theologies must flee before the bright light that shines into the innermost recesses of men's hearts, awakening the torpid sense of self-consciousness, and causing them to exercise the God-given faculty of reason; enabling them to discern the true from the false, and to reject the erroneous teachings of unenlightened guides and shepherds of past ages, and to embrace the heavenly

instructions which angelic spirits from exalted spheres are commissioned to bring to the children of the great Father of spirits who are enveloped in darkness and sitting in the shadow of death. They say to all souls who are willing to open their ears to the call, 'Arise, shine; for the light is coming, the dayspring from on high appears: rejoice. And again we say unto ye, Rejoice with exceeding great joy: mourn no longer, as those without hope, for loved ones who have passed away from your mortal sight. This glorious gospel which we teach brings life and immortality to light; and the blessed certainty that there is no death, that those you love are living still, and are ever near you, will fill your hearts with gratitude, and remove all the fears and doubts that have held you so long captive, and weighed down your souls as a burden too heavy to bear. This grand new dispensation will finally triumph over all the present religions existing in the world. In spite of opposition and obstacles directed against it, and the wicked attempts of bigots and sectarians, of every church and creed, to crush it out, their efforts will fail; for God's truth must prevail.' By the spirit-guide of the mediums,

"LUOS.

"BADEN-BADEN, April 11, 1870."

Karl Baron von Reichenbach, whose death occurred in 1869, deserves honorable mention as one of the pioneers in the Spiritual movement. He attained the ripe age of eighty-one years. In early life, he won distinction for his scientific abilities. He discovered many new combinations of hydrogen and carbon, among them paraffine and creosote, which are now valuable in mechanical art. He pursued, especially in later years, the investigation of animal magnetism, which he attributed to a subtile force he named *od*. His researches are models of accuracy in the untrodden paths he pursued. The future will reward his courage, patience, and excessive labor.

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## SPIRITUALISM IN SPAIN.

THE tendency of the Spanish Government, under Isabella, was towards conservatism and the most narrow phase of Roman Catholicism. Since her reign, and the extension of more republican influences, Liberalism and Spiritualism are producing their educative effects on the masses. Mr. Polam,

a Spanish writer of some fame, says, "that, besides sympathizing with Isabella and the conservatives generally, these Spanish Spiritualists are all re-incarnationists." They have excellent media, and hold many private *séances*. The Countess Modina de Pomar, a Spanish lady of fortune residing in London, is a devoted Spiritualist, accepting the Kardec doctrine. Spanish Spiritualists publish two periodicals, devoted principally to a record of phenomena, — trance, clairvoyance, and vision, — matters that no Roman Catholic even has ever disputed. English and American publications should be read by Spanish, Italian, and French Spiritualists. Such interchange of thought, and reciprocity of researches, would prove mutually beneficial.

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### SPIRITUALISM IN TURKEY.

TRANCE, vision, and prophecy seem natural to the Eastern nations. The clear skies and mountainous scenery conduce to the development of these phenomena. Mrs. Webster, daughter of a distinguished doctor of divinity in London, in a volume written by her after extensive travels in the Orient, says that Spiritualism prevails quite universally in some portions of the Eastern countries. This our experience corroborates. Reaching Constantinople in October, and securing as interpreter a dragoman recommended by Mr. Goodnow, our American consul-general, we attended the meetings, public and private, of the dancing and "howling" dervishes, witnessing the strangest and the most wonderful Spiritual manifestations. These dervishes, reducing themselves physically by subsisting upon two and three olives a day, perform the most remarkable deeds during their holy month of Ramazan. We saw them form their circle for the healing of the sick. When prepared by gesticulation, wearing motions, chants, and prayers, the sheiks — that is, the elders — healed by touch, by the use of "Mohammed's brass hand," and by treading, literally *treading*, in this state of ecstasy, upon the crippled limbs and diseased bodies of the

sick, some of which were infants. If the diseases were located in the eyes, throat, or brain, they pathetized them. The Crown Prince of Prussia stood by our side, "unshod," after the Mohammedan custom, while witnessing the healings and instrumental feats of this primitive people in their consecrated room. I attended these meetings of the dervishes in Constantinople, Scutaria, and other localities, several times. Through my interpreter, who spoke Arabic and Persian as well as Turkish, I held long conversations with the sheiks concerning the origin of their orders, their worship, their visions, their knowledge of the spirit-world, and their gifts of healing. Taking copious notes, we shall, in due time, write them out in full.

Bearing letters from Paris to M. Repos, a French attorney in Constantinople and zealous Spiritist, and to M. Sillerman, a Spiritualist, and partner in a large German mercantile establishment, I soon found myself quite at home in this cosmopolitan city. These gentlemen, with others, not wishing their names to appear, because holding high official positions in their respective governments, gave me valuable information concerning the condition and progress of Spiritualism in this city and other cities of Asia Minor and Syria. There are excellent media in Constantinople. During the winter season, they hold regular circles in Pera, the European part of the city. Writing and trance are the usual forms of manifestation. These spirits, with a few exceptions, teach re-incarnation. Invited, we addressed the Spiritualists in the hall of the *Chambre de Commerce*. The attention they gave, and the interest they manifested, were truly inspiring. There are many Spiritualists in Beirût, and some in Damascus, one of which is a foreign consul.

Hon. J. P. Brown, Secretary of the American Legation, Constantinople, mentioned to us many remarkable Spiritual manifestations that he had personally witnessed among the Mohammedan dervishes. In a letter published in "The Universe," Feb. 10, 1870, Mr. Brown says, —

"There are mediums and Spiritualists here, as well as in other countries; and I have been a witness to many very extraordinary results, of which the actors were innocent of any attempt at deception.

There is here, for example, a young Israelite female, who can, by placing her hand on the surface of a table of medium proportions, put it in motion, cause it to move over the floor, and mount upon a sofa two or more feet high; then cause it again to descend upon the floor, and regain its place in the center of the apartment. *I myself saw* such a table, when her hands were on its surface, rise up in the air as far as her own height, and the length of her arms, permitted. I have also seen a similar table, under the influence of her hands, beat time to an alphabet, so as to spell out words, and even answer questions; and many of HER replies were certainly very surprising. In all this she was wholly free from any desire to impose upon her wittinesses, the most of whom were her personal friends, — some of whom, at least, fully believe that these feats were the result of her spiritual powers, or the work of spirits acting through her spirit as their *medium*. Ignorant of the source of her strange faculty, she allows others to ascribe them to whatever they please.

"I know here, also, another young woman, an Armenian, who possesses somewhat similar powers; and, in her case, they are, or were, accompanied by the impression that they were connected with her spirit, and that other spirits responded to her *will*. She gave, through the medium of a table, very remarkable replies to wanted inquiries; and did this to myself. Whether her spiritual powers enabled her to penetrate into and comprehend what was passing in my mind or spirit, I will not attempt to decide. Perhaps her success was only accidental?

"Having seen the exhibitions of both of these mediums, I am inclined to think best of the Spiritualism of my Moslem friends as a theory; though probably many excellent and conscientious persons will say they are equally of a spiritual character, and consequently worthy of respect and confidence."

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## VICTOR HUGO.

THE principles of the Spiritual philosophy run like golden threads through nearly all the writings of this gifted man. The following words, pronounced over M. Hennett de Kesler, his companion in exile, are truly eloquent: —

"Let me honor this talented author and this gallant man. He possessed all forms of courage, — from the lively courage of the combat, even to the slow courage of endurance; from the bravery which faces the cannon, to the heroism which accepts the loss of home. He

was a champion and a sufferer. Like many men in this country, — like myself, who now address you, — he had been a Royalist and a Catholic. No one is responsible for the beginning. The error of the beginning renders more meritorious the truth of the end. Kesler had been the victim of that hateful teaching which is a sort of snare held out for childhood, which conceals history from youthful intelligence, which falsifies facts, and warps the mind; the result being blind generations. Let a despot come, and he will be able to cheat an ignorant nation out of every thing, — even their consent. He can cheat them even with universal suffrage; and then is seen the phenomenon of a people governed by extorted signatures, which is called a *plebiscite*. Kesler had, like many of us, educated himself over again. Matured in years, and warned by reality, and set right by logic, from being a Royalist, he became a Republican. Once he had seen the truth, he devoted himself to it. Never was there more profound and tenacious devotion than his. Although affected with love of home, he refused the amnesty; he ratified his faith by his death.

"Behold him here at last, asleep! Asleep, — no: I withdraw that word. Death does not sleep. Death lives. Death is a splendid realization. Death touches man in two ways, — it freezes him; then it resuscitates him. His breath is extinct. Yes; but it again revives. We see the eyes which it closes: we do not see those which it opens.

"Adieu, my old companion! Thou art going now to live in the true life. Thou art going to find justice, truth, brotherhood, harmony, and love in the sphere of immense serenity. Behold! thou art taking wing to the light. Thou art going to live the sacred and eternal life of the stars. Thou art going where live all the bright spirits which have enlightened and lived, — where dwell thinkers, martyrs, apostles, prophets, and liberators. Thou art going to see all these great souls shining in the radiant form which death has given them. Listen! say to Jean-Jacques Rousseau that human reason is beaten with rods; tell Peccaria that law has arrived at that degree of shame, that it hides itself when it kills; tell Mirabeau that '89 is tied to the pillory; tell Danton that the land is invaded by a horde worse than the stranger; tell Saint Just that the people have not the right to speak; Morceau, that the army have not the right to think; tell Robespierre that the Republic has been stabbed; and Camille Desmoulins, that justice is dead. And tell them all that all is well; and that in France an intrepid legion fights more ardently than ever; and that away from France, we, the voluntary sacrifices, — we, the handful of the proscribed who survive, — still persevere, and are resolved, standing on that great breach which is called exile, never to surrender, with our convictions and their phantoms."

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## BABOO CHUNDER SEN.

THIS educated and gentlemanly missionary from India, attired in the vesture of his native land, made quite a sensation when reaching the great metropolis of her Majesty's domains. In caste, he is a physician. The "Brahmo Somaj," a class of Indian reformers, whose cardinal doctrine is Monotheism, has no more distinguished leader. Mr. Sen and his co-workers have established a number of churches, with no creed but love to God, and love to man. Their purpose seems to be to overthrow the idolatry of the pagan and the trinity of the churchman; to break down caste, and promote mental freedom.

Baboo Sen's theological views are far in advance of those of the English Church. He believes that Jesus was a man and a brother; that inspiration is universal, and progress a law in all states of existence; and he is laboring, as are Spiritualists, to disintrall mankind from sectarian caste, and the galling chains of ignorance and superstition.

During a deeply-interesting interview of Mr. Burns and myself with him, we learned that he was well acquainted with Peary, Chand, Mittra, and other leading Spiritualists of India. Multitudes in this distant country accept the central thought of Spiritualism; that is, intercourse with departed spirits. But there is no organization, nor other initiative methods, for the propagation of the principles.

In the Theistic Society formed a while since in London, Baboo Chunder Sen and Baboo Kakal Chunder Roy are prominent members, with several avowed Spiritualists. It is a promising sign of the times to see such cultivation of fraternal relations.

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## NAMES OF PROMINENT SPIRITUALISTS.

W. J. CHAMPERNOWNE, Kingston-on-Thames, in a letter referring to distinguished individuals accepting Spiritual communion as a truth, says, —

“Among investigators we may number divines, logicians, and teachers in our schools of learning; physicians and lawyers; men of note in the arts, sciences, and literature; statesmen, princes, and emperors. I may mention, in proof of these statements, the names of the late Archbishop Whately; Prof. De Morgan; the late Prof. William Gregory of Edinburgh; the poet-laureate and his brother; the poets Longfellow, Sheldon Chadwick, and Gerald Massey; Thackeray; Ruskin; Mr. and Mrs. William Howitt; Mr. and Mrs. S. C. Hall; Catherine Crowe; Mr. and Mrs. Newton Crossland; Lord Lytton; Robert Chambers; the Rev. J. G. Wood, the eminent writer on natural history; Baron S. S. Kirkup; Lord Lindsay; Lord Dunraven; Lord Adair; Dr. J. M. Gulley; Dr. J. J. Garth Wilkinson; Hon. George Thompson; Hon. Robert Dale Owen; Prof. A. R. Wallace, an eminent scientist; Profs. Varley, Crooks, De Morgan, Gunning, Denton; Epes Sargent; Miss Sedgewick; the late painters, Blake and Flaxman; Hiram Powers the sculptor, and others; the late Sir Charles Napier; Lady Paulet; Lady Power; Lady Eardley; Hon. Mrs. Cowper; Mrs. Milner Gibson; Louis Kossuth; Garibaldi; Mazzini; Victor Hugo; M. Guizot; MM. Léon and Jules Favre; Lord Lyndhurst; the late Rev. Isaac Taylor; Rev. Dr. Jabez Burns; Dr. Campbell; Dr. Cumming; Capt. Burton; Sir Roderick J. Murchison; Drs. Ashburner; Spencer T. Hall; Elliotson; the Marquis de Mirville; Léon Favre, Consul-General of France; the Emperor of the French; the Emperor and Grand Dukes of Russia; the late President Lincoln; Judge Edmonds, Judge Lawrence, and others on the bench; W. Lloyd Garrison; Hon. B. F. Wade; Senators Howard, Harris, and other Congressmen.”

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## MEDIUMSHIP OF MRS. EVERITT.

26 PENTON STREET, PENTONVILLE, LONDON.

REMARKABLE Spiritual manifestations have occurred in the presence of Mrs. T. Everitt for nearly fourteen years. She was the only daughter of estimable and strictly religious

parents. Trained with scrupulous reference to truthfulness, and to the worship of God in spirit and in truth, she was eminently successful as a Sunday-school teacher. Mr. and Mrs. Everitt both excelled in this branch of religious cultivation. They are still members of a Christian church, and patterns of moral excellence. They resolved, many years since, to enter upon no enterprise, nor pursue any plan in life, that they could not call upon God to bless them in the undertaking. To this end, they never hold a *séance* without opening the same with prayer. In this spirit of sincerity and prayer, they pursued, from the first, their investigations touching the phenomena of Spiritualism, and, up to the present time, have never received a farthing from those admitted to their *séances*. Their work has been, from the beginning, a labor of love. Hundreds of letters sent them from different quarters glow with gratitude and appreciation. Skeptics and atheists (many of them) have in these *séances* been converted to a belief in the divine existence and a conscious immortality. The good that this family has done to both mortals and spirits is absolutely incalculable.

The Everitts were first made acquainted with Spiritualism in 1857; since which, they have held daily intercourse with heavenly intelligences. These orderly circles, abounding in remarkable phenomena, have reformed the erring, and convinced thousands of the certainty of spirit-communion. Spirits brought to these *séances*, by their guardians, for instruction, often return with hearts brimming in gratitude for the good they have received, and for the prayers offered in their behalf. Thus do the living benefit the so-called dead.

Among other wonderful manifestations, the following may be named. Numbers of living witnesses will testify to their reality. At one time, five were sitting at a mahogany-table, in full gaslight, when suddenly the table began to crack, and make various noises. This was followed by a portion of the surface rising up in a conical form some twelve inches, with something darting from the apex. Each present saw the phenomenon. The table was neither splintered nor injured. Frequently the power would be so strong, that the spirits would shake the whole house from cellar to garret; and the

vibrations at last loosened the hold of the ends of the rafters in the brick-work of the front of the house, so that the floors of the upper bedrooms were in danger of falling through. Mr. Everitt accordingly was obliged to have the brickwork of the two upper stories of the front of his house wholly rebuilt; and, after this expensive operation was performed, he was told by the spirits that the damage had been done to give evidence that the manifestations were real, and not mental impressions. Since the rebuilding, the house has not been shaken so violently, although the vibrations are often powerful. A large music-box placed upon a massive table moves, while playing, with the greatest ease, the table keeping time to the music. Chairs and other furniture have been moved about the room hundreds of times without mortal contact, and that, too, in broad daylight or gaslight. For three years, they have had audible spirit-voices in their *séances*. More than twenty different spirits have spoken, several of them fully identifying themselves to their friends.

It was in November, 1867, that the audible spirit-voice was first obtained through the mediumship of Mrs. Everitt. Miss Nichols (now Mrs. Guppy) called upon Mrs. Everitt; and they had a dark *séance*. Fruit and flowers were brought by the spirits, who then changed the places of the sitters, and asked Mrs. Everitt to go to the other side of the room. A peculiar low whisper was then heard, as if somebody were trying to articulate. This frightened Mrs. Everitt and Mrs. Guppy: but the former was then thrown into a trance-sleep for the first time; and the spirit of John Watt first made himself known to the mortals present. He gave an account of himself, saying that he was a native of Torquay; that he was an engineer by trade; that he left this world at the age of thirty years: he was not married in this world, but has since met with his conjugal partner, whose spirit-name is Mercia. He speaks of her as a pure spirit; for she never breathed in this world, as she was still-born. During the next ten or twelve sittings, John Watt always refused to use a paper tube; but at last he took it, and then could speak very much louder. Later still, other voices were obtained through Mrs. Everitt's mediumship. John Watt often sends an assistant of his to

talk to the circle when his other work will not let him come himself.

In connection with this lady's mediumship, a very curious circumstance once took place, showing that there may have been a deep truth underlying the Eastern belief in the efficacy of charms and amulets.

On the 25th March, 1868, Mrs. Everitt went to a *séance* at the house of Mrs. Gregory, near Hyde Park; and a ring was taken off her finger in the course of the sitting. When she came home, she searched for it; but it could not be found. Next day, March 26, John Watt said that the ring was in his possession, and that Mrs. Everitt's spirits were throwing their influence into the ring to strengthen her mediumship. For three or four weeks afterwards, John Watt's voice and the other manifestations were very weak; and John Watt said that the power could not be regained till she had the ring back again. Twenty-nine days after the ring was taken, Mrs. Everitt was at a dark *séance* at the house of Mr. Childs, 21 Offord Road, Islington, and was told that the ring had been brought back. A light was struck; but they could not see the ring on the table, or anywhere else; and a seeing medium who was present said, "Look under the Bible." There, sure enough, was the ring, returned in a house several miles distant from that at which it was taken off. The spirits said that they would put the ring on again when the light was extinguished. The ring was placed on the table; the light was put out; and *instantly* Mrs. Everitt said, "It's on!" A light was struck; and the ring was found on her finger, *behind* another ring of exactly the same size; though whether it passed over, under, or through it, or neither, nobody knows. It was done instantaneously; and Mrs. Everitt felt herself lifted from the chair at the instant it surrounded her finger. From the day of the return of this ring, Mrs. Everitt has been in better health than she ever was before; for, up to that time, she was generally ill the day after a *séance*. Often, afterwards, while narrating this story of the ring to others, Mrs. Everitt would take it off her finger to show to the listeners. John Watt said, last October, he would prevent her from doing that again, as the influence of those who took the

ring marred its beneficial effects upon Mrs. Everitt. Accordingly, on awaking one morning, she found the ring on another finger, and discovered that it fitted very closely, and could not be slipped over the first joint to be taken off: in fact, the only way to get it off now is by the file, or by chemical reagents.

There seems to be no boundary to spirit-power when conditions are favorable, and the aim divine use. In these *séances* they have spirit-lights remaining visible a considerable time, and also direct writing, — writing without the agency of human hands. This is a startling phenomenon; two hundred and sixty-four words being written in five seconds, two hundred and ninety-eight words in seven seconds, and fourteen hundred words in twenty-seven seconds of time. The writings are either historical or pre-eminently spiritual. Mrs. James Burns, a most excellent clairvoyant, not only saw the spirits produce the writing, but fill the room with the perfume of flowers. The odor was susceptible to all present. Other media with open vision have witnessed the same wonderful process.

It is a pleasure, as well as justice done, to say that the controlling intelligence of this circle, John Watt, is a most exalted and truthful spirit. It is heaven on earth to converse with him upon life and scenery in the world of spirits. He dwells in the love-sphere of immortality, and has fully proved himself worthy the appellation of *ministering angel*.

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## PRESENTIMENT AND FACTS.

BY J. C. LUXMORE.

IN the latter end of November, 1867, about eight o'clock, A.M., I was in bed, and quite awake, when I very distinctly heard the word "death" pronounced. I was not well myself; and I thought possibly I was called to cross the beautiful river. I became quite well: but, in a few days, a friend of mine was taken dangerously ill, and I supposed she was to pass away;

but she recovered, and is still alive and well. Another very dear friend came to spend Christmas. She was in perfect health, and remained in town until the 10th of January, when she left in her usual health, with the exception of a slight cold; but she passed away on the 17th of the same month. I am happy to say that she has frequently communicated with me through different media: indeed, the record of experience I propose making is connected with her. On the 17th of last January, a friend, who is now in America, was writing to me, and was interrupted in her letter by the spirit above alluded to, telling her to let me know that she had just entered into a higher sphere. Now, the curious part of the matter is, that on the *very same day, in my dressing-room, at Gloster Square*, she gave me precisely the same information through another medium. How this should come to pass so many of thousands of miles apart, the two mediums being almost entire strangers, never having met but once, unless it is admitted that the same spirit gave both messages, I leave our opponents, the *savans*, to explain.

HYDE PARK, ENGLAND.

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### MR. JAMES J. MORSE.

LONDON.

THIS young man, now two years a medium, occupies much the same relative position to "The Medium and Daybreak" and "The Progressive Library," 15 Southampton Row, that Mrs. Conant does to "The Banner of Light." His attention was first called to the subject of Spiritualism during the celebrated trial of *Lyon vs. Home*. Soon after, he conversed with a lady friend upon the possibility and certainty of spirit-communion, and became deeply interested in the sincerity and importance of her statements. This induced him to read "Cooper's Experience with the Davenports," and "Six Months' Experience in Spirit-Communion at Home," by Rev.

J. Page Hopps, a Unitarian clergyman now settled in Glasgow. The lady above referred to was Mrs. Hopps; and the manifestations occurred through the organism of her daughter, sister of the clergyman. The facts and theories of the books charmed him. "What is the origin of the facts?" he inquired. "Mesmerism, mind-reading, demonism, Spiritualism, — what? To see, to comprehend, is to know." Obtaining the address of Mr. Cogman, a somewhat noted medium, he repaired to his house, one Sunday evening, to witness something of the phenomena. The residence was fine, and the company seemed intelligent and dignified. A chapter was read from the Bible, a hymn was sung, and then all was quiet. Presently one arose with closed eyes, and commenced to speak. The intelligence announced himself as Dr. Young; but, not seeing the "ghost," it failed to convince him. Then a lady rose, and talked very loud and boisterous. This disgusted him; and he mentally said, "Deception." Soon, however, his head, beginning to pain him, seemed ready to burst. A strange, chilly feeling crept over him; his eyes closed; he became spasmodic, and finally continued to shout and roar, like a half-conscious maniac, for three-quarters of an hour, to the annoyance of the company and the disgust of himself. "This is certainly not humbug," said he. "There's a force, a producing power, that causes these results." Shortly after, his parents were described to him by a clairvoyant, and unmistakable evidence given of their identity. Yielding to the influence, his parents controlled him, foretelling many things, some of which have already come to pass. His guardian is a *Chinese spirit*, far-seeing and logical. An actor also influences him in a most instructive manner characteristic of the stage. Mr. Morse owes much to Mr. Burns for encouragement and personal kindness. He holds a *séance* each week in "The Progressive Library" rooms, giving tests, voicing lectures, and answering metaphysical questions. This publishing-house, 15 Southampton Row, under the supervision of Mr. Burns, is the central rallying-place of London Spiritualists.

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## C. F. VARLEY.

THE consulting scientist in the Atlantic-Cable enterprise — Prof. C. F. Varley, C.E., F.R.G.S., M.R.I. — is, in all probability, the most competent practical electrician in the world. *Savans* upon the Continent often seek his advice and counsel. Being an independent thinker, and accustomed to scientific methods, he embraced Spiritualism several years since. In the famous suit of Lyon *vs.* Home, he testified as follows: —

“I have been a student of electricity, chemistry, and natural philosophy, for twenty-six years, and a telegraphic engineer by profession for twenty-one years; and I am the consulting electrician of the Atlantic Telegraph Company and of the Electric and International Company.

“About nine or ten years ago, having had my attention directed to the subject of Spiritualism by its spontaneous and unexpected development, in my own family, in the form of clairvoyant visions and communications, I determined to test the truth of the alleged physical phenomena to the best of my ability, and to ascertain, if possible, the nature of the force which produced them.

“Accordingly, about eight years ago, I called on Mr. Home, the defendant in this suit, and stated that I had not yet witnessed any of the physical phenomena, but that I was a scientific man, and wished to investigate them carefully.

“He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way; and I have been, with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, — under a bright light, — and have made the most zealous and searching scrutiny. I have been, since then, for seven months in America, where the subject attracts great attention and study, and where it is cultivated by some of the ablest men; and having experimented with and compared the forces with electricity and magnetism, and having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognized physical laws of Nature, and that there has been present on the occasions above mentioned some intelligence other than that of the medium and observers.

“I know of several instances, both in Europe and America, in which this course of study has awakened the perception of the purest

and loftiest truths and principles. There have been, no doubt, cases in which the intellect has been too feeble for the stimulus, and has been overpowered by it, — just as frequently results from excessive application to religion and other exciting topics; but such cases have not come within my own observation."

Prof. Varley exhibited the moral bravery of a true manhood in giving evidence, when called before the committee of the Dialectical Society, of which Sir John Lubbock, Bart., F.R.S., is the president. His testimony in favor of Spiritual manifestations, though as mild as manly, was misrepresented by the penny-a-liner contributors to the provincial press. To the editor of "The Eastern Post" he replied in this wise:—

"I have never courted publicity, — on the contrary, have avoided it as much as possible; and have only volunteered to detail the results of my investigations, extending over a period of more than twelve years, when people anxious about the matter have pressed me to help them. The fate of Socrates, Galileo, Baron Reichenbach, Dr. Elliotson, Dr. Ashburner, and many others, is sufficient warning to all not to avow publicly convictions dissonant with popular prejudices.

"The day has gone by for the infliction of social persecution upon those who investigate the facts of the material universe. Human knowledge has progressed, during the last fifty years, to such an extent, that he seems ridiculous who attempts to indicate any boundary beyond which man's intellect will never be able to pass. Who would have believed, in the commencement of this nineteenth century, that light, chemicals, and lenses would produce portraits; that anybody could travel from London to Glasgow in a comfortable carriage in ten and a half hours; or that messages could be rapped out from London to San Francisco on the one hand, and to China and India on the other, in less than an hour? I have sent a message from London, by my own hand, direct to Omsk, in Siberia, and received an answer back in less than three minutes. This message was rapped out by electricity in Siberia in a manner not much unlike that by which Spiritual communications are often transmitted by sounds through living media; the only difference being, that while, in the former case, the power used has received the name of 'electricity,' and the channel that of 'metal wire,' in the latter case the power employed has not as yet been christened, its nature is not understood, and its medium of communication is only partially known."

After speaking of his communication to Prof. Tyndall relating to the Spiritual phenomena, he continues:—

"Notwithstanding the vastness of the field of inquiry, there are certain facts which almost any one can with care and patience establish.

"1st, That those who have died, so far as the flesh-and-blood body is concerned, do still exist, and can, under certain conditions, make known to those still in the earthly body that they live, and retain their identity and individuality.

"2d, That the next stage of our existence is one of progress, — rapid with those who have been kindly natured and active here, and who act up to the law promulgated by Confucius two thousand three hundred years ago, and adopted by every great subsequent lawgiver; namely, 'Do you unto another what you would that that other should do unto you.' Progress is slow with those who have been brutal, slanderous, and guilty of high crimes causing great suffering; such, for instance, as that imperfectly expressed by the phrase 'sharp practice.'

"3d, It further *seems to be beyond doubt*, that, in man's next stage of existence, he is unable to conceal his true nature, his body in that state being formed of what was his memory in this life. The whole of his acts and thoughts while on earth are constantly before himself and his neighbors, so long as the consequences of these acts and thoughts remain in action.

"In conclusion, when I was pressed by the Dialectical Society to explain to them the results at which I had arrived, I cautioned them not to accept them as any thing better than the merest conjectures, or attempts at hypotheses. That spiritual phenomena exist, any man possessed of common sense can prove for himself by experiment.

"I have yet to learn that it is irrational to endeavor to discover the causes of unexplained phenomena; and no amount of adverse public opinion will deter me in my endeavor to clear up this question."

In evidence before the Dialectical Society, Mr. Varley further said, that, —

"While experimenting with earthenware, I was attacked with spasms in the throat from the fumes of fluoric acid. I had to use chloroform, which I generally applied by holding the cloths so that it fell on the ground, when insensibility supervened. One night, however, I rolled on my back; and the cloth rested on my face. Mrs. Varley was in the room, nursing a sick child. I became conscious, and saw my body on its back. I went to my wife above, and roused her by making a distinct impression on her brain. She came down; and I used my body, and spoke to her. She took off the cloth, and was much alarmed. I said, 'I shall forget how this came to pass; but be sure to ask me all about what made you come down, and I shall then recall it.' She did so; but I could

not recollect any thing. During the day, by degrees, my recollection came back.

*"A Member.* — Where was your spirit while you were on your back?

*"Mr. Varley.* — In the room. Mrs. Varley has had similar experiences.

*"At Harbor Grace, when I arrived in the evening, I was very cordially received. There was a supper and speeches, and so forth. I was fearful of not waking in time to catch the steamer next morning; and I therefore willed strongly that I should awake. In the morning I saw myself asleep, and tried all the means to arouse myself. I saw two men lift up a plank; and I made my body dream that they were going to explode a bomb. When the plank fell, I dreamed that the bomb was exploded; and I awoke. I laughed at the device; but, seeing that it would be well to test the matter, I went to the window, and there I saw the two men and the pile of timber. I had no previous knowledge that there was any timber at all there. It was evident, then, that I had seen the timber and the men while my body lay in bed asleep."*

Mr. Varley then related several instances in which his children, and he himself, had been cured of illness by the direction of spirits. He also detailed a number of scientific experiments which he had instituted to see whether the mesmeric or spirit force was the same as magnetism or electricity; and he found that it was quite distinct. The odic force of Reichenbach was similar or identical, and was quite distinct from magnetism and electricity.

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### BRAVE WORDS FROM A CLERGYMAN.

ABOUT the time of Dr. Newton's arrival in London, the Rev. Dr. Jabez Burns preached upon "The Healing Power in the Church," from 1 Cor. xii. 9.

1 Cor. xii. 9: "The gifts of healing by the same Spirit." He gave the subject, says the reporter, a rapid scriptural review, and showed how God had given the healing power in all ages of the world, — to Moses and to the prophets and others; to Jesus, who began, continued, and concluded his ministry with it (from Matt. iv. 23 to the healing of

the high priest's servant's ear, — Matt. xxvi. 51). Yet he noticed Christ did not always employ this power (Matt. xiii. 58), and that he could not always (as stated Mark vi. 4-6). This arose from the unbelief of the people, which could not draw out of him his restoring energy. This power he transmitted to his apostles (Matt. x. 1-8) and to the seventy disciples (Luke x. 1). This healing power Peter and John employed, restoring the lame cripple (Acts iii. 7). So Paul, by the handkerchiefs and aprons being brought to him (Acts xix. 12); and also in the case of Publius (xxviii. 8); Philip the evangelist, who in Samaria preached Christ, and healed the sick (Acts viii. 5-7). James, in his Epistle, gives orders how prayer and faith, and the anointing oil, were to raise up the sick (v. 14, 15). He then said there was abundant evidence that this power remained in the Church during all the dark ages up to the time of the Reformation, and from that period to the present. He mentioned Savonarola, St. Bernard, and the late curé of Cars, near Lyons, in France. He referred also to John Wesley's journal, where various diseases, and, among the rest, cancers, had thus been cured, and where names and dates were given by that eminently holy man. He referred to the visit of Dr. Newton, whose life had been so signally useful in America, and had recently exhibited in a most remarkable manner this healing power in Liverpool, London, and other places. He defended his reputation from the vile aspersions of skeptics and revilers. To some of the objections he thus replied: First, That it was mere mesmeric influence on the imagination, which he thought was as good a way of curing as any other, and much cheaper and better than by drugs, &c. Second, That Dr. Newton did not cure all: neither, said he, did Jesus. Third, That many intelligent persons did not believe in Dr. Newton: so it was with the intelligent scribes and Pharisees. And Jesus Christ's disciples would have prevented the man casting out devils, because he did not go with them; whom Jesus defended, and would not forbid his work of mercy, as it was in harmony with his own good doing (Luke ix. 4).

The Rev. Mr. Burns, connected with the Baptist denomination, has a fine church, and is a noted preacher, in London. His tolerance and liberality are worthy of all imitation.

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## A SUGGESTIVE THOUGHT.

BY J. S. LOVELAND.

DEEMING, as I do, that our danger lies in the direction of extreme philosophizing (for ignorance is always prone to pursue that road), I shall more especially insist upon scientific culture as constituting our only safety. We are all agreed that the basic fact of our movement is spirit-manifestation, as their *naturalness* constitutes the fundamental idea. No man can be in harmony who rejects one or the other. Accepting the first without the second makes him a fanatic: rejecting the first makes him a mere carping skeptic.

We have already seen that we must conquer, or be conquered: the world must be converted to Spiritualism, or Spiritualism must cease to be. This conversion must be wrought by demonstration. To make that demonstration, it is absolutely necessary that the masses should be thoroughly cultivated in science as well as philosophy. We, as Spiritualists, must be scientific, in order to make the demonstration: so must the world be to comprehend it.

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## GERALD MASSEY.

THE productions of few English poets have been more extensively read, or exerted a wider influence in America, than those of Mr. Massey. His late work, entitled "Shakspeare's Sonnets," whom Mrs. Browning not inaptly termed divine, reveal the master-mind.

Before the committee of the Dialectical Society, London, Mr. Massey made the following statements, "as a leaf from the book of his life that had yet to be written: " —

"When he was twenty-two, he married the daughter of the Rev. Jabez Burns, D.D.; and he first threw her into a magnetic sleep. Her clairvoyant perceptions and abnormal vision were wonderful.

"Eighteen months before her death, a dissenting minister, having seen things written out by a stool, said he thought Mrs. Massey could work with it very well; and a trial was made. A pencil was tied to a leg of the stool, and the name 'Shakspeare' was written. A few months before, he (Mr. Massey) had written in 'The Quarterly Review' (it was in the year 1834) on the Shakspearian sonnets. There was a mystery connected with a portion of them, which he could not fathom. He did not think Mrs. Massey had read one of them. He had propounded a theory relative to them, which had never been answered; but still there was a point on which he wanted information. The stool spelt out 'age in love,' which was a line constituting a difficulty; for, according to his theory, the author must have been young, and could not have been 'age in love.' Well, he was directed to an edition which he had not before examined; and he found that the two sonnets which constituted the difficulty did not appear in it. Thus he was, as a literary man, helped in his work by the communication. Again: his housekeeper could not sleep for noises in the kitchen. The door was slammed so violently, that the key flew out. Well, a communication was made that a child had been murdered nine years before, and buried in the garden. He went into the garden; and, at the spot described, he dug down, and found the bones. He was not, at the moment, sure whether they were human; and he hid them in the lawn. That night, there were the sounds of four men working outside. The noise of one man was like that of a man hammering with a pickax on the doorstep. He jumped up, and, taking his gun, ran out; but there was no one there. His wife went into a trance; and there was evidence that the noises were made by four spirits, in consequence of the bones of the murdered child having been dis-



turbed. As his wife went on towards death, the spirits often took possession of her.

"He might mention, that her powers were tested at Stafford House by the Duke of Argyll, Sir David Brewster, and others. The duke held her eyes; and Sir David Brewster placed over her head a paper, which she read correctly. That took place in 1852. He had himself seen cases of utter imposture in Paris. He always tested such phenomena with severity and skepticism; but the cases he had mentioned were such as quite convinced him of their reality."

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### REMARKABLE INSTANCE OF SPIRIT-IDENTITY.

"THE LONDON SPIRITUAL MAGAZINE," justly distinguished for collecting reliable testimonies and gathering important facts relating to the manifestations and identity of spirits, published the following:—

"The Hon. J. M. Peebles, the newly-appointed United-States consul to Trebizond, at a public reception given to him in London, at the Spiritual Institute, Sept. 15, related the following circumstance:—

"On reaching this country, instead of pushing to London, the world's metropolis, I speedily made my way toward York, *via* Manchester, Huddersfield, and Brotherton, to identify and localize a spirit with whom I had conversed frequently and intimately for some eleven years. This spirit first entranced a young man of Battle Creek, Mich. (E. C. Dunn, at present a prominent lecturer and healer), giving his name as Aaron Knight. He said he passed into the spirit-world about a hundred and seventy years since. His brother's name was James Knight, an English clergyman of considerable eminence, who had preached in York and London. He intimately described the county of Yorkshire; the city of York; the River Ouse; the ruins of St. Mary's Abbey; the Minster, the position it stood in relative to the points of the compass; the beautiful window-designs; the location of the Virgin Mary, with the hissing serpent under her feet; and the general geographical position of the country, &c.,—all of which we found as he had often described them. After faithful research in the annals and histories of Yorkshire, I repaired, in company with Robert Green, Esq., to the Will

Office, where, aided by the clerk, I found upon the records the brother's name, — Rev. James Knight. We have the full Latin copy in the clerk's own hand. This is the translation: "*24th of October, 1714. — James Knight, A.M., was ordained deacon in the Savoy Chapel, London, and priest in the same chapel on the following Sunday.*" (From the Institution Book in the Archbishopal Registry, York, England.) The confirmation of the localities, and the identification of the spirit, were most satisfactory."

Such proofs of individuality and spirit identity give Spiritualism infinite value. Mr. Knight had frequently told us that he was young, and unknown to fame himself, when passing, by an accident, to the world of spirits; but his father, and his brother, James Knight, were eminent clergymen in the English Church. This gave the clew to the investigation, and the satisfactory result.

## SIR DAVID BREWSTER AND SPIRITUALISM.

It appears well for those occupying high social positions in English society, as well as for some of the more distinguished *savans*, to engage in investigating the claims of Spiritualism.

A book has just been published, entitled "*The Home-Life of Sir David Brewster,*" and is written by his daughter, Mrs. Gordon. In that part of the book relating to his experiences in Spiritualism, extracts from his own letters and diary are given; from which we quote the most interesting portions: —

"*London, May, 1851. — I have been at two mesmeric séances; one with Dr. Macdonald and the Duke of Argyll, at a Mrs. Holmes's, who utterly failed in her clairvoyant pretensions. A Count Possenti mesmerized her. The other was at Dr. Ashburner's, where I saw things that confounded me.*"

In a letter dated London, April 25, 1851, he tells of a breakfast-party at the house of Chevalier Bünsen, and says that the great subject of talk was spirit-rapping and the moving of tables. He adds, —

"Just as we were discussing the subject, Mr. Bünsen received a letter from the King of Prussia, saying that the experiment was

made at the palace by the royal party, who were alone, and no conjuror present. Three of the young ladies had each letters from Berlin, mentioning these experiments, which sometimes fail. One letter stated that it succeeded three times out of seven."

The following is the most important note of all:—

"*London, June, 1855.* — Last of all, I went with Lord Brougham to a *séance* of the new spirit-rapper, Mr. Home, a lad of twenty, the son of a brother of the late Earl of Home. He went to America at the age of seven, and, though a naturalized American, is actually a Scotchman. Mr. Home lives in Cox's Hotel, Jermyn Street; and Mr. Cox, who knows Lord Brougham, invited me to accompany him in order to assist in finding out the trick. We four sat down at a moderately-sized table, the structure of which we were invited to examine. In a short time the table shuddered, and a tremulous motion ran up all our arms. At our bidding, these motions ceased and returned.

"The most unaccountable rappings were produced in various parts of the table; and the table actually rose from the ground when no hand was upon it. A larger table was produced, and exhibited similar movements.

"An accordeon was held in Lord Brougham's hand, and gave out a single note; but the experiment was a failure: it would not play either in his hand or mine.

"A small hand-bell was then laid down with its mouth on the carpet; and, after lying for some time, it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet; and it came over to me, and placed itself in my hand. It did the same to Lord Brougham.

"These were the principal experiments. We could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism. Hands are sometimes seen and felt. The hand often grasps another, and melts away, as it were, under the grasp."

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## LORD BROUGHAM'S SPIRITUALISM.

It will be denied from no quarter, that Lord Brougham investigated, believed, and died a Spiritualist.

A work entitled "*The book of Nature*," by Mr. Charles O. Groom Napier, F.C.S., published a few months since, has a

preface by the late Henry, Lord Brougham and Vaux ; which preface closes with the following sentence : —

“There is but one question I would ask the author : Is the Spiritualism of this work foreign to our materialistic, manufacturing age ? No ; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man’s highest faculties : to these the author addresses himself. But, even in the most cloudless skies of skepticism, I see a rain-cloud, if it be no bigger than a man’s hand : it is modern Spiritualism.”

Many were the noble acts and deeds of Lord Brougham ; but the foregoing outspoken statement shows how, even in his later days, he was in advance of many of our younger and more energetic philosophers and statesmen, both in knowledge of facts, and in fearlessly and honestly publishing that knowledge.

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## MANIFESTATIONS AT THE GUPPYS’ IN NAPLES.

SPENDING a portion of last November and December in Southern Italy, on the return from Asia Minor, I was privileged to frequently witness remarkable Spiritual manifestations, through the organism of Mrs. Guppy, wife of Mr. Samuel Guppy, formerly a merchant in India, but better known of late as author of “Mary Jane,” and another equally unique volume, entitled “Katy.” This latter treats of politics, religion, and Spiritualism. The startling manifestations occurring in this family are generally considered superior, in some directions, to those of any other in Europe. Mrs. Guppy had, in December last, given *séances* within a few months to Princess Marghirita, Princess De Pie de Monde, Princess Aquilla, Princess Theodora, the Duchess of Somerset, Prince Moliterni, and others connected with the crowned heads of the Continent. During one of these *séances* in Naples, when Baron Caprara, a firm Spiritualist, and other individuals of rank, were present, we not only received satisfactory tests, but the furniture was lifted and moved somewhat roughly, flowers and fruit were brought, the house vibrated, spirit-

lights flashed, and the whole apartment seemed alive with intelligences as weird as powerful.

Subjected to suspicion, as all media are liable to be, Mrs. Guppy once permitted herself to be disrobed of her rich moire-antique, in a Neapolitan palace, by the waiting-maids, and then to be attired in a lady's dressing-gown. Thus vested, she was conducted into the *séance*-room, where, while a princess and the Duchess St. Arpino held her hands, music and rappings were heard; and finally there came a whole shower of flowers and rosebuds, fresh and beautiful, upon the table. The next morning, Mrs. Guppy received a very kind letter from Mrs. Locke, thanking her for submitting to the condition of disrobement, &c. The letter is in our possession.

Signor Damiani, in a communication to the Dialectical Committee, writes, —

"I have assisted at *séances*, where, the windows being closed and the doors locked, *fresh* flowers have been showered on the company just previously to their departure. It was at Baron Guldenstubbé's in London, in the year 1867, that I first remember having witnessed this. The flowers would have filled a large basket; and the fact of their being *perfectly fresh*, and besprinkled with dew, — the medium, Mrs. Guppy (*née* Nicholl), having been with us continuously for at least two hours before the *séance* commenced, — in itself, and apart from the lady's great respectability, precludes any the faintest suspicion of 'crinoline mystification' or sleight of hand. I must not omit mentioning, that on examining the flowers, some of which still remain in my possession, we perceived that the ends of the stems presented a blackened and burnt appearance. On our asking the invisible intelligences the reason of this, we were told that electricity had been the potent 'nipper' employed.

"In the year 1866, at a 'dark *séance*' held at the Spiritual Athenæum in London, I distinctly saw Miss Nicholl raised on her chair from the ground by some unseen agency, and placed on the table round which I and many others were sitting. A gap in a folding-door, through which the light flickered, enabled me, from where I sat, to distinctly see her carried aloft through the air with extreme swiftness."

The poet Longfellow, when making his European tour last season, attended several of Mrs. Guppy's *séances* in Naples.

## DAMIANI'S CHALLENGE.

SIGNOR G. DAMIANI, a Sicilian gentleman, celebrated as linguist and author, spending his winters in Italy, and summers in Clifton, Eng., has written a spicy pamphlet, for sale by James Burns, 15 Southampton Row, London, in which he severely censures Prof. Tyndall, Mr. G. H. Lewes, and others like them, for refusing to investigate the subject of Spiritualism. He further offers a reward of a thousand guineas to any respectable scientific or educated men who will investigate the subject, and prove it to be an imposture. The following are his words:—

"I now offer you two challenges:—

"First, I challenge you, or either of you, or any of the public, who, like you, disbelieve in the genuine character of Spiritualistic phenomena, to deposit in the hands of any well-known London banker, whom you or they may name, the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank a like amount: the ownership of such sum of a thousand guineas to depend upon my proving, by evidence sufficient to establish *any* fact in history, or in a criminal or civil court of justice,—

"1. That intelligent communications, and answers to questions put, proceed from dead and inert matter in a manner inexplicable by any generally-recognized law of Nature.

"2. That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation.

"3. That voices appertaining to no one in the flesh are heard to speak, and hold rational converse with men.

"A jury of twenty-four gentlemen, twelve to be chosen by each party (such jury to consist exclusively of members of the learned professions and literary men), to decide whether or not the facts contained in the above propositions are conclusively proved *per testes*; i.e., by witnesses of established character. A majority of the twenty-four to decide. If the verdict be that these facts have *not* been established, the thousand guineas are to belong to the party accepting this challenge: if the verdict be that these facts *are* established, the thousand guineas to be mine.

"Second, Immediately after the above wager being decided; either way, I offer a like challenge of five hundred guineas (to be met on the other side in like manner as above); the ownership of the second sum of one thousand guineas to depend upon the establish-

ment of the facts contained in the propositions already given, *by experiments conducted in the actual presence* of the twenty-four gentlemen who have decided the previous wager. The verdict of the majority to decide in this case likewise.

"In either case, the *séances* are to be conducted in any public or private building which the jury may select, and which may be available for the purpose.

"The result of these challenges (if accepted and decided) to be advertised by the victorious party, at the expense of the defeated party, in all the London daily papers.

"I hope this is plain English.

"Awaiting a reply to this letter, and to the challenge with which it concludes, I am, gentlemen, your obedient servant,

"G. DAMIANI.

"CLIFTON, Oct. 1, 1868."

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### CRYSTAL-SEEING.

THIS form of mediumship, though quite common in some portions of England, is little practiced in other countries. The subject is deeply interesting for psychologic study. Especially is this true to those who have investigated *od*, or "odic force," as recognized and delineated by Baron Reichenbach. The electric emanations from rock-crystals seem peculiarly adapted to induce a certain grade of clairvoyance.

Our attention was first called to this subject by F. Hockley, a highly-intelligent gentleman and mystic of London, whose library contains not only valuable manuscripts received by the aid of the crystal and a seeress, but many rare works upon the occult sciences. The Earl of Stanhope devoted much time to the investigation of crystal-seeing. Mr. K. R. H. Mackenzie, F.S.A., F.R.S.L., delivered several lectures the past winter, in the Spiritual Institution rooms of Mr. James Burns, upon the phenomena of crystal-seeing, connecting it directly with clairvoyant vision and Spiritualism.

The general method of getting communications is as follows: A crystal or mirror is placed before the eyes of the medium, or sensitive, who first sees a dense cloud form in the mirror, followed by blackness; afterwards come flashes



of fire or light; and then come visions of distant places, persons, and spirits.

Crystals and mirrors were used by the alchemists of the middle ages, and by the Chinese and Aryan races afar back in Time's earlier mornings. The incantations and extravagant ceremonies connected with crystal-seeing in past ages detracted from the uses it might have subserved had it fallen into the hands of more practical thinkers. The independent clairvoyant has no need of *brooch, magic ring*, or crystal, to see visions, or converse with those who people the heavenly world; and yet crystal-seeing is a deeply-interesting subject for psychometric investigation.

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### REALITY OF SPIRIT-LIFE.

MRS. DE MORGAN is the author of the excellent volume denominated "From Matter to Spirit." The book was ably prefaced by Prof. De Morgan, President of the London Mathematical Society. Owing to ill health, Mrs. De Morgan was unable to contribute to "The Year-Book." She will accept our thanks for the kind note laden with good wishes. This lady furnished the following spirit-message for "The Medium and Daybreak:" —

"The subject of the locality of the spirit-land is, in truth, beyond the power of the finite mind to comprehend. As I have told you many times, your earthly atmosphere teems with the spirits who are in sympathy with the lower order of development or spirit-life found there. But on your earth, in the body also, are many pure and aspiring spirits, who are in closer communion with the far and higher regions than any of the undeveloped disembodied spirits who readily communicate their ignorance through their earthly mediums. The casting-aside of the earthly frame does not exalt the spirit that is not exalted by its aspirations and longings to attain the higher God-spheres, — spheres and localities beyond the ken of mankind. Think not that any can solve the deep and high mysteries of the higher spirit-spheres: for only they who have attained thereto can form a conception of what they are; the spiritual sphere being not only localized, but a state far more than a locality. I would teach you

that the teachings of the spirits are really true. Your earth, in its objectiveness, is the type of *this* sphere. You take from us, not we from you. All the varied descriptions must truly be in accordance with the medium's own power of perception and reception; but to each medium comes the spirit most suited to his powers, and all is true in the description of our home. It is very real. We need, spiritually, in our early spirit-life, the same things that we long for on earth in a higher and fuller degree. Life is purer and truer; but it is as real, objectively and subjectively, as on your earth. We have all the adjuncts here; but, as we advance, they become purer and more ethereal. When we speak of curtains, we mean, literally, a light division between the parts of the room in the same way as you use such on earth. But we have such, as all else, in the most ethereal and beautiful material, formed from the essence of the flowers around. This is a very favorite material, to use your earthly words, with us. Our dresses are formed of it; and, as they float in the ether, they give out sweetness and harmony in accordance with all around. It is truly impossible so to impress our earthly medium as to give you an idea of the fullness of the beauty of our home; but nothing can too fully assure you of the reality and substantiality of it." — *Given through F. J. T.*

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### THE LONDON DIALECTICAL SOCIETY AND SPIRITUALISM.

THIS literary society was established some three years since to consider "all subjects with a view to the elucidation of truth;" taking up questions not ordinarily investigated by other scientific societies. Sir John Lubbock, Bart., F.R.S., is the president of the society; and among the vice-presidents are Prof. Huxley, F.R.S., Lord Amberley, Mr. G. H. Lewes, and Miss Frances Power Cobbe. At one of the meetings, a physician read a paper on some very extraordinary phenomena which he had witnessed himself; and it was stated that the physical and other facts of Spiritualism were believed to be real by Prof. De Morgan (President of the Mathematical Society of London), Mr. C. F. Varley, C.E., F.R.G.S., Mr. Robert Chambers, Mr. and Mrs. S. C. Hall, Mr. William Howitt, and others of like eminence. A somewhat acrimonious debate followed; and a committee of thirty persons was

appointed to "investigate the phenomena alleged to be Spiritual manifestations, and to report thereon." This committee, under the chairmanship of Dr. Edmunds, comprises members of the legal, medical, and clerical professions, as well as a few engineers and architects, and several gentlemen of eminent scientific and literary attainments.

The following, a little in advance of the printed copy, is a portion of this experimental sub-committee's report. The intelligence and high social positions of the parties, as well as the momentous nature of the subject itself, give it importance:—

"Since their appointment, on the 16th of February, 1869, your sub-committee have held *forty* meetings for purposes of experiment and test. These meetings were held at the private residences of members of the committee, purposely to preclude the possibility of pre-arranged mechanism or contrivance.

"The furniture of the room in which the experiments were conducted was, on every occasion, its accustomed furniture.

"The tables were in all cases heavy dining-tables, requiring a strong effort to move them. The smallest was five feet nine inches long by four feet wide; and the largest, nine feet three inches long and four feet and a half wide, and of proportionate weight.

"The rooms, tables, and furniture generally, were repeatedly subjected to careful examination before, during, and after the experiments, to ascertain that no concealed machinery, instrument, or other contrivance, existed, by means of which the sounds or movements hereinafter mentioned could be caused.

"The experiments were conducted in the light of gas, except on the few occasions specially noted in the minutes.

"Your committee have avoided the employment of professional or paid mediums; the mediumship developed being that of members of your sub-committee, — persons of good social position, and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

"Your committee have held some meetings without the presence of a medium (it being understood, that, throughout this report, the word 'medium' is used simply to designate an individual without whose presence the phenomena described either do not occur at all, or with greatly diminished force and frequency), purposely to try if they could produce, by any efforts, effects similar to those witnessed when a medium was present. By no endeavors were they enabled to produce any thing at all resembling the manifestations that took place in the presence of a medium.

"Every test that the combined intelligence of your committee

could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions; and ingenuity has been exerted in devising plans by which your committee might verify their observations, and preclude the possibility of imposture or of delusion.

"Your committee have confined their report to *facts* witnessed by them in their collective capacity; which facts were *palpable to the senses, and their reality capable of demonstrative proof.*

"Of the members of your sub-committee, about *four-fifths* entered upon the investigation wholly skeptical as to the reality of the alleged phenomena; firmly believing them to be the result either of *imposture, or of delusion, or of involuntary muscular action.* It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most skeptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

"The result of their long-continued and carefully-conducted experiments, after trial by every detective test they could devise, has been to establish conclusively, —

"First, That, under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to put heavy substances in motion without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present.

"Second, That this force can make distinctly *audible* sounds to proceed from solid substances not in contact with, nor having any visible or material connection with, the body of any person present; and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

"Third, That this force is frequently directed by intelligence.

"At *thirty-four* out of the forty meetings of your committee, some of these phenomena occurred.

"Delusion was out of the question. The motions took place in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or of fancy; and they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your committee by whom the experiments were tried, wholly skeptical as most of them were when they entered upon the investigation, that *there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.*

"In conclusion, your committee express their unanimous opinion that the one important physical fact thus proved to exist — that *motion may be produced in solid bodies without material contact, by*

*some hitherto unrecognized force operating within an undefined distance from the human organization, and beyond the range of muscular action*—should be subjected to further scientific investigation, with a view to ascertain, if possible, its true source, nature, and power.”

“The London Globe,” in a May issue, said, “During the past four weeks, meetings of the Dialectical Committee on Spiritualism have been held with closed doors, without the members being able to agree as to the report which they will issue. All the reports of the experimental sub-committees have, however, been received and adopted. These all bear strong testimony in favor of the reality of the manifestations; and a report based on the reports of these sub-committees is now in process of preparation.”

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## SUMMARY.

BY H. DOHERTY, M.D.

Moses rejected all the religions of his time, but retained the Book of Genesis, &c., as authoritative scripture.

Christ rejected all Jewish sects and teachings, but confirmed the books of Moses and the prophets as authoritative scripture.

European Spiritualists renounce all Pagan, Jewish, and Christian sects and systems, but adhere to ancient oracles of truth,—to Moses and the prophets, and especially to Jesus and the gospel.

American Spiritualists accept nothing but what they derive from their own experience and from the inspiration of spirits.

None of these phases of progress in the development of religious truth can be deemed final and complete, however valuable as beacon-lights in the midst of human darkness.

PARIS, FRANCE.

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## THE GOOD TIME COMING.

BY A. CROSS.

AN unreasoning Spiritualist is more reprehensible than an unreasoning materialist. The latter is necessarily unreasonable and illogical because of the imperfection of his premises. The former, starting on a proper basis, is much to blame if he does not reach truthful conclusions. The materialist may reason correctly, granting his data ; but, these being false, his conclusions must be so. The Spiritualist must arrive at correct deductions if he reason correctly, as his premises are right. I know that there are unreasoning Spiritualists, who are bigoted in their ignorance, stupidly superstitious, and never ready to give a reason for the faith that is in them, forgetful that the reign of reason is the millennium.

We find, for instance, one class calling themselves Christian. They are a variety of Spiritualists, but deny it. They say, that last year, or last century, or at some distant period and place, miracles were wrought, prophecies uttered, &c., but all occurred "over the hills, and far away," and were caused by a suspension or violation of Nature's laws ; and that, though they happened once, they never *can* again. Is this reasonable ? They believe nothing *outside* the boards of the Bible, and quietly very little *inside*. They hold the great Law-Maker in the working of miracles to have broken his own laws. Is this reasonable ? While, to crown their unreasoning and illogical position, they assert with one breath the supreme authority of the Bible, its absolute perfection of truth and purity, and deny *in toto* the statement of Christ, that these signs should follow them who believe : "In my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and, if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover" (Mark xvi. 17, 18). Such Spiritualists are drags on the wheels of progress.

There are those of a more advanced type, who also retard our

progress. Their enlightenment renders their want of reason and charity the more conspicuous. Are there not those who boast that they have shaken themselves free from an hereditary faith? yet, like Rome and her reformers and re-reformers, have they not made *their* opinions the *truth*, and *themselves* the men? Their roots are Roman, and their fruits are Roman. But the people and the age have broken that yoke, and will break all yokes. We shall be pinned to no creed, nor tied to any policy. Terror and tyranny are sinking in peace. Aristocracy and monarchy are dying from the effects of their vicious lives. Caste is doomed. Even now I see Revolution stalk stealthily among the people. I hear him whisper, "Shall this man be your king?" And the nation answers, "We will not have this man to reign over us." Enough; perhaps we speak too loud: but, when the face of the country seems calm, its troubled spirit gazes wistfully toward the land of the setting sun; and I hear it pledge itself ere long to taste the fruits then deemed so sweet. We breathlessly await the time. Then shall rule the aristocracy of intellect. Then shall be the reign of love, and Reason shall sway her scepter over the hearts of the people. Then Rome and all the little Romes shall be no more; and philosophy will furnish the creed of the nation.

Then let us, as Spiritualists, in virtue of our advancement, forgetting our little differences, and no longer seeking the glory to ourselves or our opinions, seek the general good by unitedly toiling for the grand result. Revolution, as the servant of God, stands, sword in hand, to force (if denied) the demands of the people. Come, then, let us reason together, that if possible, without bloodshed, we may have our swords beaten into plowshares, and our spears into pruning-hooks.

BRADFORD, ENGLAND.

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## SPIRITUALISM A WELCOME FACT.

BY MILO A. TOWNSEND.

ONE would think that a single sound from the everlasting shore would be hailed by earth's inhabitants with songs and hosannas of rejoicing. Here we have been wandering for long, long ages, in darkness and night; our minds vacillating between hope and fear, and thousands feeling the want of positive evidence of the *immortality* of their existence. The world seemed to be sinking deeper and deeper into materialism and skepticism, the abstract speculations and the vague assumptions of much of the theology of the day affording no living evidence to multitudes of minds of any life beyond; while even many of those claiming to have knowledge of our spiritual nature and relations, and to occupy the position of teachers and instructors, were not without their doubts and apprehensions. Dim and shadowy was the way. Vague and uncertain was the future. Vast multitudes were constantly passing away into the obscure unknown; and no voice, no sound, came to tell us that they live again. Solitude, anxiety, and gloom weigh down the doubting heart as "friend after friend departs." Sorrow and wailing are heard as Death drives his chariot over the world. Doubt deepens into desolation, and desolation into despair. At length, after ten thousand anxious inquiries of the "watcher on the tower" to give us some faint hope of the day-dawn, of a gleam of light to guide our steps, and point us to the golden sunshine on the eternal shore; after the many, many heart-throbs and surgings of anguish, and the long, sad nights and weary days,—in the providence of God, there comes the cry of departed friends from the everlasting shore, proclaiming, "*All is well: we live again! Hosanna to the Highest!*" That voice rings like the music of heaven on the listening ear of the lonely doubter, and vibrates back through the hearts of rejoicing angels, who sing anew the advent of the world's deliverance from bondage, darkness, and wrong.

Immortality is thus proved,—demonstrated beyond the shadow of a doubt. What was once a cherished hope, a longing of the soul, is shown to be a palpable reality. We have renewed assurance that we shall live and progress for ever in a world of beauty, love, and harmony. We need only to live here pure and just and aspiring lives, to become receptive of the mighty truths whose onflow is to regenerate and enlighten and bless the world. We need but look with trustful and truthful hearts to the great Fountain, to be inspired by God's angels, and to be made the instruments of his will in effecting the consummation of his glorious designs.

Yet thousands, instead of receiving these things as "glad tidings" from the spirit-shore, as a hailing sign from a newly-discovered and immortal land of joy and beauty,—instead of this, they scout it all as a wild delusion, and without knowing what they are condemning, and are ready to curse the spirits, and to condemn all who are willing to hear them; and with words of folly on their lips, and pride and arrogance in their hearts, they are found in the paths of the scoffer and reviler.

Allow me to suggest to those who have never examined this subject, that they may save themselves many a bitter and unavailable regret "in the world to which they go" by relaxing their opposition to things they do not understand, and be willing to admit that they *may* not be quite so wise as they suppose themselves; that there *may be some* laws in Nature yet undiscovered, *some* principles connected with our immortal and spiritual being yet unlearned, and *some* spots in the widespread gardens of God yet unexplored.

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### PHYSICAL MANIFESTATIONS.

It appears to be the object of a certain party of Spiritualists to ignore and speak disrespectfully of the physical phenomena of Spiritualism. While we detest pretenders and deceivers as much as it is possible for any one to do, we confess to little sympathy with those who would thus disown the elements of

our philosophy. We had supposed that the essential benefit of Spiritualism was its bringing forward facts in place of theories, and substituting knowledge for blind belief, or faith.

The facts thus produced are the phenomena, divisible into two classes,—the physical and mental; the first of which, once accepted, for ever sets at rest all doubts of our immortality. The mental phenomena are secondary, and dependent on the physical. Even the theories of those who ignore the latter are based on the facts they furnish. Say what we will, our knowledge rests on the rappings and the movings of inanimate objects intelligently. We could better dispense with all our books and lectures than with these living witnesses; for with them our philosophy surely develops itself: but without them, where are we? It is said that the physical phase is receiving less attention than formerly. This is entirely erroneous. Less publicity is, perhaps, given to the result of *séances*; for the people are becoming accustomed to them, and no longer regard them as wonderful and supernatural. The deep interest which has made such so common as to pass without exciting astonishment is mistaken for the loss of interest. Few Spiritualists are so “highly developed” that they would not prefer a series of physical tests to a lecture on their philosophy. What, then, is the claim of those who are just awakening, or are yet unawakened, to Spiritual truth?

It is scarcely a score of years since the rappings began. Let us not commence the cant of the metaphysicians, and attempt again the solution of immortality by vain array of words and hair-drawn theories. This can not be, were it desired: for the rappings are not dead prophets of the past; their oracle has not deserted, but is ever with us, ready for consultation. However exalted the science of Spiritualism may become, the physical manifestations will necessarily remain the ever-present witnesses of its truthfulness.

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## TO WHOM SHALL WE GIVE?

DURING the forty-three years that the American Tract Society has been in existence, it has issued 22,877,379 volumes, 200,000,000 tracts, and 100,000,000 periodicals, in 141 different dialects. Since the close of the war, it has organized 1,900 sabbath or secular schools, which are attended by 110,000 scholars. Upward of 279,000 copies of the United-States Primer have been disseminated throughout the country. On the work in the South alone, \$89,000 have been expended. — *Ex.*

If Spiritualists as deeply felt the necessity of extending their belief as the churches do theirs, if they as liberally responded to the calls for money, how rapidly would their philosophy extend its empire! While the churches circulate tracts by the ton, nauseatingly filled with their dogmas, Spiritualists have done almost nothing in the direction of gratuitous publications. They still contribute to the cause which scorns them, and subscribe towards the building of churches with tall steeples, and bells and organs, and the salaries of preachers, — churches from whose pulpit a Spiritualist teacher can not declaim, and preachers whose forte is abusing the miserable infidel. This should not be. We should stand firm, and give not one dollar to the old cause of error. What we do give should go to that cause in which we believe. The money contributed by Spiritualists last year towards defraying the expenses of the churches in which they have no faith whatever would place two missionaries in every State, publish all the Spiritual journals free, and trebly pay all the Spiritual lecturers in the field.

Money is made a power by the churches, and it can be made so by us. Let us all say with one voice, "We are Spiritualists; and every dollar we can spare goes to the aid of our own religion, and not to that which scorns us as infidel." Do not think you gain respect by subscribing at the deacon's call. Liberalism can never gain respect in this manner. When it unites its scattered forces, then, and not till then, will it become a power in the land. When the Church fears, it will respect it.

## HUMBOLDT.

THE birthday of a great man has passed; we had almost said, of *the* great man; for none other like to him is left us. His was a mind reaching through all Nature, understanding the ways of the minutest mollusk, or the gyrations of the farthest star. His eulogium has been pronounced by a thousand tongues and pens. The lions of eloquence have roared over his grave.

A question has presented itself, of more vital consequence than all his revelations of Nature. The Christian world are deeply troubled about his orthodoxy, — whether he believed in a God, or no.

Why this anxiety? This we know, that Humboldt never communicated with any church. His whole life was a protest against dogmatism. Why the necessity of vindication? or would he be better if unequivocal testimony could be produced that he believed in the existence of a God? The hyena disinters the corpse, and feeds his hungry maw on decay; but these human hyenas would contaminate the immortal spirit, and thus satisfy their contemptible meanness.

The last words of *the* great man should silence all cavil: "How grand the sunlight! it seems to beckon earth to heaven." It was a prayer, a spontaneous burst of adoration, from him whose forehead was already bathed in the light of the eternal spheres.

No whining priest was there to interrupt the grand apotheosis. Peacefully as a babe falls into slumber, he sank into the arms of Nature, and was wafted on the wings of that light he so much loved.

A life of almost a century without a fault or a blemish — ah! it is time it be proved that he was not an atheist.

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## HOW TO FORM SPIRIT-CIRCLES.

FROM THE LONDON SPIRITUALIST.

AN experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of Spiritual phenomena: at the same time, as no fully-developed medium is present among those who have never obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family-circle. Perhaps, for every one successful new circle thus started without a medium, there are six or seven failures; but no accurate statistics on this point have yet been collected. When once manifestations have been obtained, they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. Let the room be of a comfortable temperature, but cool rather than warm; let arrangements be made that nobody shall enter it, and that there shall be no interruption, for one hour,—during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.

2. Let the circle consist of four, five, or six individuals, — about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other, or not, is usually of no importance. Any table will do, — just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but, when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils, and some sheets of clean writing-paper, on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle; for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums: it is not yet known why. Belief or unbelief has no influence on the manifestations; but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing; and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table-tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful;" and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed; and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other; and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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## THE ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM.

THE THIRTY-FIRST OF MARCH.

HAVING incidentally learned that Mr. Lawrence of Cleveland, O., was the first to suggest the observance of an anniversary-day, we addressed him the following note:—

"MR. JAMES LAWRENCE. *Dear Sir,*—Will you be so kind as to furnish for 'The Year-Book' the exact circumstances connected with the origination and presentation of the idea of an anniversary to be held in commemoration of the advent of modern Spiritualism?"



To this request we received the following reply :—

CLEVELAND, O., May 2, 1870.

MY FRIENDS TUTTLE AND PEEBLES,—Yours of the 20th of April was duly received. The suggestion for a public celebration, commemorative of the advent of modern Spiritualism through the rappings at Hydesville, emanated from myself. The particulars, in brief, are these. On the twelfth day of November I was using the spirit-dial, known as Prof. Hare's dial. I received a communication of which I had no previous thought: consequently it could not be deemed a design of my own, and hence must be recognized as an emanation from those who are freed from earth's encumbrances.

At the National Convention the following year, by the advice of my spirit-friends and my own convictions, I brought it before the delegates as a resolution, which was accepted, not as mine, but under angel-guidance,—as coming from the higher realm, to keep alive the gratitude of those who can accept and comprehend the glorious boon—the assurance of immortality—furnished by Spiritualism. To that God whose ways are inscrutable, and beyond the ken of mortal minds, would I express my gratitude for being made the humble instrument, through angel-promptings, to impart the thought that millions now existing, and millions yet unborn, may hail with gratitude unbounded the opportunity to celebrate an event more joyous in its character than mortal eyes have ever witnessed.

Your friend and brother,

JAMES LAWRENCE.

The resolution alluded to was as follows :—

"Whereas Spiritualism has become a power in the land, and may be deemed the great growing religious idea of the country; and *whereas* it is well to revert to the time of small beginnings, and hold in remembrance the first pioneers in this Spiritual movement: therefore *Resolved*, That this convention recommend to all State conventions and local societies to make the time of the appearance of the Rochester rappings an anniversary-day,—the services of that day to be conducted in each locality as may be deemed most practical."

To this Mr. Lawrence responded by reading the communication he had received through his dial, a portion of which we insert :—

"... Some acknowledgment should be made for this most glorious change, the advent of which has never yet been celebrated as a matter of public rejoicing by the assembled multitudes of Spiritualists throughout the land. Shall all the minor circumstances of earth-

life have their days of commemoration, and this glorious, new, and holy dispensation be neglected? . . . It is time some such tribute should be paid to those who have thus presented to the world a means of emancipation from error, such as will meet the requirements of all, — a day of universal jubilee, to be observed though all coming time."

Mr. Lawrence has already passed the term of years said to be allotted to man. His snow-white hair and beard, connected as they are with a singularly erect and manly bearing, make him a conspicuous personage at the assemblies of the Spiritualists in his city. Widely and honorably connected, the most bigoted opposer would not dare to charge him with knowing imposture.

The suggestion was timely, and was at once acted upon. The 31st of March, 1870, was almost universally observed, not only by the societies in the cities, but by the smaller and less conspicuous. The programme adopted was nearly the same in all cases; speaking occupying the early evening, followed by a social.

Every society which claims to be based in any wise on the reception of Spiritualism should celebrate this auspicious day, and make it, for the future, incomparably more suggestive than Christmas has been in the past.

"The Banner of Light," in an editorial on this twenty-second anniversary, beautifully remarks, —

"The truth as it is in Nature has spread its warming rays; and thousands of hearts all over our broad nation, the countries of the Old World, and, indeed, the far-off islands of the sea, are to-day rejoicing in its advancing light. How appropriate, then, in the language of a contemporary, that we should celebrate the anniversary of 'the coming of that first mysterious rap, which, exciting only derision in those narrow souls whose mental horizon is bounded by their bodily vision, sounded throughout all space the knell of superstition and the birth of the new Prometheus of science, the future God, who will rule the universe by a knowledge of its laws'!

"But, while we rejoice in the triumphs of our cause, let us remember the work which we, as co-operative agents with the angels, must perform. There are Gethsemanes and Calvaries, and thorns and crosses, even in this our lower world, for the brave disciples of a maturing good to humanity. As in ancient days, so now, the Great Spirit has spoken, not in the whirlwind of Horeb, but in the 'still

small voice ;' and thus, rather in quiet, earnest devotion to principle, than in stormy and vindictive denunciation of those differing with us, shall our cause 'have its due course, and be glorified.' With the earnest prayer that the spirit of that charity which 'suffereth long, and is kind,' may abide with and be exercised by the believers in our philosophy in the year that is to come, — both with regard to their brethren and sisters of the faith, and the outer world as well, — we close the volume of the past, and enter hopefully upon the deeds and duties of the future."

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### SPIRITUALISTIC LITERATURE.

THE past year has been one of great activity in Spiritualistic literature, — in the number of new works issued from the press, and their circulation. The demand steadily and rapidly increases ; and new editions of many books 'out of print have been called for.

The Spiritual journals have rapidly increased their circulations, and the leading ones become firmly established.

The oldest and most widely circulated, "THE BANNER OF LIGHT," has become a household necessity with all Spiritualists. It has worked its way upwards through great difficulties, edited by Luther Colby with inimitable vigor, charity, and unflinching honesty, and seconded by its publishers, who are now reaping the reward of persistently adhering to the right.

"THE AMERICAN SPIRITUALIST" was at first started as the organ of a State association. It has since been enlarged to a sixteen-page, beautifully-printed fortnightly, with the assurance of commencing its next volume as a weekly. It is fearless, radical, and uncompromising.

"THE RELIGIO-PHILOSOPHICAL JOURNAL" takes the place of "The Banner," in the West. It, too, has waged a hard battle, but is at length triumphant ; and its circulation nearly equals that of the former journal.

"THE PRESENT AGE," under the management of Col. D. M. Fox, is a beautifully-printed folio, weekly, and deserves the esteem and confidence it has gained. The polished essays

of J. S. Loveland, Wadsworth, and others, and the scientific articles by Prof. E. Whipple, are a marked feature of "The Age."

"THE NEW LIFE" is the name of the latest candidate for the patronage of Spiritualists. It is devoted to literature, current news, and Spiritualism. It presents a fine appearance. Published weekly at Baltimore.

"THE UNIVERSE" was devoted to all reforms; Spiritualism being one only of the many issues it made. Daring and fearless, it made many firm friends, and as bitter enemies. It has now been changed to a monthly, and is the only one at present published devoted to Spiritualism in the West.

THE "TAFELRUNDE" ("ROUND TABLE") is a new fortnightly, in the German language, published at Washington, D.C. Edited by P. L. Schückling, M.D. Its object is the outspoken defense of Spiritualism and free religion, and meets a demand long felt by the German freethinkers of America. Its high character may be learned from the distinguished German scholars who contribute to its pages, — Frederic Münch, Dr. Gerau, Dr. Tiedeman, Dr. Cyriax, Casper Butz, and others.

"LE SALUT" ("SALVATION") is a monthly, edited by E. T. Simmons. Published at New Orleans. It meets a local want by being partly printed in the French language.

"THE LYCEUM BANNER" is the only child's paper issued by and for Spiritualists. Mrs. Lou Kimball deserves the gratitude of all Spiritualists for her untiring energy and sacrificing devotion in establishing this journal for their children. Its pages are clear of the dogmatic insolence and unpardonable misstatements which mar the pages of like character issued in the interest of the various sects.

For profundity of thought, or elegance of expression, the articles appearing in the pages of these journals compare favorably with those of any other class whatever, and, in originality, greatly excel them; while the editorial ability displayed is only equaled by the great journals standing side by side in other fields of literature. The power they severally and combined exert is immeasurable.

Taken as a whole, the European journals devoted to Spiritualism compare favorably with the American. In solidity and

execution they are models, embodying the most advanced thought in connection with the Spiritual philosophy.

"HUMAN NATURE," spanning the physical, mental, and spiritual constitution of man, is rightly named. Its editor rightly conceives Spiritualism as underlying the best interests of our common humanity. To this end, its contributors develop the principles of physiology, ethnology, in connection with, and evolution of, man's spiritual nature. The rapid increase of its circulation shows that it meets the demand of the times, and is up with the genius of the age.

"THE SPIRITUAL MAGAZINE" is an important organ for the dissemination of the records of Spiritual phenomena. It is properly a fact-gatherer, sometimes overlooking the consideration that mere facts, unless arranged and systematized, are quite valueless. The ability of its editors and contributors, however, with the prestige of its well-earned reputation, gives it a wide influence for good.

"THE MEDIUM AND DAYBREAK." — This is a live periodical, aglow with startling phenomena, treating of the live issues of the day, and supplying the weekly wants of a large body of Englishmen interested in the phenomena and philosophy of Spiritualism. It is broad and tolerant, and rapidly increasing in circulation.

"THE SPIRITUALIST" is devoted to the scientific aspect of the Spiritual movement. Its matter is carefully selected, and handsomely arranged, presenting an attractive appearance.

"LA REVUE SPIRITE." — This monthly has a more extensive circulation than any other Spiritual journal in France. While giving due consideration to the physical phenomena, — trance, vision, and prophecy, — one of its leading features is the inculcation of the doctrine of re-incarnation as taught by Allan Kardec.

"LA REVUE SPIRITUALISTE." — The editor of this monthly is thoroughly read in the theories of the old philosophers, and dwells largely upon ancient Spiritualism and the general progress of the races. He repudiates re-incarnation, and teaches doctrines similar to those entertained by American Spiritualists.

"THE AURORA" and other Italian and Spanish journals

devote a large portion of their pages to the general principles taught by the Allan Kardec school; while the Germans dwell on the psychological and philosophical phases of Spiritualism, and harmonize in their general teachings with the Spiritual philosophy as enunciated by the great body of believers in other portions of the world.

Of the books issued during the year, only the leading ones can be noticed. The titles are given in the proper catalogue.

The leading work, which has attracted most attention, as bringing twenty-one years' history within an available and attractive form, is "MODERN AMERICAN SPIRITUALISM," by Emma Hardinge. This work may be said to mark an era in Spiritualistic literature. Faultless in mechanical execution, its exterior is as attractive as its contents are interesting.

"PLANCHETTE, THE DESPAIR OF SCIENCE," by the well-known and popular author Epes Sargent, for its style and spirit is one of the most valuable. It presents, at a glance, a compendium of the facts and philosophy of Spiritualism; and, in consequence, it has been of incalculable service to the cause. The wide reputation of its author, as well as its own merits, has given it an extensive sale both in America and Europe.

Mrs. Maria M. King has written several works in widely-different departments. "THE PHILOSOPHY OF NATURE" undertakes the solution of problems underlying the mechanism of the universe; while her "REAL LIFE IN THE SPIRIT-LAND" is as airy as a romance, and at the same time instructive, and replete with solid matter.

"MIRACLES, PAST AND PRESENT," by William Mountfort, an able work issued by the leading publishing-house of Boston, in its application of Spiritualism to the past, is a significant indication of the widespread potentiality of the New Philosophy.

New editions of the remarkable works of A. J. Davis have been demanded. The publication of his "TALE OF A PHYSICIAN" falls not within the year; but we notice with pleasure the steady sale of this startling and absorbing revelation of crime, its cause and prevention.

Of stories woven with a woof of philosophy, there has been a great number. Miss Lizzie Doten has published "My



**AFFINITY, AND OTHER STORIES.**" Those who read the first story, which gives its name to the book, will never forget it. She writes vigorously, at times flashing with meteoric brightness.

"**ALICE VAIL,**" by Lois Waisbrooker, is a pleasing attempt to introduce the Spiritual philosophy in the form of a story.

"**THE CHESTER FAMILY,**" by Julia M. Friend, is a pleasantly-written book in the interests of temperance.

"**INTUITION,**" by Mrs. Frances Kingman, is an exceedingly interesting story, replete with the wisdom the Spiritual philosophy only can bestow.

"**THE QUESTION SETTLED,**" by Moses Hull. The author says, "Our only aim has been to faithfully compare the Bible with modern phenomena and philosophy." The book is valuable to that class who rely on biblical evidence, and is a magazine from which an army can be supplied with weapons of that character.

Spiritualists are generally too much in earnest to be interested in the flights of the Muses. They demand the truth only, and perhaps are not sufficiently critical in the manner in their ardor for the matter. If poetry is the most intense form of expression in which to present a truth, assuredly there is loss in not calling its aid. The Spiritual philosophy stretches into the realm of poesy; and none other can as well invoke its assistance. From the union we anticipate a new order of poetry, written not only to please by the faultless flow of its measure, but fraught with golden truth. The old is threadbare; and only the infusion of this new Spiritual life can resuscitate the drooping genius of song.

"**THE THREE VOICES**" by Barlow have been justly appreciated, as well as "**LIFE-PICTURES**" by J. H. Powell.

Some of the inspirational poems given through Mrs. Tappan, Lizzie Doten, and others, indicate what may be expected in this department when the medium is capable of responding to the delicate touch of angel-harmony.

"**THE SEERS OF THE AGES,**" by J. M. Peebles, is a work of great merit, and the fruit of years of patient research. It shows that Spiritualism is not of to-day, but is woven like golden threads into the history of the past. This work has



a European influence, having been republished by J. Burns, London; and no work devoted to the subject has created a deeper interest. In some quarters it evoked severest criticism, so unjust, that the author, while in England, issued a pamphlet, "JESUS, MYTH, MAN OR GOD," supplementing his larger volume, and completely answering the carping of his critics. This valuable contribution is to be republished in America.

The Children's Progressive Lyceum has become the vital institution of Spiritualism. Its inauguration was accomplished through the clairvoyant mediumship of A. J. Davis; and, wherever received, its catholic spirit, its boundless opportunities for growth, its elasticity to meet the requirements of all circumstances, its freedom from creed, dogma, or trammel whatever, gives it devoted adherents.

"THE MANUAL," furnished by Mr. Davis, did not meet all wants. Incomparable in many ways, its small size precluded accompanying music, and did not furnish a lasting variety. It gave the direction and form, relying on the officers and members to fill up the structure. This is the true method: internal, central growth, not foreign accretion, is demanded by the New Philosophy. It was thought a vacancy existed; that a new book might be furnished to give still further assistance: and hence "THE LYCEUM GUIDE," by J. M. Peebles, J. O. Barrett, J. G. Clark, and Emma Tuttle.

The musical department was edited by Mr. Clark, and contains, not only his best compositions, but the best selections elsewhere obtainable. Emma Tuttle supervised the poetic portion, arranging the songs, silver chains, &c.

The Lyceum is thus furnished, in one book, with songs and music for all occasions.

The calisthenics are finely illustrated, and arranged with special regard to the wants of the Lyceum.

Its general introduction must give the Lyceum cause a fresh and vigorous impulse.

The three volumes of Hudson Tuttle—"CAREER OF THE GOD-IDEA IN HISTORY," "CAREER OF THE CHRIST-IDEA IN HISTORY," "CAREER OF RELIGIOUS IDEAS IN HISTORY"—have produced a profound impression for their daring utterances and unswerving statement of truth.

"THE ARCANA OF SPIRITUALISM," by the same author, presents a summary of the Spiritual philosophy.

"THE SPIRITUAL HARP," by J. M. Peebles, J. O. Barrett, and E. H. Bailey, prepared at the expense of much mental labor, is justly appreciated by such Spiritualists and Spiritualist societies as appreciate and feel the necessity of cultivating music. Owing to its freedom from theological taint, as well as choice selections, with original and popular melodies adapted to the social circle, congregational singing, and public worship generally, it is by far the most attractive work of the kind ever published. An abridgment has just been issued at a reduced price.

Those who have carefully studied the progress of this movement can not fail to discern a great improvement in its literature. The increase of numbers, together with the demand for the best expression of cultured thought, calls for the ablest productions from the most gifted writers connected with the Spiritual philosophy.

The idea once prevalent, and still entertained by many, that inspiration or mediumship scaled at one bound the heights of knowledge, and that communications from spirits are independent of the mental condition of the medium, is losing ground. There is no royal road to learning except by personal effort. The gods help those who help themselves. Colleges and other institutions of education, under the management of Spiritualists, are indispensable to the prosperity of the cause. If knowledge is better than ignorance, wisdom than folly, sound logical discourses than ranting, then is it indispensable to give speakers and writers that cultivation the spirit of the age demands of its teachers. Resting upon mere phenomena is not conducive to the highest Spiritual attainments. Science, in connection with the principles of our philosophy made practical, is among the necessities keenly felt. The bare fact of spirit-presence and the presentation of tests is as common among the Red Indians, and the Mohammedans of the Orient, as are furnished by a class of test-mediums to Spiritualists. It is ours to build the Spiritual temple upon the base furnished by the facts and philosophies of the past and present. Not demolition, but construction, is the watchword of the age.

## THE MASSACHUSETTS LIBERAL TRACT SOCIETY.

INAUGURATED and supported by such earnest workers as Dr. Gardner, Messrs. Wetherbee, Richards, Dole, Carpenter, Reed, Hatch, Williams, Bacon, Dr. Storer, and others, this society must exert a great influence in the diffusion of Spiritual knowledge and liberal ideas. The publication and distribution of tracts has been found a potent engine by the churches: it will be found of greater influence in spreading the truth.

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### "THE WHITE BANNER;" ITS PURPOSE AND BRIEF HISTORY.

BY WILLIAM D. REICHNER.

WE suppose, in all enterprises of any moment, there is a *dual* history,—an outer or public history, and an *inner*, in *all* of which it is not expected that the public will feel a great deal of interest. There is a history of "The White Banner" yet to be written much more elaborately than your very valuable space in "The Year-Book of Spiritualism" will permit of.

Fresh from the busy workshop, as we take our pen the thought flits quick through the brain, that, had the conception and birth of our paper been from a source less obscure, it would have leaped, mayhap, at once into popular favor, and proved of incalculable good to the harmonial cause, especially in Pennsylvania. And this our soul knoweth would have afforded us inestimable pleasure, even though others should enjoy all the public glory of having conducted the enterprise. But it is past. Smiling Hope cheerfully whispers, "Try again."

The leading purpose of the publication of "The White Banner" was unfolded in a few lines, as contained in our fraternal GREETING in the first number of the paper:—

"We have waited for a long time, hoping that some of our more solid men, older in the Spiritual movement, would take earnest hold, and establish a proper organ of our philosophy in Philadelphia.

"The past year has added to the list of liberal newspapers outside of our city several ably-conducted contemporaries; and yet there appears a *strata* of mind—a large class—unreached by these higher-toned and higher-priced periodicals, to whom we feel called to minister. Our aim shall be to make our peaceful 'Banner' a welcome visitor to every humble household willing to admit the sweet sunshine of progressive Spiritual literature. Ever seeking to keep pace with the rapid progress of the race, our motto shall be, 'Enmity toward none, but charity for all; justice without FEAR, and the greatest good for the WHOLE number.'

"The 'White Banner' was an eight-page paper, printed from clear, readable type, on good white paper, and issued every two weeks, for one dollar per year,—intended to reach the masses of the poor. It was sprung, suddenly and unheralded, upon the Spiritual State organization, at their halls of public meeting, the first Sunday after its issue. It was issued without a single subscription, but was seized with avidity by the hungry poor and the mediums, at their circles and hall-gatherings, at the price of, single copies, five cents.

"We thought we had a partner 'financially' equal with us; but—angels steady his timid soul!—he unfurled 'the white feather' in lieu of 'The White Banner' ere the issue of its first number: and, in answer to his (we suppose) well-meant advice to suppress, we answered, 'Brother, we have set our foot upon the plowshare; we are in for it, and will go through with the enterprise while there is a dollar in the exchequer.' He left us; and angels know our struggles, for they ministered to us oft.

"The second number came out enlarged and every way much improved, and, many said, far more spirited than the first. Subscriptions commenced slowly coming in. Entering the work with renewed energy, we wrote out a brief and honest appeal to Spiritualists and liberalists, to be read by the chairman presiding at our hall-meetings. It was rejected.

"We published six numbers of 'The Banner,' and, possessing no more cash to cast away, ceased to publish; and, to give our subscribers full consideration, we effected an arrangement with the proprietors of 'The Present Age,' to whom we shall ever feel fraternally grateful."

[NOTE.—Feeling that failure, as well as success, has its lesson in this great movement, we insert this history of the brief career of "The White Banner," by its editor and proprietor.  
—EDS.]

## HISTORY OF THE NATIONAL ORGANIZATION OF SPIRITUALISTS.

BY HENRY T. CHILD, M.D.

On the 5th, 6th, and 7th of August, 1859, a convention was held at Plymouth, Mass., at which the following officers were chosen:—

President. — H. F. GARDNER, M.D., of Boston, Mass.

Vice-Presidents. — Rev. J. S. Loveland of Medford, Mass.; Henry C. Wright of Boston, Mass.; B. P. Shillaber of Boston, Mass.; Hon. J. M. Kinney of Wareham, Mass.

Secretaries. — A. B. Child, M.D., of Boston, Mass.; G. Johnson of Middleborough, Mass.; B. H. Crandon of Plymouth, Mass.

This convention adopted a declaration of sentiment.

The following preamble and resolution, presented by Col. S. D. Fay of Texas, were adopted by the convention:—

*"Whereas*, The phenomena of modern Spiritualism, by their startling significance and world-wide diffusion, have assumed, in the opinion of this convention, an importance worthy the earnest consideration of all rational minds, demonstrating as they do the immortality of the soul, and inaugurating a purer theology and a deeper philosophy than humanity has hitherto attained, and all pointing to the slow but certain approach of the long-promised era of peace on earth, and good-will to man; and *whereas* the existence of these phenomena is, by the great majority of both the learned and unlearned, utterly ignored, or else met with ridicule and harsh opposition; and *whereas* some organization, or concentrated effort, for the purpose of spreading the facts of Spiritualism broadly before the world, is a *desideratum* with every Spiritual reformer: be it therefore

*"Resolved*, That a committee of five be appointed, whose duty it shall be to call a National Convention, at such time and place as shall be deemed expedient, for the purpose of carrying into effect the objects above mentioned, and for taking into consideration the interests of Spiritualism generally."

It does not appear that this committee accomplished any thing. But in March, 1864, at a convention of Spiritualists of New England, held at Boston, Mass., a series of resolu-

tions in regard to organization were unanimously adopted; and a committee of five were appointed to call a National Convention, at some central point in the Great West, during the coming summer.

This committee issued a call for a convention to be held in the city of Chicago on the ninth day of August, 1864; and invited *all* Spiritualists throughout the country to meet there. In response to this call, a large mass convention assembled.

Dr. Gardner was appointed temporary Chairman; and J. S. Loveland, Secretary. The Spiritualists from each State present were requested to select two of their number to constitute a committee on permanent organization.

S. S. Jones was elected President; and F. L. Wadsworth, H. B. Storer, Mrs. L. M. Patterson, and Mrs. A. Buffum, Secretaries.

This convention, which had a list of six hundred and sixty-two members, — from twenty States, the District of Columbia, and Canada, — was, in reality, a mass meeting, in which there was a great deal of confusion. Some of the best minds of the country were there; but it was evident that the meeting was too unwieldy to accomplish any great work.

Many resolutions were discussed and passed, and some valuable documents were read and published, in their proceedings.

The Second National Convention of Spiritualists met at Concert Hall, in the city of Philadelphia, on Tuesday, the 17th of October, 1865.

This convention was to be composed of delegates, one from each local organization, and an additional one for every fifty members, or every fraction over fifty. All Spiritualists, and other reformers throughout the world, were requested to send delegates.

Pursuant to this call, one hundred and eighty-eight delegates assembled, representing thirteen States and the District of Columbia.

Rev. John Pierpont was elected President; and H. T. Childs, Secretary.

This convention published an address to the world.

A plan of organization, so far as national conventions were concerned, making them delegate conventions, was adopted by a vote of 101 to 24.

The Executive Committee, having received an invitation to hold the Third National Convention at Providence, R.I., issued a call for a delegate convention, to meet at Pratt's Hall, in that city, on Tuesday, the twenty-first day of August, 1866.

This was called to order at that time by the venerable John Pierpont, then in his eighty-first year.

There were present two hundred and ninety-nine delegates.

Newman Weeks of Vermont was elected President; and J. A. Rowland, D. C., Secretary.

This convention adopted a resolution, proposing a series of subjects to be reported upon at the next convention. These were as follows:—

1. The origin and progress of modern Spiritualism.
2. Ancient historic Spiritualism. Referred to J. M. Peebles.
3. The type of Spiritual philosophy. Is it a new type? What is its type or genus? Referred to S. J. Finney.
4. Relations of Spiritual philosophy to the other so-called systems of philosophy. Referred to S. J. Finney.
5. The religion of the Spiritual movement. Referred to Henry T. Child, M.D.
6. Spiritual idea of man and his relations. Referred to J. S. Loveland.
7. Spiritual idea and methods of education. Referred to Mary F. Davis.
8. Reforms growing out of the Spiritual ideas and movements. Referred to Mrs. M. S. Townsend.
9. On the philosophy of mediumship. Referred to J. S. Loveland.

The Executive Committee received an invitation from the friends in Cleveland, O.; and issued a call for the Fourth National Convention, to be held at Brainard Hall, in that city, on Tuesday, the third day of September, 1867.

This convention was called to order by the President, Newman Weeks. In the absence of the Secretary, Henry T. Child, M.D., was appointed Secretary *pro tem*.



There were three hundred and twenty delegates present from twenty States.

Isaac Rehn of Pennsylvania was elected President; and Henry T. Child, M.D., Secretary.

Several of the essays were read at this convention; and a report on the Spiritual phenomena was read by Frank L. Wadsworth, which created considerable excitement, but was not adopted by the convention.

The Fifth National Convention was called by the Executive Committee, to meet in Corinthian Hall, Rochester, N.Y., on Tuesday, the 25th of August, 1868. There were present two hundred and sixty-five delegates from seventeen States and Canada.

Col. Dorus M. Fox, Michigan, was elected President; and H. T. Child, M.D., Secretary.

A committee was appointed to report a plan of organization. The constitution reported was unanimously adopted. On motion, it was

*Voted*, That this convention resolve itself into, and resign all its assets to, the American Association of Spiritualists.

The Sixth National Convention, or the American Association of Spiritualists, convened in the city of Buffalo, N.Y., on the 31st of August, 1869. There were one hundred and thirty-seven delegates present from eleven States. By the report of the trustees, it appears that they had published ten thousand copies of a pamphlet containing the constitution of the association, the resolutions adopted at the convention of 1868, and an address on the subject of Spiritualism. About six thousand of these had been distributed.

They had also employed three missionaries, — N. Frank White for the Eastern District, Almon B. French for the Western, and Hannah F. M. Brown for California.

By the report of the Treasurer, it appears that he had received the sum of \$2,621.13, and paid out \$2,589.05.

A revision of the constitution took place at this meeting. Article III., on membership, was changed so as to fix the fee for membership at one dollar per year, instead of five.

The term of office of the President, Secretary, and Treasurer, was made to expire at the close of the convention, at which their successors shall be elected.

The officers elected at this meeting were, — President, John G. Wait, Mich.; Secretary, Henry T. Child, M.D., Penn.; Treasurer, Levi Weaver, Md. Members of the Board, J. S. Loveland and Dorus M. Fox, elected for three years. The members of the Board who continued in office were Almon B. French and Robert T. Hallock, whose terms expire in 1871; and H. F. M. Brown and George A. Bacon, whose terms expire in 1870.

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## PENNSYLVANIA STATE SOCIETY.

BY HENRY T. CHILD, M.D.

PURSUANT to a call signed by many distinguished Spiritualists, a State convention met in Samson-street Hall, Philadelphia, on the 22d and 23d of May, 1866, for the purpose of forming a State society. A preamble and constitution were adopted; Isaac Rehu elected President; and H. T. Child, Secretary. The Board employed J. G. Fish as missionary for a short time, but were compelled to withdraw from this field for want of funds. At the second annual meeting, held on the 14th and 15th of October, 1868, Henry T. Child was elected President; and William White, M.D., Secretary.

The Board authorized H. T. Child to act as missionary, and also employed Mrs. Hannah T. Stearns, and appointed a committee to hold public circles under the auspices of the society. At the third annual meeting, this committee reported having held twenty-three circles; and the missionaries reported giving eighty-three lectures. The receipts of the society had been \$477.36; and its expenditures, \$486.70.

Henry T. Child was elected President; and Caroline A. Grimes, Secretary. Henry T. Child and Mrs. Hannah T. Stearns were employed as missionaries for the present year.

The membership of the society is increasing; and we have every reason to pursue our labors with increased energy.

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## THE OHIO STATE ASSOCIATION OF SPIRITUALISTS.

THE Fourth National Convention, held in Cleveland, O., elected one vice-president for each State represented, and instructed them to urge forward organic movement in their several States. A preliminary meeting for Ohio was held in Cleveland while the National Convention was in session; and a provisional constitution was adopted, and officers were elected. Dr. Rose of Springfield was elected President; and Hudson Tuttle, Secretary. The First State Convention was held at Clyde. A. B. French was elected President; Hudson and Emma Tuttle, Secretaries. A. A. Wheelock was made State Missionary, and performed the pioneer-work assigned him with untiring energy and unexampled zeal.

At the Second Convention, held in Cleveland, 1868, these officers were retained. Cephas B. Lynn was appointed an assistant to Mr. Wheelock, and lectured most acceptably through the State. At the Third, held at Akron in 1869, Hudson Tuttle was elected President; George W. Wilson, Recording Secretary; Emma Tuttle, Corresponding Secretary.

All these conventions have been largely attended, and the deepest interest manifested.

WORKERS. — The State has many able lecturers who have devoted their lives to the dissemination of the philosophy of Spiritualism. A. B. French and O. P. Kellogg, similarly developed through unconscious trance-control, speak with an eloquence which touches the popular heart. S. J. Finney was similarly developed; and, although no longer a citizen of the State, her Spiritualists are proud to claim him. Wherever he may be, they feel assured his unsurpassed eloquence will stand uncompromising on truth and justice. In the southern portion of the State, Dr. James Cooper of Bellefontaine has waged a single-handed warfare, and is reaping the fruits of his ceaseless toil.

A. A. Wheelock of Cleveland, a trance-speaker, now in-

spirational, stands first in earnestness, devotion, and eloquence. Hudson Tuttle, educated by spirit-control, finds leisure from his other duties to speak occasionally in different localities. With Emma, whose sweet songs are among the most charming productions of Spiritualism, he resides on their farm, which diverts their minds from the literary pursuits in which they are engaged.

O. L. Sutliff was one of the first who came boldly out for the truth. An earnest and amusing speaker, he will doubtless depart in harness. May he be spared us these many days!

Space will not allow of even a mention of the names of all those who have devoted themselves to this cause. Dr. Underhill of Akron was nearly made a martyr by most brutal persecution. Joel Tiffany, then of Cleveland, by his able lectures, gave dignity to the movement in its infancy. In various parts, workers are not idle. Mrs. S. M. Thompson, Mrs. Lucia Coles and Mr. Hager of Chardon, Mr. H. Barnum and Mrs. M. Lane of Braceville, devote to the cause more or less of their time.

Prof. E. Whipple is untiring in his efforts to present the facts of science to the people, and is very successful. Such able exponents of scientific truth as Prof. Whipple and L. W. Pike are greatly needed, and everywhere command attention.

To the list of workers must be added the countless media who are unknown beyond their family-circles, but whose combined influence is of immeasurable power.

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## EDITORIAL NOTES AND CLIPPINGS.

DR. C. JOUIS writes from Suresnes, France, —

"Your 'Year-Book' will be valuable to the future, as a record of the progress and rapid growth of Spiritualism in its infancy (if I am allowed to speak thus of so ancient a doctrine), compared to what it will be years hence; for the ebbs and flows are not to be found in the physical laws only, but in the spiritual ones too. The alternation

of ages of belief with ages of incredulity is a fact which history teaches us as happening, at intervals, in the long-run of centuries and thousand of years. We are just emerging from such a period of unbelief to reach another and more consoling age; although the struggle between error and truth bids fair to be dreadful, in our Europe at least, where materialism has yet such a hold on the minds of men."

From Florence, Baron KIRKUP writes, —

"We lately have had no phenomena but the usual ones of the table. It answers all our questions by rising, and rapping on the floor. . . . When they have more to communicate beyond yes or no, I give the child a pen; and they write with her hand. I do not entirely trust either writing or trance mediums. My table can not be a trick, for it is well scrutinized; and the trumpet still less, moving about and sounding with violence close to the ceiling, which is seventeen feet high, and witnessed by five persons: so that it could not be my imagination; for I saw it (with plenty of candles), *heard* it (deaf as I am), and touched it, and picked up the pieces after it had dropped on the floor, and broken."

The Rev. S. E. BENGOUGH of London condenses "The Results of Seven Years' Earnest Thought upon the Relations of Spiritualism to the Religion of the Future: " —

"I believe that a study of the science of religion proves religion to be, in its most primitive form, an expression of some rude theory of causation. In its most developed shape, religion will be found to be the symbolization of man's universal relations; and is, therefore, distinct from morality, which concerns man in his finite relations. Our consciousness and our reason testify that we have relations with an order of beings beyond the range of any laws whose operation can be tested by experiment in this sphere of existence. This order we characterize vaguely as the infinite, spiritual, immaterial, &c. We *know* little or nothing about our relations to it. Hence arises religion. The proper field appears to be that partially known order of things which man feels to be related to, but not comprehended by him. Filled with awe and wonder, men in every age have fallen back upon symbolism of various kinds for their expression of relationship to 'the powers that be.' But most of the religious symbolisms popular at present are clearly absolute, and all but devoid of living influence. It seems to me that Spiritualistic phenomena may perform a twofold service, positive and negative, in preparing the way for some religion of the future, — not to come to maturity, perhaps, until the era 2000.

"1st, They act like the wires and springs of theatrical mechanism. Seen by daylight, they disenchant the mind, and rob the ghost-world

of religious bogies of all its terrors, and more than half its influence. 2d, They suggest and demonstrate the existence of a sphere of natural law, so etherealized, and so remotely related to all natural law at present known to us, that imagination finds here a stimulus to renewed idealization of the unseen, and religious minds a consolatory assurance that man's endeavors to sacrifice the transient to the permanent, the flesh to the spirit, groveling inclination to lofty inspiration, will hereafter meet with its reward and satisfaction."

Mr. W. J. TERREY of Melbourne, Australia, in a letter dated May, 1870, gives a list of twenty-five or thirty mediums of varied powers, some of whom prefer to remain unknown to the public at present. His mediumship is somewhat peculiar; he is able to converse with spirits mentally. The eyes close: there is a tension on the forehead, and gentle shocks significant of yes or no; and, in this condition, he takes the diagnosis of diseases, and prescribes accordingly. He proposes to enter the field as a lecturer on Spiritualism, as there is a great demand in his country for a better understanding of its phenomena and philosophy. The only lecturer who has heretofore taken the field is Mr. B. S. NAYLER, an able and earnest believer.

From Calcutta, India, PEARYCHAND MITTRA sends friendly greeting to the Spiritualists of America, and remarks, —

"... I have been a Spiritualist for many years. My knowledge of the Spiritual philosophy in different parts of the country is quite limited, and, I fear, can not be of much service to you. I have never taken much interest in external manifestations, preferring to devote my attention to the study of my soul, and its varied phenomena in connection with the external world. This study is ennobling, inasmuch as it raises us above all creeds and sects, and brings us into intimate communion with God, his will, his providence, and his angels. I have got to say a great deal on the subject of Spiritualism from my own experience, which with me is an *accomplished fact*. Though I have read a large number of books upon Spiritualism, I confess I have found in most of them a great deal of error, or what I have known otherwise in my own experience."

W. L. SAMMONS writes from Cape Town, Cape of Good Hope, South Africa, —

"... Cape Town is but a place of yesterday; and has but little philosophy, either mental or spiritual. It is quite destitute of the poetic element, and deficient in the fine arts.

"It is not right, therefore, under such circumstances, to anticipate from Cape Town any great development of either the philosophical, the psychical, or spiritual power; although it lies in embryo, and, if properly and forcibly roused, might blaze out wonderfully in the future tense.

"We form no phalanx, nor constitute a brotherhood; there is no connecting link either of interest or taste, nor sympathetic chain, to bind or produce harmony or uniformity of action: yet, despite these, I think I can perceive that the early dawn and sun of Spiritualism are just tinging the summit of the old Table Mountain and the Lion's Head with her bright and glorious rays, although the valleys beneath are cast in shade, and partly obscured. There is a faint breeze afloat, and a whisper and a buzz as to what these things mean, now daybreak is opening upon us. The monthly steamers bring a few numbers of that old pioneer, 'The Spiritual Magazine,' and 'Human Nature,' with 'Daybreak' and 'The Spiritualist;' and other standard works are ordered privately, and read. Even opposition is indicative of presence and importance; for actually a lecture on modern Spiritualism was given in the Mutual Hall, Cape Town, for the first time since the Cape was discovered, on Thursday, March 10, 1870. And although it ridiculed the science, and linked Spiritualism with the fanatics and the skeptics, the Mormonites, and the followers of the notorious Prince, and his Agapemone and Halls of Love, making the illustrious Swedenborg, as usual, the target and pivot at which to aim and wind all their follies and pranks, it formed a capital advertisement for any future HARDINGE or modern lecturer that may visit these shores. And perhaps some *star* may feel disposed to come nearer the Southern Cross; although, the farther you travel south, the more you find that Spiritualists come from the North.

"But perhaps 'The Year-Book of Spiritualism for 1871' will be able to explain and unravel these mysteries, and put many doubts and difficulties at rest that have so long perplexed your obedient servant.

"MAY 20, 1870."

Prof. STRIEFF writes from Chartres, France, —

"Among the Spiritists of this department, — that is, the best Spiritualists, — count, if you please, Strieff, professor at the College of Chartres, Rue de l'Eperuier, 7; Fischer, Docteur en Médecine; Mr. Bernerow, wife, and daughter; Mr. Godefroy, Mayor of Yerres; Madame Yarguet; and Mr. Grezelle and family.

A private letter from Mrs. EMMA KID, who has, with Mrs. BOYD, a European reputation, manifests the feelings entertained by German Spiritualists, as well as the affec-



tion which mediums sometimes feel for their controlling spirits:—

"Last night, Mrs. Boyd took the planchette; and, after laying your letter on the table, we placed our hands on the 'Morceau de Bois,' and Luos came, and wrote, 'Read the letter.' As soon as it was read, Luos began to write to you; when he suddenly stopped, and the planchette became violently agitated under our hands. It flew off to a round table, and began apparently resisting and warding off something very adverse to the power. It seemed to be talking emphatically to something invisible to our eyes. It raised itself erect, flew off, passing the lamp, and then bending its course under the table. I never saw any thing so extraordinary and unexpected. The movements continued for half an hour, when it wrote, 'Disturbing influences prevent communication for the present.' Dear Luos would so rejoice to write to you! He is our controlling guardian, and never would suffer frivolity or trifling.

"BADEN-BADEN."

GIROLAMO PARISI, an excellent and self-sacrificing man, editor of 'The Aurora,' Florence, Italy, a man who has devoted the declining years of his life to Spiritualism, has written a letter, from which a brief extract is here given. Parisi feels that he has a great mission to perform,—that of uniting the Spiritualists of the world in one body. This he proposes to accomplish by the universal reception of the Kardec doctrine of re-incarnation.

"I give the subject of re-incarnation so much prominence because of my desire to unite the two schools of *Spiritisme* and Spiritualism. Can not the articles in 'The Aurora' be translated into English, and published in America? The purpose of my earnest work is to do what little I can towards the construction of this edifice. I have already distributed, gratis, a great number of 'The Aurora.' I am disposed to sustain some loss for the splendid reward I am sure will be enjoyed by my spirit in the spheres. I am satisfied at the results of my publication. It has made an impression that it is not an illusion, but a new philosophy deserving of study."

From Barripoore, South Calcutta, DEBERDROLOOMAR ROY CHOWDHRY, a man of great learning, wealth, and influence, in a lengthy letter in which he propounds many important questions, remarks,—

"I write you from the Farther East. In such a dark country as this in which I live, the glorious rays of truth can scarcely pene-

trate the thick skulls of men who are only busy about attaining sublunary pleasures. The anti-Spiritualists of my country mock us by saying, 'Let us see spirit-works, and then we will believe.'"

The rapidity with which Spiritualism has extended its domain, penetrating, in a brief decade, to the other side of the globe, is one of its remarkable features.

"Charlestown was one of the first places in Massachusetts where Spiritualism was publicly brought before the people. Since that time, it has done a mighty work. We have, at this time, some twenty public mediums. I was developed some twelve years ago as a magnetic healer, and have practiced successfully for the last four years; being the only one who makes healing by laying on of hands a speciality. There are probably three thousand Spiritualists in our city, and private mediums without number." — *Dr. A. H. Richardson.*

"I am seventy-three years old, and have been from my youth, until fourteen years since, a member of an Orthodox church, and, for twenty years, a deacon in the close-communication Baptist Church of Pontiac, Mich. But the angels taught me the glorious truth; and I immediately withdrew from their communion, and have been denounced as an infidel beyond redemption by the Church. They say I shall be reclaimed before I pass over Jordan; but my faith and knowledge grow brighter day by day." — *John Southard.*

The following expresses a very common form of impressibility: —

"My first experience was being entranced by a circle of spirits, — one holding on the opposite side of the circle of spirits by holding a card with the word on it they desired me to speak; and, as soon as the word was spoken, it was removed, and another shown in its place; and so on to the close. After being thus controlled for a few times, the words were omitted, and I seemed to speak by impression." — *Dr. Harvey Morgan.*

The following contains a good and practical suggestion: —

"The Spiritualists of Willimantic own a house with an upper hall, dedicated to lectures, furnished with permanent seats, cushioned, carpeted, frescoed, provided with organ, and books for singing; a lower hall for the use of the Lyceum, dedicated to Lyceum improvement, amusements, sociables, &c., with movable seats, with pantry and cook-room. . . . We have a Lyceum, not as large as when the movement was new, and drew people merely from curiosity, but with

a good number of members; and much good is being done by it." — *William C. Fuller.*

ELIJAH WOODWORTH, now eighty years of age, who has given the vigorous period of his life to the promulgation of atheism, and who, becoming a medium in 1853, has since devoted himself with equal zeal to teaching Spiritualism, thus presents his principles:—

"Some of the sentiments I teach are,—First, The Bible is a mytho-theological history personified. Second, The Bible God is a myth,—an idea personified. Third, Theology is another name for mythology. Fourth, The Bible does not offer us any proof of immortality."

The following letter indicates the true method of attaining mediumship. The writer was suffering from disease when he became enlisted in Spiritualism.

"I gave myself entirely to the influence once each day, from one to two hours; retiring by myself, and sincerely and earnestly praying the angels to assist me, and remove my bodily disease, and, if possible, develop me as a healing-medium. The angels heard my prayer, and restored me to health; and, on returning home, I restored to perfect health my sister, who had been pronounced incurable by her physicians, and also my child, who was in a critical condition. . . . I now practice entirely as I am impressed, claiming no honor for my success; for I am merely an agent. I strive to keep myself as pure, both in body and mind, as possible, so that I can be used by my invisible friends as a healer more perfectly. I eat no flesh of any kind, use no tobacco, and drink no whisky." — *J. M. Ozier.*

"I have no hesitancy about acknowledging my faith in Spiritualism; and I look upon mediumship as a gift to prize, and not to be ashamed of." — *Elizabeth Coit, Columbus, O.*

"It is difficult to estimate the number of mediums in the State (Ohio), including those who maintain their former relations to the Church, and are publicly silent, as well as open-hearted and outspoken. I do not believe that ten thousand would be too large an estimate. The number of actual believers in the State must exceed two hundred and fifty thousand." — *O. L. Sutliff.*

"I have been a medium from early life. When about seven years old, I was pushed into the water, and, after some time, taken out by

other parties, apparently lifeless. Efforts were made to resuscitate me, and persevered in until my recovery was despaired of and I was considered dead. At that time, my spiritual vision was open; and my own spirit had so far left my body, that I was a visitor in the summer-land.

"I saw (and to this day distinctly remember the vision) my sister, cousins, and other children I had previously known, with numbers I never knew in the form, in one of the loveliest spots the mind can conceive of, engaged in acquiring knowledge in the spirit-land. They were in a garden whose beauties no pen can picture, surrounded by flowers, magnificent groves, and sparkling fountains; and the air was melodious with the songs of birds whose feathers glittered with purple and crimson and gold.

"Their teacher, with a kind yet commanding dignity, controlled them all with the magnetism of a single glance.

"After I had been kindly entertained for an hour or so, I was sent back to my apparently lifeless body again, with the assurance that there was work for me to do upon the earth, and that I must remain for years in this sphere ere I could become a resident in that beautiful land.

"I implored to remain; but from the teacher's decision there was no appeal; and, in mental agony, my spirit returned to resuscitate my inanimate form to a season of physical suffering.

"From that time until 1850, a period of eighteen years, I was frequently under positive control; but the most noticeable, perhaps, was the following:—

"When about eleven years old, our family physician called at our house, and informed my mother that Mrs. —, one of her intimate friends, could not live three days longer. The next morning, I accompanied my mother to the house of her friend; and, while both were weeping over the expected separation, my interior sight was opened, and the cure presented.

"On telling them I could cure her, my mother ordered me from the room; but my controlling guides made me positive, and I repeated it with emphasis, '*I can cure her*,' giving the proper remedies. Suffice it to say, my prescription was adopted, and the patient restored." — *D. P. Kayner, M.D.*

HARVEY JONES, conductor of the Rock-Island Lyceum, mentions the main difficulty in the way of permanently maintaining Lyceums, — a difficulty which will not be lessened until Spiritualists learn that duty should be superior to interest:—

"The greatest difficulty with which we have to contend is the lack of suitable and competent leaders, — a difficulty which might be easily overcome if the avowed Spiritualists would but do their duty.

We have wealth and talent enough to make our Lyceum a grand success if we could only concentrate it."

A. WOLCOTT, writing from Keokuk, Io., says, —

"We have no organized society; but could one be established, giving evidence of permanency, it would soon outnumber any church society in this city."

N. FRANK WHITE briefly gives an account of his mediumship, which is significant as an outline of the general course of development when mediumship is persistently followed:—

"I first became a rapping-medium, twenty years ago; in about six months, began to write, and, in the course of a year from that time, was entranced, and have since passed through almost every phase of mediumship. I commenced giving public lectures about eleven years ago, speaking in an unconscious trance. After about six months, I passed into a conscious trance, and from that gradually into inspirational speaking. When speaking, I feel a powerful influence upon me, growing more intense from the commencement to the close of my lectures, which usually culminate in allegorical poems."

There is the force of truth in these words of HARRISON AUGIR:—

"I feel, like A. J. Davis, that I do not want the churches to absorb our Spiritualism, and retain their organization. I like to see people come out, like Parker, Chase, Denton, and a host of others, on the independent stand. This blending of Spiritualism and theology is deteriorating, and corrupting to our beautiful philosophy."

J. J. FISHBACK, Victoria, Mo., writes, —

"I am now resting. For twelve years, I have labored without rest, —seven and a half years as a Universalist minister, and four and a half as a Spiritualist. I am worn out, body and mind. I am rapidly recovering, and, by September next, shall be all right for work again."

J. L. POTTER, Missionary Agent for Minnesota, writes, —

"Our State Association is supported by membership-fees. Gentlemen pay one dollar at the time they subscribe their names, and fifty cents quarterly. Ladies become members without paying any stipulated sum, but donate whatever they please. The agent is au-

thorized to raise subscriptions and collections for the furtherance of the cause. . . . The general *status* of Spiritualism in this State is above par, and its success certain. I am glad that you are making an effort to gather the fragments now scattered to the four winds."

F. L. CRANE, M.D., Topeka, Kan., writes, —

"The evidences in this State are unmistakable that our beneficent cause is gaining ground rapidly, and that emancipation from the bonds of mental slavery is fast following physical emancipation. Our services, conducted by Mrs. Thomas, are attractive and edifying. The choir is said to be the best in the city. Most of our people favor long rather than short engagements of our speakers. Among our needs are unity of action, and a more rational cultivation of the religious nature."

WILLIE F. WENTWORTH, Schenectady, N.Y., writes, —

"I think I have recently been passing through a sort of developing process. Spirit-power around and upon me has been intense. The time has come when I feel, and that deeply, that I must be about my Father's business. But where shall I begin? how recommence the work? Considered from some points, the Spiritual movement seems dark. There must be a change. Stars are not extinguished when clouds hang over the sky; flowers bloom where late the white snow lay: so from the grave of every withered hope will spring blossoms of beauty, usefulness, and sympathy. The angels would have Spiritualists more devotional and religious. Are we not passing through a crisis?"

DEAN CLARK, who was reared a farmer's boy, and received only a common-school education, but who now ranks among the most influential of our lecturers and writers, thus briefly records the labor of his life: —

"Since entering the field, I have devoted my entire time to our cause; have lectured in ten of the Northern States, and acted as State Missionary in Michigan, Pennsylvania, and New York. Was engaged as Associate Editor of "The Present Age" for about four months. All the rest of my time has been spent as an itinerant lecturer, and correspondent of our various Spiritualist papers.

"I have a frail physical organization; and the hardships of an itinerant life have at times almost incapacitated me for effective labor. But my ever-watchful guardians have constantly strengthened me; and, though yet delicate in health, my powers as a speaker are gradually increasing. I have never been entranced, but am often as perfectly controlled, both physically and mentally, as though unconscious.

"I take no special thought concerning what I shall speak: nearly all of my lectures are given *impromptu*.

"The effect of the spirit-power while operating for speaking, sometimes, is to partially insulate my mind from the avenues of sensation, so that my consciousness is absorbed in the thought being uttered: my eyes are then sometimes closed by the controlling influence. But, ordinarily, it operates as a *quicken*ing power, intensifying my own mentality; and many, if not most, of the thoughts uttered, are more or less familiar.

"I have never been controlled to give historical or scientific facts wholly unknown to myself; but latent knowledge is brought forth, and spontaneous ideas evoked, that I have no conscious volition in producing.

"I have several times spoken prophetically; and some of the foreshadowed events near at hand have come to pass.

"I am frequently used as a developing-medium, and occasionally as a healer; but, as this is usually followed by some nervous exhaustion, I seldom act in that capacity. I have an enthusiastic temperament, but am naturally skeptical, and have always guarded against fanaticism, taking this sentiment as my motto: 'It is better to believe ever so much too little than ever so little too much.'"

Of the mediums' and speakers' conventions, J. W. SEAVER writes, —

"The first of the series was called, by spirit-suggestion, in the spring of 1867, at Batavia; which was attended by about eighty mediums and speakers. Since that, others have been held at Johnson's Creek, Rochester, Gowanda, Buffalo, Avon, LeRoy, and again at Batavia and Johnson's Creek and Gowanda; all of which have been seasons of much interest.

"There is no organization, further than a President, Secretary, and a Committee of three to call further conventions. The original object was to call together, in numbers, these finely-attuned harps of a thousand strings, upon which the angels play, that they might be attuned to harmony, establish acquaintance and fraternity, and counsel together concerning the welfare and progress of this heaven-born work. Recently they have assumed more the character of other conventions of Spiritualists, with the conference and mediumistic phase; more free and tolerant. Wherever held, they have given good satisfaction, and left a favorable impression."

WASH. A. DANSKIN presents some interesting facts in the mediumship of Mrs. Danskin: —

"She is entranced, and manifests every degree of mental development, — from the little one just able to prattle, up to minds like that



of Swedenborg, — each control clear and distinctly marked, and all under the careful supervision of my spirit-father, who would prevent any exhibition of an improper or injurious character. I mean, when a spirit addicted to profanity was allowed to control, all impropriety of expression was avoided, no matter how forcibly he may have given utterance to his feelings.

"In this range of manifestation, there has been wonderful versatility.

"She has been controlled for speech in four languages with which she has no acquaintance; has given the different parts of an Italian opera, improvising both words and music.

"She has been controlled, unconsciously, at the piano, and played with a force rarely equaled. She has no knowledge of music, either vocal or instrumental. . . . A lounge on which she was lying was once moved back and forth, and sidewise across the room, without other contact."

"Frivolous meetings are seriously objectionable for novices, inasmuch as they give them a false idea of the character of Spiritism. Those who have only been present at meetings of this description are unable to entertain with seriousness a subject they see treated jestingly by those who profess themselves adepts. Preliminary study will teach them justly to appreciate what they see, and judge of the good and the bad. The same reasoning applies to those who judge Spiritism by certain eccentric works that only show it in a ridiculous and incomplete light. Serious Spiritism is no more responsible for those who understand it amiss, or practice it absurdly, than poetry is responsible for the poetasters. It is grievous that such works should exist, for they injure the true science; and doubtless it would be preferable to have none but good books: nevertheless, the chief fault lies with those who will not take the trouble to study deeply. Moreover, all arts, all sciences, are in the same dilemma. Have we not, on the most serious subjects, tracts full of absurdity and error? Why should Spiritism be privileged in this respect above all in its beginning? If those who criticise it did not judge superficially, they would learn what it does admit, and what it rejects, and would not tax Spiritism with that which it condemns in the name of reason and experience." — *Allan Kardec*.

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## APOTHEOSIS.

WE are called to record the names of several earnest workers who have been translated to a higher field of labor. They are not dead, but awakened to a new life of intense activity. They not only live in our memories by their great thoughts, noble deeds, and well-accomplished missions, but in spirit have tasted the reality of which this life is the shadow.

Henry C. Wright, Jesse B. Ferguson, and Alcinda Wilhelm Slade, three gifted ones, leave by their departure a wide breach in our phalanx of speakers. Their places can not soon be supplied.

## JESSE B. FERGUSON.

WARREN CHASE writes, in "The Banner of Light," —

"For him we can not regret the change; but for his numerous friends here who miss his genial and social society, and for the cause he had such power to help, we regret the necessity for so early a departure. To know Jesse B. Ferguson intimately was to love and admire him. His words, both spoken and written, will long remain to encourage and strengthen the inquirers after Spiritual truth. His 'Supramundane Facts' is one of the best books in our literature; and his lectures have ever been highly appreciated by those who could accept the philosophy of Spiritual life and intercourse. The assurances we have from him authorize us to say he will still interest himself in, and give a portion of his time to, the work which has entirely occupied us, and mostly him, for many years past; and that we may expect to hear from him occasionally, as opportunity offers for him to do so. He is numbered with the blessed, for which many more are waiting. His departure took place Sept. 3, at the age of fifty-two."

## HENRY C. WRIGHT.

Of this noble, battle-scarred veteran, A. A. WHELOCK, in "The American Spiritualist," writes, —

"The sudden departure of the veteran reformer, humanity's friend, Henry C. Wright, for the world of spirits, will be, to a host of friends in more lands than one, the saddest news of all the year. He was stricken down-unexpectedly, of apoplexy, on Monday, the

15th inst., at Pawtucket, R.I. He has finally reached the goal to which all the aspirations of his great soul so unerringly pointed, and the rewards a just and blameless life most certainly bring its possessor. Brave, pure, noble, great-souled man and brother, we love thee still! Thy memory — thy noble, self-sacrificing life — is as sacred to us as our own heart-throbs. The presence of thy spirit will be a continual blessing, a baptism from on high of love, peace, and good will."

#### ALCINDA WILHELM SLADE,

A noble and true woman, devoted her life to the education of the people in the doctrines of Spiritualism, and fell, worn-out by her untiring zeal.

#### J. B. CONKLIN.

"J. B. Conklin, for many years a prominent test-medium in New York, has ceased from his labors here, and passed into that wider field where provision for the physical form does not retard the expansion and development of the spiritual nature.

"Mr. Conklin spent some time in Baltimore, twelve or fourteen years ago; and some of our friends received their first evidences of the truth of Spiritualism through his instrumentality." — *The New Life, Baltimore*.

"Brother Conklin was an excellent medium; and we venture to say thousands have been convinced of the truths of Spiritualism through his instrumentality. He possessed a highly sensitive nature; and, consequently, his life here was one of constant martyrdom. But he has been translated in spirit to a purer atmosphere, to continue the good work with more power than ever, we trust, for the amelioration of the human race from the chains of ignorance, bigotry, and superstition." — *Banner of Light*.

#### DR. HAHN.

G. DAMIANI records the death of this eminent European Spiritualist:—

"A dear brother-Spiritualist has just left us. Dr. Hahn of Stuttgart, of whom I gave you a brief notice in 'Human Nature' of February last, has gone to join the host of our kindly helpers in the summer-land. In a letter dated 9th inst., his widow writes to me, 'I remain desolate; but he is gone to that state of being which he so ardently desired to attain.' Dr. Hahn was a very remarkable man. Of an exceedingly handsome person, learned, and of great

renown in his profession as a physician, an unsurpassable inspirational artist, a great musician, and, above all, a medium with manifold gifts, he was *the only Spiritualist* in the capital of Wurtemberg; but he, amidst the pity, the derision, and the skepticism of his fellow-citizens, calmly yet firmly maintained the grand truth of spirit-communion. May the blissful state of being which he preconceived be fully realized for him in the brightness of his sphere!"

### DR. JOHN C. GRINNELL.

"Passed to the spirit-world, from Newport, R.I., on the 9th of September, 1870, Dr. John C. Grinnell, in the thirty-ninth year of his age, after a life of physical suffering caused by the malpractice of physicians in his early years, by which the joints and tissues of his system became so impregnated with mercury, that even the host of spirit-friends, with whom he was in close and almost constant rapport for the last fourteen years of his life, were unable to restore him to health. There are but few persons in Newport whose loss will be more widely felt than Dr. Grinnell. His healing-gifts were of the highest order; and in one speciality—that of curing cancers—probably his seemingly miraculous powers will never be surpassed. Nor were his spirit-gifts confined to healing alone. Such was their versatility, that all earthly things—past, present, and to come—seemed to pass before his clairvoyant vision, sometimes but as realities 'viewed through a glass darkly,' but at others almost as clear and vivid as material objects.

"It was the writer's privilege to have enjoyed probably more than a thousand *séances* with Dr. Grinnell, scarcely one of which transpired wherein some new light was not thrown upon spirit-phenomena, or some additional knowledge elicited. Although almost wholly uneducated, and unread in history and biography, under certain semi-trance conditions it required but the placing before him the written name of any biblical or historical personage to elicit a graphic synopsis of the individual character, together with a minute description of his dress, regalia, armor, ornaments, or other personal peculiarities, incident to the period in which he lived. Although Dr. Grinnell's organs of language were weak, while entranced his discourses were very interesting, and at times affecting and eloquent. Up to almost the last, and as long as conscious, he manifested joy, rather than regret, at the approaching crisis, which he spoke of as a passing from one apartment to another; and there is no doubt that he is greatly benefited by the change of spheres."

## STATE ORGANIZATIONS OF SPIRITUALISTS.

- The American Association of Spiritualists.* — Mrs. H. P. M. Brown, President; H. T. Child, Secretary.
- Colorado State Association.* — — —
- Connecticut State Association.* — Allen Hitchcock, Winsted, President; E. Annie Hinman, Agent; Lyman Baldwin, Secretary.
- Delaware State Association.* — S. N. Fogg, President; Miss L. Brooks, Secretary.
- Indiana.* — Samuel Maxwell of Richmond, President; Jared R. Buell of Indianapolis, Secretary.
- Kansas State Association of Spiritualists.* — F. L. Crane, M.D., President.
- Louisiana, Central Association of Spiritualists of.* — J. W. Allen, President; Emile F. Simon, Secretary.
- Maryland State Association.* — Levi Weaver, President; George Broom, Secretary, Baltimore.
- Massachusetts Spiritual Association.* — Wm. White, President; H. S. Williams, Secretary; A. E. Carpenter, State Missionary Agent.
- Michigan State Spiritual Association.* — D. M. Fox, President; I. P. Averill, Secretary.
- Minnesota.* — E. K. Bangs, President; Harriet E. Pope, Morristown, Corresponding and Recording Secretary; J. L. Potter, Missionary Agent.
- Nebraska.* — Alonzo Rodgers, Corresponding Secretary, Lincoln.
- New Jersey.* — Susan C. Waters, President of Society, and President of Executive Committee; Stacy Taylor, Crosswicks, N.J., President of Executive Committee.
- New-York State Association.* — A. C. Woodruff, Missionary Agent, Eagle Harbor, N.Y.
- Ohio.* — Hudson Tuttle, President; George W. Wilson, Recording Secretary; Emma Tuttle, Corresponding Secretary; A. A. Wheelock, General Missionary Agent.
- Pennsylvania State Society of Spiritualists.* — Clementina G. John, President; Henry F. Child, M.D., Secretary.
- Southern Wisconsin State Organization.* — Mrs. M. L. Whitney, President, Palmyra; E. Winchester Stephens, Secretary, Janesville.
- Vermont.* — Helen M. Slocum, President; George Dutton, M.D., Secretary, West Randolph.
- Wisconsin Northern Association of Spiritualists.* — Mason Prist, Secretary.
- Wisconsin State Association of Spiritualists.* — D. U. Hamilton, President; J. M. Trowbridge, Secretary; J. O. Barrett, Missionary Agent, Glen Beulah.

## LIST OF SOCIETIES OF SPIRITUALISTS IN THE UNITED STATES.

- Ancora, N.J.* — *First Spiritualist Society.* — H. P. Fairfield, President; J. Madison Allen, Secretary.
- Andover (O.), Lyceum and Society.* — Col. W. S. Morley, President; Byron D. Morley, Secretary; I. S. Morley, Conductor; Mrs. I. A. Knapp, Guardian.
- Akron (O.), Society and Lyceum.* — Julius A. Sumner, President.
- Alliance Society and Lyceum.* — O. S. G. Haines, President; Mrs. Bailey, Secretary; A. Bailey, Conductor; Mrs. Bailey, Guardian.
- Ashley (O.), Society and Lyceum.* — J. H. Roosevelt, President; T. M. Leeds, Secretary; W. Granger, Conductor; Mrs. Granger, Guardian.

*Atlanta (Ill.), Free-Thought Society.* — Dr. Gardner, President; Mrs. G. M. Tefft, Secretary.

*Baltimore (Md.), The Maryland State Association of Spiritualists.* — Correspondent Hall.

*Baltimore (Md.), First Spiritualist Congregation.* — Saratoga Hall.

*Beloit, Ill.* — — —

*Boston (Mass.), Spiritualist Meetings.* — Music Hall. — Lewis B. Wilson, Manager.

*Boston (Mass.), First Spiritualistic Association.* — Mercantile Hall. — M. T. Dole, President; M. T. Dole, Secretary.

*Bostwick Lake.* — Dr. D. C. Pratt, President; A. W. Davis, Clerk.

*Bucks County Association, Penn.* — Nathan Preston, President, Gardenville; Mary W. E. Roberts, Secretary, Carversville.

*Buffalo, N.Y.* — H. D. Fitzgerald, President; G. F. Kittridge, Secretary.

*Bucks County Society, Penn.*

*Cambridgeport, Mass.* — E. A. Albee, Conductor.

*Cardington, O.* — Chancey Ensign, President; M. M. Gray, Secretary.

*Chelsea, Mass.* — Granite-Hall Meetings. — B. T. Marlin, President; Dr. H. B. Crandon, Secretary.

*Chelsea (Mass.), Bible Christian Spiritualists.* — D. J. Ricker, Superintendent.

*Charlestown, Mass.* — G. W. Knapp, President; Dr. A. H. Richardson, Corresponding Secretary.

*Cleveland (O.), Society and Lyceum.* — D. U. Pratt, President; R. C. Gillson, Secretary; C. I. Thatcher, Conductor; Miss Williams, Guardian.

*Cincinnati, O.* — George Kates, Secretary.

*Clyde (O.), Lyceum and Society.* — R. E. Betts, President; J. H. Randall, Conductor; Mrs. S. E. Ganson, Guardian; Mrs. Hermia Russell, Corresponding Secretary.

*Dayton, O.* — — —

*Deanville, N.Y.* — — —

*Detroit, Mich.* — Hall on Grand-River Street. — S. B. McCracken, President.

*Delaware (O.), Society and Lyceum.* — W. W. Willis, President; A. J. Rollosen, Secretary; Mr. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

*Dorchester, Mass.* — Union-Hall Meetings.

*Farmington, O.* — E. F. Curtis, Secretary.

*Farmington, Mich.* — Norton Lapham, President.

*Farmington, Minn.* — S. Jenkins, President; Mrs. W. A. Carpenter, Secretary.

*Fort Scott, Kan.* — — —

*Geneva (O.), Lyceum and Society.* — B. Webb, jun., President; A. C. Lane, Secretary; W. H. Saxton, Conductor; Mrs. Emma Caswell, Guardian.

*Hannibal, Mo.* — N. O. Archer, President; S. Hemenway, Secretary.

*Harrisburg.* — Dr. Washington Barr, President.

*Jefferson, O.* — W. H. Crowell, Secretary.

*Kalamazoo (Mich.) County Circle.* — Dr. Wm. Weyburn, President.

*Kirtland (O.), Society and Lyceum.* — R. P. Harmon, President; Alex. Williams, Secretary; Asa Smith, Conductor; Mrs. Makepeace, Guardian.

*Lawrence, Kan.* — — —

*Lakeville, Minn.* — — —

*Leominster, Mass.* — W. H. Yeaw, Secretary.

*Lenoire County Circle.* — (Meets quarterly.) — S. M. Martin, President; C. H. Case, Secretary.

*Los Angeles, Cal.* — — —

*Lowell, Mass.* — J. S. Whitney, Conductor.

*Lynn, Mass.* — — —

*Manchester, N.H.* — Stephen Austin, President; A. W. Cheney, Secretary.

*Manhattan, Kan.* — — —

*Madisonville, La.* — J. W. Allen, President; E. S. Semens, Secretary.

*Mt. Vernon Society, Mo.* — — —

- Monroe (O.), Lyceum and Society.* — L. B. Howard, Secretary.  
*Minneapolis, Minn.* — — —  
*Milan, O.* — I. M. Tuttle, President; Lee Van Scoins, Secretary.  
*Mifflinville, O.* — J. Parks, President.  
*Morristown, Minn.* — T. R. Chapman, President; Harriet E. Pope, Secretary.  
*New-Jersey State Society of Spiritualists and Friends of Progress.* — Stacy Taylor, President; Susan C. Waters, Secretary.  
*New Orleans, La.* — Dr. J. W. Allen, President; James Wingard, Vice-President; E. F. Simons, Secretary.  
*Newburyport, Mass.* — Adjutant-Captain Abner Lane, or J. F. Loring.  
*New-York City Society of Progressive Spiritualists.* — P. E. Farnsworth, Secretary.  
*North-Scituate Spiritualist Association.* — D. J. Bates, President and Corresponding Secretary, Cohasset.  
*Norwalk (O.), First Society of Spiritualists.* — Ira Lake, President; Orlando Bassett, Secretary.  
*Nunica, Mich.* — Arza Bartholomew.  
*Olathe, Kan.* — — —  
*Oberlin, O.* — N. E. Masey, President; M. M. Hall, Secretary.  
*Painesville (O.), Lyceum and Society.* — M. J. R. Hall, President; E. R. Dewey, Secretary; A. G. Smith, Conductor; Mrs. Mary Dewey, Guardian.  
*Philadelphia (Penn.), First Society of Spiritualists.* — H. T. Child, M.D., President; Caroline A. Grimes, Secretary.  
*Philadelphia (Penn.), The First Spiritual Church.* — Trustees.  
*Philadelphia (Penn.), Spiritual Union.* — A. D. Bylis, President; James M. Shumway, Secretary.  
*Plymouth, Mass.* — L. L. Bullard, President; Mrs. T. Bartlett, Secretary.  
*Port Huron, Mich.* — J. H. White, Secretary.  
*Portland (Me.), Congress-Hall Association.* — J. B. Hall, President; Mrs. J. K. King, Corresponding Secretary.  
*Ravenna, O.* — — —  
*Rensselaer (Ind.), Society of Progressive Spiritualists.* — J. N. Stockhouse, Secretary.  
*Richfield (West), O.* — S. S. Clarke, President; J. N. Chandler, Secretary.  
*Richmond, Penn.* — C. W. Jucht, Secretary.  
*Richmond, Ind.* — — —  
*Rockford, Ill.* — D. S. Bartlett; Wm. Hicks, Clerk.  
*Salem, Mass.* — Walter Harris, President; Henry M. Robinson, Secretary.  
*Sacramento, Cal.* — Pioneer Hall, Conference.  
*San Bernardino, Cal.* — — —  
*Seattle, Wash. Ter.* — D. C. Crane, President; G. T. Kenworthy, Secretary.  
*Seville (O.), Lyceum and Society.* — Mrs. Louise Crouise, Secretary; E. E. Andrews, Conductor; Mrs. Andrews, Guardian.  
*Sullwater, Minn.* — J. H. Soule, Chairman of Trustees.  
*Scituate (North), Mass.* — — —  
*Springfield, Ill.* — — —  
*St. Anthony, Minn.* — — —  
*St. Paul, Minn.* — — —  
*Sturgis, Mich.* — — —  
*Swanton, O.* — A. Warren, Secretary.  
*Terre Haute, Ind.* — I. H. Stanley, President; L. B. Denchie, Secretary.  
*Toledo (O.), Society and Lyceum.* — Oliver Stephens, President; S. S. Linton, Secretary.  
*Topeka, Kan.* — — —  
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[ABBREVIATIONS. — Ph., physical; tr., trance; cl., clairvoyant; see., seeing; h., healing; bu., business; sing., singing; im., improvisational; med., medical; wr., writing; mu., musical; dev., developing; insp., inspirational; psy., psychological; sp., spirit; mag., magic.]

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### CONTENTS.

1. Introduction.
2. What is Religion?
3. Dawn of Religious Ideas.
4. Historical Review: Feticism.
5. Historical Review: Polytheism.
6. Historical Review: Monotheism.
7. Value of the Old and New Testaments as Authority.
8. Influence of Sacred Books on Man's Moral Progress.
9. Progress of Morality dependent on Intellectual Growth.
10. First Great Theological Problem: The Origin of Evil.
11. Second Great Theological Problem: The Nature of God.
12. Third Great Theological Problem: The Future State.
13. Man's Fall, and the Christian Scheme for his Redemption.
14. Man's Position: Free-Will, Free-Agency, Fate, Necessity, and Responsibility.
15. Man's Duties and Relations to God, his Fellows, and Himself.
16. The Ultimate.

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