

People wonder how gas companies acquire so much real estate, and so many houses and buildings. Any man who uses gas understands the mystery.



## Original Essay.

## ALLEGED SPIRIT-PICTURES.

BY ALLEN PUNNAM.

To the Editor of the Banner of Light.

Under the above caption, in your paper of March 25th, D. N. Ford states his experiences with Mr. B. P. Brown, photographer, 303 Washington street; and in an appended editorial note, you say, "Let us have all the facts in the case—the quicker the better." You seem to be in a great hurry, have patience, man—let facts have time to multiply and come to light legitimately. The earnestness of your call, however, induces me to write now.

Mr. Ford and his friend each obtained a photograph at Mr. Brown's studio, the likeness of the sitter there was an "unrecognized form" on each plate, and the gentleman writes that, "in both pictures . . . while the light was on the right side of the sitter's face, it was on the left of the face of the unrecognized form. . . I did not," he says, "notice the matter of the light on the pictures until the next day, or I should have asked Mr. B. why."

Many other people assume, and perhaps Mr. Ford does, that genuine spirit-pictures, like fraudulent ones, are produced by the application of reflected mundane light to the plate. As it is? Are genuine ones photographs in the usual sense? That is, are they impressions made by common light? That is a fundamental question, and unless its determination precede attempt to explain Mr. Ford's *Why?*—processes for its explanation may be as faulty as even if they amuse the spirits.

In the Banner issues of January 8th and 15th this year, we were furnished with a very suggestive address by Mr. E. M. Parkes of England—made "at the usual fortnightly meeting of the British National Association of Spiritualists." The address shows that its author is a medium, able to see and converse with spirits, and who was induced and helped by them to engage in what we call spirit-photography, the processes of which he was able to see and to have explained to him by the operators. His account of his experiences discloses its emanation from a clear, cautious and philosophical mind. Apparently from July 1872 on to the autumn of 1873, he devoted much time and means to this pursuit, and gave gratuitous sittings to all comers, and had no desire to make money by his services. I propose to quote from him several passages which, more or less fully, involve an answer to the question whether or not spirits need to be materialized when what we call their photographs are obtained. He says:

"Herein rests the most striking difference between the photograph of the sitter and that of the spirit. The former is taken by a reflected light projected from his body, and the latter is the result of the psychic element that originates from the spirit, and therefore is not a photograph, but a psychograph. . . If the common error were true, that spirits must be materialized to be photographed, it is clear that the subject comes at once within the range of the science of physics. But surely this is not so. . . for light emanating from a spiritual body is as spiritual as its source."

"Spirit figures are not amenable to the lens." "The light, or psychic element, by which spirits are photographed, not being reflected, but emanating spontaneously from them, they cast no shadow; and the expression of their forms can be received on the plate only by means of the varied or modified intensity of their luminosity." "You are aware, I presume, that the camera takes the object in an inverted position," but, in a particular case, "the spirit who appeared on my plate was upright. As you may imagine, I was much astonished at this unexpected circumstance; but my spirit-friends explained that their images were not amenable to the glass lens—they were not inverted by it; though in the case of a spirit placing itself by the side of a sitter, it became necessary to produce an inverted image, and therein was one of their greatest difficulties in furnishing their likenesses."

"Science, unfortunately, is not in a condition to deal with such a state of things as this; because, being based upon material observations, it necessarily condemns those facts that cannot be reduced by the principles of induction that she requires, and she derides them as subjective and illusory."

The conclusions of Mr. Parkes appear to be logical and necessary deductions from the facts he adduced. Supposing him to be both capable and honest, he has rendered it probable (and Mr. B. P. Brown, before he knew anything concerning Mr. Parkes's views, expressed to me his apprehension that *spirits put their likenesses upon the plates by a direct psychic propulsion of some, or from their own forms, and operate independently of mundane light, lenses and reflectors.* If it be so, any apparently abnormal positions of lights and shades on the spirit likenesses, if they result from the unequal luminosity of different parts of the spirit-forms, are not legitimately suggestive of fraud. Those laws of physics which life-long habit prompts us to apply when scrutinizing pictures, are not applicable to spirit-productions; and we, all of us, are liable to cherish baseless suspicions and perpetrate cruel injustices until we have learned to admit the possibility that the actual producers of spirit-likenesses may be users of forces that are not amenable to any laws of science or of judgment which we apply to ordinary photography.

Though Mr. Parkes is known to me only as he exhibits himself in his address, I shall, in this article, regard his positions as sound, and, viewing the subject as he does, let us attend to Mr. Ford's puzzling fact. Looking upon his "unrecognized forms" as having been produced by psychic force, directly applied to the plates by spirits, the positions of the lights on them become suggestive that those forms are genuine spirit-productions, and that Mr. Brown was absolutely devoid of any fraud in connection with them. Yes, the very strangeness of the position of the lights itself testifies in favor of the mundane artist's honesty, because it indicates the application, there and then, of some other than those forces of Nature, which, when manipulated by man, have ever been productive of uniform results. Yes, the perplexing fact gives strength to presumption that the "unrecognized forms" are *psyche* and not *photographs*—that they are productions of *out-force* directly applied, and not results from reflected sunlight.

What I present to you, then, Mr. Editor, as fact No. 1, in Mr. Brown's case, is, if Mr. Ford be reliable, that on one occasion, where another besides the sitter's face appeared on Mr. Brown's plates, the positions of lights and shades were different from what the usual forces of photography would produce; and therefore favor the presumption that the unrecognized forms are pictures made by forces controlled by spirits. And if they are such, then one may as wisely attempt to determine the amount of a man's *spirituality* by measuring his body with a Gunter's scale and tailor's tape line, as to determine the honesty of a photographer on whose plates psy-

chographs appear, through testings by any of the rules, methods or appliances of science, or by any others than spiritual ones.

Having previously heard that likenesses of spirits had been obtained in Mr. Brown's studio, about the first of last November I called there and asked him to photograph me. We were strangers to each other. He at once commenced preparations to comply with my request, soon seated me as his last-dictated, walked from his room toward his dark room, but when near its door turned suddenly and fully round, and looking me squarely in the face, said with considerable energy, "You are expecting something on the plate besides your own likeness." My prompt response was, "Let come what will." He then entered his little room, brought out a plate and operated without delay. The first trial was so unsatisfactory to him, that he forthwith made a second, at which he obtained distinct form and features of an aged female, but not a likeness of any one whom I can remember.

Before leaving his room, I asked *how* he knew that I was seeking a spirit-photograph. In response, he said he was unable to tell me *how*; and then remarked that he usually became aware of such desires as soon as persons holding them entered his room, and in many cases while they were in the hall approaching him. This indicated his possession of ready mediumistic susceptibility to spirit impressions, which is deemed a useful quality in an instrument for successful picture-making by spirits. Mr. Parkes says that—

"As science must be material in its mode of thought—must call electricity a *fluid*, and speak of it as a current; so must we, in addressing material minds, speak of the *psychic element* as a *fluid*, and perhaps best defined as *force*, the least substantial of matter and the most ethereal spirit—as the plastic means of spirit upon earthly dwellers, and the flowing river connecting the shores of this and the other world. The application of this substance to anything *spiritual*—be it table, chair, or photographic plates and chemicals. The idiosyncrasy of the medium—the sum total of the different phases of his mediumistic character—determines the peculiar kind of power he manifests, or, strictly speaking, the *kind of manifestation*. Anything to be placed at the service of the spirits has to be charged with this psychic element, which is characterized by the mediumistic mind. Spiritual communion and photography appear in some manner to be very intimately connected with my mind and mediumship."

My next sitting with Mr. Brown was in January. Then an unusually distinct face of a fair, intelligent and winning female, apparently about twenty years old, was obtained. I perceived at once that it was a pretty good likeness of one of my *living* nieces, and a faint likeness of another niece who left the form four or five years ago; I was not then and never have been able to regard it as an obvious likeness of any departed one whose looks are distinctly remembered. Subsequently, upon showing it to a good clairvoyant who was familiar with the looks of such spirits as kinship or other cause induce to be often seen both myself and one of my brothers, she instantly said, "Why, that is your brother A's daughter C—." The spirit whom she then named passed out of this life about twenty-five years ago, when but an infant; but she has long been a frequent and instructive visitant to her father, and occasionally has addressed me. The picture's partial resemblance to C—'s sister, who died about five years since, and its still stronger likeness to her living cousin, both of whom it reminded me of as soon as I saw it, incline me to regard the clairvoyant's statement as probably correct.

I have had three or four interviews with Mr. Brown; and my conversations with him have led me to regard him as much more frank, truthful and guileless than the average of men, and as being worthy of confidence and respect.

His attitude in reference to the general matter now under consideration pleases me. He expresses unwillingness to do or to submit to anything with a special view to either increase or diminish the number of callers upon him for the purpose of obtaining likenesses of spirits. He regards that class of results in his studio as in no sense products of his own skill or efforts, and feels no privilege or desire relative to them to be other than an instrument for use by intelligences higher and wiser than himself, when and as it pleases them. He deems *psychography* the work of other artists than himself, and he chooses to leave the management of it in their hands.

This general view of the whole matter, we think, must necessarily convince him, though I have not heard him say so, that the application of any test which either science or common sagacity would be likely to devise for determining his honesty, would be farcical, would be but an attempt to test a man's moral integrity by ascertaining whether results which spirits outwork upon matter through use of his elements are such as, under the *apparent* circumstances, the laws and forces known to physical science should produce. He knows that the *apparent* workers and forces are not the only nor the most efficient ones, and may very properly decline to be tried by a court that takes cognizance of no other agents than mortals, and no laws not known to common human experience. Such a tribunal, however fair may be its intent, must be incompetent to adjudicate as to the genuineness of any operation by spirits.

What more has transpired in Mr. Brown's camera? I have several times looked carefully at a unique picture which he says (and I believe him) was obtained there in *total darkness*. It is very distinct and rather ludicrous; is an erect, full length, nude form, apparently adult, and six feet in stature. Its position sets forth in prominent view the left shoulder and hip, most of the back, and a less portion of the left side; the left arm is extended nearly horizontally at full length forward, and the right foot is thrown backward and somewhat upward. The head, slightly woolly, is turned a little to the left over the conspicuous shoulder, thrown back, and shows an upturned face pinched and pigmy. Had one ability to form any conception at all of a race of organized, living, conscious "elementaries," I think he would deem this figure a good likeness of some giant of that race.

That figure was impressed on the plate by some invisible limner, and in *total darkness*. Let that be fact No. 11.

What more? In the early part of March the Boston Post one morning treated its readers with the following lively item:

"**HIS NEAREST RELATIVE.**—A few days ago a party of photographers were in the studio of one of their brethren, discussing various matters connected with their art. During the conversation one of the artists referred to 'spirit-photography,' and expressed his entire disbelief in the theory that the dead would again assume human form and become subjects for photographs or painters. The discussion became quite warm, and one of the gentlemen present stoutly maintained that such had been the case, and that he himself had taken spirit-pictures. He then said

that if the gentlemen present would repair to his studio, he would quickly convince them of his statement. He also said that he would prepare a plate, place it in the camera, expose it to any gentleman who wished to 'sit,' and though all could observe the fairness of the procedure on his part, that no picture of the subject would appear upon the plate, but instead thereof, and in the 'sitter's' nearest relative now inhabiting the realm beyond the mundane sphere. The offer was accepted, and one of the gentlemen intimated that he would be the test-subject. The party then adjourned to the gallery of the spiritual photographer, where a plate was prepared in presence of all, and next placed in the camera. The doubting brother next seated himself in a chair and was properly 'focused,' after which the plate was exposed, and the necessary time passed, when the veil before the lens was dropped. The gentleman whose picture was now supposed to have become impressed on the plate, removed it himself to the dark closet, and began the process of developing it, and, to his astonishment, soon discovered that his smiling countenance was absent, but behind the chair stood his *Satanic Majesty* looking down on the chair and seemingly well pleased. The skeptical brother was greatly perplexed at the result, and declares that he intends to further investigate spirit-photography and its chemicals. This subject will be the theme of discussion at the next regular monthly meeting of the Photographers' Society."

I am authorized to say that Mr. B. P. Brown's studio was the one resorted to where these occurrences mentioned in the Post transpired, and also that the *chief facts presented in the quotation are genuine*. One omission should be supplied. Mr. Brown himself first sat in the chair, and the skeptical brother did all the *focusing*. At the proper time the two exchanged places. Liberty is taken to assume that the *limner* made rather free use of his powers for embellishment, and that the band of witnesses was not so numerous as his statements naturally lead his readers to infer. Perhaps only two were present—the believer and the doubter. But that doubter was one of our most experienced and expert photographers.

The doubter carried the negative to his own studio and has worked off copies, one of which is in my possession; and it implies power on the part of spirits to operate upon matter in manner never before known or even suspected by me, and to extent as marvelous as in any other of their surprising works.

I am happy to notice that the sitter's "nearest relative" is intrinsically a very comely man, between thirty and forty, neatly dressed, dark complexioned, with whiskers closely clipped, moustache long and pulled widely out on each side, hair rather long, and standing up in pyramidal form from his forehead, and giving him rather a wild aspect; his whole look, a little scowling, indicates good scheming and secretive powers, firmness and tenacity of purpose, and vigor to execute. No one need be ashamed of kinship with him. He must be smart, or he never could have given us his counterfeit presentment as he did.

The doubting "sitter" occupied the chair, and yet not a trace of him is to be seen, while the chair itself in which he was sitting is very distinctly photographed in every minutiae which could have been presented had it been empty—its top, its standard in the centre of the back, its seat, its feet, its webbed, parti-colored covering and its fringe, are on the picture, and by careful comparison I find them corresponding precisely with the parts not simply of a chair but of Mr. Brown's chair.

The converted, humanized "Satanic Majesty" behind the chair is the figure of chief interest. He is not only behind the chair itself, but as he appears to rest upon his knees, every part of him, unless the ruffled apex of his forehead be excepted, must have been screened from the lens by the material body of the sitter. The top of the chair crosses his chest before the arms and above the elbows, from side to side—his hands rest upon the seat of the chair, meeting each other close to and immediately back of where the posterior centre of the "sitter's" own fleshly seat must have been resting. Yes, he hid himself completely (speaking according to our ordinary conceptions) behind a material form, which the appliances should have photographed, but did not present a trace of, while in its stand and behind, came out a distinct likeness of very different form, features and expression.

Admitting the facts above presented to be true, what inferences seem to be necessary? First, some occult intelligent being mysteriously nullified—yes, absolutely nullified, the normal action of such impersonal forces as otherwise must have photographed a substantial human form upon the photographic plate. 2d. The same power simultaneously rendered that opaque form pervious by both direct and reflected light, for the chair in which the form was sitting, and partly screened its seat from light, was fully photographed; or else that power, by some other process, produced a distinct picture of that chair. 3d. It produced on the plate a very distinct human form behind the chair, where no material form stood. These things, all combined, in one, I give as Fact No. 11, and call it a momentous one; it makes any attempt to determine the genuineness of spirit-photography by either what I will call common sense inferences from common optical observation of pictures, or by any processes of physical science, absurd; it suggests a new but pertinent application of statements made long ago, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are *spiritually* discerned."

## The Banner Public Free Circle.

To the Editor of the Banner of Light.

My interest in the Banner Public Circle, as a means to educate a host of inquirers on this side, and an agency through which a host on the other side can minister to us in the earth-sphere, led me recently to query as to its resuming, and express a hope that soon a medium would be found to fill the vacancy, and reopen the channel so long sending its refreshing streams over the earth.

I am most happy to see that the circle has been reestablished, and that Mrs. Jennie S. Rudd, formerly of Providence, has been induced to become the medium for the intercommunication of the two worlds. Mrs. Rudd is a most estimable woman, of that *spiritual* organization which admits of ready control by the spirits. I have been conversant with her mediumship several years, and have seldom seen a medium so clear and versatile, and responsive to the spirit-world. She is eminently conscientious, has an exalted conception of the mission of Spiritualism, and altogether is worthy to wear the mantle of the lamented and translated Mrs. Conant. I know she entered on this sphere of duty with many misgivings and much distrust of her ability to fill it; but knowing her immense power on the spiritual plane, I had no doubt as to the result. I learn that her first sitting, on the 24th ult., was most satisfactory, and trust her period of service will be extended beyond the three Thursdays arranged for with her guides. I congratulate you on the resumption of this portion of spirit work, and the public that these weekly feasts are now accessible.

Providence, R. I. WILLIAM FOSTER, Jr.

## Written for the Banner of Light.

## "OVERCOME EVIL WITH GOOD"

BY BELLE BUSH.

"Whatever ye would that others should do unto you do even so to them."

Oh, hearts that for justice are pleading!

Oh, mortals astray in the night!

Would you hasten the dawn of the morning,

When Love shall establish the right?

Then labor in love for the right.

Quench the fires of your hatred now burning,

For "Vengeance is mine!" saith the Lord,

And not by the sword or the scaffold

Can you serve him in sweetest accord.

Love only makes sweetest accord.

Who's to blame for the direful disasters

That darken the shores of time?

Who kindles the flame of men's passions

Till the world seems black with crime—

With wasting and horrible crime?

Not the poor "bruised reeds" ye have broken

By the storms of your merciless hate!

Ah, no, not the sorrowing daughters

Who bow to the whirlwinds of fate!

Oh, God! what a pitiless fate!

Not these who their suffering children

That people your deep, dark hells,

Have kindled the "reigns of terror"

Or startled the midnight bells!

Oh, the terrible midnight bells!

'Tis the poison their lips have tasted,

'Tis the hunger of heart and brain,

'Tis the grief of despairing mothers

Who stifle their heart's deep pain!

'Tis the fierce, hot fire of their pain!

Would you quench the fires, oh mortals,

And lift from the world night's pall?

Ah, then, with the hand of justice

Give the blessings of life to all,

And the morning will dawn for all!

We would ask you how long yet, oh mortals,

Shall the birds of the air have nests,

While the sons of humanity wander

With shelterless, storm-bitten breasts—

With sin-burdened, grief-haunted breasts?

How long shall each sorrowing daughter,

Woe-wasted and driven by fate,

Be met by your scorn and rude laughter,

Or the merciless storms of your hate?

Ah, the pitiless storms of man's hate!

They are worse than the whirlwinds and tempests,

Whose records are ruins sublime!

They are hot, scorching flames from Gehenna!

They are furies that fatten on crime!

With them are the seeds of all crime!

Oh, banish them all, and let reason,

Unfolding life's beautiful laws,

First seek where there's discord and treason—

The wisdom that looks for the cause—

And truth will reveal the dark cause.

Then Justice, Evangel of Freedom,

Revising hereteds and laws,

Will welcome sweet Love to her counsels,

And trace every grief to its cause;

And Love will remove every cause.

When the causes of crime have been banished,

Then the temples of Justice that rise

Will be fair as the gates of the morning,

And pure as the dew-dropping skies—

The opaline, rose-tinted skies.

Who would build here "the kingdom of heaven?"

Must work as a dutiful child,

And give to the weakest and lowest

A care that is gentle and mild.

'Tis the wisdom of love to be mild.

Ah! then, let us follow Love's bidding,

Though hated and misunderstood.

'Tis wiser to banish all scorn

And "overcome evil with good"

And "overcome every evil with good"

Belvidere Seminary, March 26th, 1876.

## Centennial Inquiries.

The millions who are preparing to visit Philadelphia next summer are already pouring in such a flood of questions upon the managers that it has become necessary to issue bulletins of information, which will be repeated as long as the exchange lasts. From recent bulletins the following facts are of particular public interest: Fairmount Park contains three thousand one hundred and sixty acres, of which four hundred and fifty have been enclosed for the Exhibition, and adjoining estates have been provided for the display of stock and the testing of agricultural machinery. A farm of forty-two acres has been already suitably planted and prepared for this purpose.

The Exhibition buildings are approached by eight lines of cars, which connect with all the other lines of the city, and by the Pennsylvania and Reading railroads, over the tracks of which trains will also run from the North Pennsylvania and Philadelphia, Wilmington and Baltimore railroads. Thus the Exhibition is in immediate connection with the entire railroad system of the country, and any one within ninety miles of Philadelphia can visit it at no greater cost than that of carriage hire at the Paris or Vienna Exhibition. The managers of the roads running into Philadelphia have been in conference with a view to establishing excursion rates of fare, to include all parts of the country.

The "Centennial lodging-house agency" is a new device favored by the managers of the leading railroads and of the exhibition, designed to promote the comfort of visitors in the most economical way. The "agency," according to the New York Herald, is now engaged in making arrangements with boarding-house keepers and the occupants of private houses in Philadelphia, by which a great deal of house room will be definitely engaged beforehand, at specified prices, for the accommodation of visitors; and it is intended to perfect this system so far as to enable railroad companies in all parts of the country to sell to those who wish them, with their railroad tickets, coupons entitling the holders to specified accommodations—lodging and food—in Philadelphia at fixed rates, and for such periods as may be desired. Agents of the company will then be placed on every incoming train to direct the holders of such coupons to the places where lodgings have been engaged for them, and by hand-maps of the city and other means to explain to strangers how most cheaply and conveniently to reach the Centennial grounds and see the other remarkable and historic points of the city.

The farming and gardening towns and villages for fifty miles around Philadelphia are making ample preparations to accommodate strangers who may not care to spend their nights in the crowds of the city hotels and boarding-houses; and fast trains will be run at convenient hours and rates suited to the times. The assurance of ample means of shelter, and a spirit of accommodation on the part of the railroads, will do as much to attract visitors as the Exhibition itself. The societies and fraternal orders which have arranged to hold meetings in Philadelphia during the period of the exhibition are already counted by scores, and include almost every phase of social and business interest in the country. Among them are the Odd Fellows, State and National; the Knights Templar; the Grand Army; the Presbyterian Synod; the Welsh National Eisteddfod; Patriotic Order Sons of America; an international regatta; the life insurance companies; National Board of Underwriters; the Cincinnati;

the American Dental Convention; Catholic Total Abstinence Union of America; Independent Order of B'nai B'rith; National Alumni Association; American Pomological Society; Masters' Association of the United States; Army of the Cumberland; Humboldt Monument Association; Columbus Monument Association; Board of Trade Convention; International Typographical Congress; Rifle Association of the United States; Centennial Legion; International Medical Congress, and many others.

## Banner Correspondence.

To the Editor of the Banner of Light.

"Be Gentle with the Erring."

A nameless correspondent in the Banner of March 25th cannot, from his limited moral point of view, understand how the undersigned can "laud" such wonderful praise as he does on Brandreth's medicine, "unless an interest in the pill is at stake."

For the last forty years I have been engaged as a pioneer in breaking public opinion in my own State, preparatory to the reception of various civil and humanitarian reforms (all of which I may say have been accomplished), during which time I have been forced into many fervent discussions and bitter controversies, running through hundreds, yea, thousands of printed columns and pages, but never before, to my knowledge, has an enemy or opponent, secret or open, ventured to intimate in print that I was prompted in the slightest degree by sinister or selfish motives in my labors, nor have I ever asked or received a cent's reward therefor, although my personal expenditures have amounted to thousands, yea, as impossible as your anonymous correspondent may deem it, to many thousands of dollars.

I will now just say, for the especial enlightenment of my hidden accuser, that I never saw Dr. Benjamin Brandreth but once in my life, and that was an occasion when I called at his office, "corner of Broadway and Canal streets, New York," to threaten him with prosecution for libel because he had given my name a worldwide notoriety in his publications, with the derogatory prefix, as I deem it, of "Doctor" attached to it.

The doctor received the announcement of a probable indictment or prosecution with much consternation, and, upon learning my name, hastily called for an immense package of his pills, which he presented toward me with his own hand—perhaps as a peace offering.

I, however, sternly rejected his proffered gift—for the reason, as I bluntly told him, that I cared not a fig either for him or his medicine, further than the good I knew from experience the latter was calculated to do the world at large, and that I should never permit him or any other man, to make the least pecuniary recompense for any efforts of mine that might incidentally operate to his benefit, as, however trifling it might be, some one would in the long run bring it up as a cause for my recommending his pills, and thus lessen my influence among the masses I was seeking to benefit, by leading them to suppose my hands might be tainted with a bribe.

I did, however, finally agree to settle the dispute, and accept the package solely as his alms to distribute them gratis to the poor, which I faithfully did, as I have hundreds of others that I paid full price for myself. This was some years ago; since which I never saw nor heard from Dr. Brandreth until within a few days past, and even supposed he might be dead. Recently, however, I have received two communications from him, and a package of pills to distribute as before, a box of which I will reserve, Mr. Editor, especially for your anonymous correspondent—who I know must be *poor* in spirit if not in purse—if you think his mental or physical health will be benefited by such a course of treatment.

On second thought, I think the doctor's "Pain-plasters" (a couple of packages of which he has also sent me for distribution) might be better adapted to the patient's malady than the pills. Dr. Brandreth says that these plasters are "made of first-class materials, using the same judgment in their selection that I do in the choice of drugs for the pills, which are always the best articles to be procured irrespective of cost." The doctor recommends the plasters very highly as "local strengtheners," and I think one applied, under allopathic advice, in the region of the patient's brain, (or where the organ ought to be, if anywhere,) might somewhat strengthen the weak point if anything can.

T. R. HAZARD.  
South Portsmouth, R. I., March 26th, 1876.

## Ohio.

KINGSVILLE.—Stuart L. Rogers writes April 3d: We have lately had a spiritual treat, through the organism of Brother Chas. P. Crocker, of Dunkirk, N. Y. He is a clear speaker, and is controlled by intelligent and able spirits. We cannot praise Bro. C. too highly, and gladly recommend him to circles and societies in this and other localities. He is a cripple from rheumatic complaint contracted when a child. He was turned from home because he was a spiritual medium. Bro. C. would like to hear from circles in the western part of New York, and would like to speak to such, and take what compensation the friends see fit to give him. His address is thus: P. Crocker, Dunkirk, N. Y., in care of George B. Duggless, P. O. Box 559.

## California.

OAKLAND.—Mrs. Mary Ann Gunn writes March 22d: I have attended a séance of Mr. A. Peck, the medium for materializations. My father materialized his right hand. He had lost his third finger at the second joint, and showed his hand with that finger missing! At the same time six other hands patted my own, and played upon the musical instruments. The room was securely fastened with ropes by my husband, who, being a sea captain, made knots that none but an expert sailor could understand or untie. I had three rings on my finger, and from among them my father selected the one he gave my mother at their marriage. His name was Charles Fuller, of Newton, Mass. The séance was perfectly satisfactory, and I fully believe in the genuineness of the materializations.



back with write  
of spirit-me  
ner.

And fearless of the fiercest foe,  
 Of the day-monster's fiery rage,  
 And with exultant, dauntless eye,  
 His regal glance of power defy,  
 Oh, grand old bell ! Oh, grand old bell !  
 How strong and clear thy voice did swell  
 Unto the skies Oppression's knell,  
 As that stern band of fearless men,  
 With Heaven-guided, swerveless pen,  
 proclaimed to all the world  
 The sacred sovereignty of Mind,  
 And its inherent right to be  
 From every form of bondage free,  
 That it might exercise its power  
 To search for its immortal dower  
 Of truth, eternal and divine,  
 And bring to whatsoever shrine,  
 In earth beneath or heaven above,  
 Its gifts of wisdom, faith and love.  
 But for thy herald voice, old bell,  
 Whose echoes through this temple swell,

Theodoré Parker said that Spiritualism bade the church be the church of the future than did Christianity in the third century. Let that church be the assemblage of free souls, seeking more fully to know and be right, and we are satisfied. Critically and technically Spiritualism is the investigation and verification of facts to prove spirit in its recourse and a future life. This is of transcendence rather than importance, but the spiritual movement is more than this. It is an awakening to the soul's

not tell. "Because a mirror is smooth and polished  
you are rough and unpolished."

FRANK MCALPINE, Inspirational, Dowagiac, Mich.  
P. C. MILLS, Conway Centre, N. H.

Imposition of Hands, or the Magnetic Movement Cure and the rationale of its efficiency.—*American Spiritual Magazine.*



### To Book-Buyers.

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## Banner of Light.

BOSTON, SATURDAY, APRIL 15, 1876.

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No. 9 Montgomery Place, corner of Province Street, Boston.

AGENTS FOR THE BANNER IN NEW YORK,  
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

COLBY & RICH,  
PUBLISHERS AND EDITORS.

LETTERS OF COMMENDATION TO THE EDITOR,  
FROM B. R. HARRIS, NEW YORK.

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on their face, bear the marks of so much prejudice and haste, and which a few simple explanations, like those given by Mr. Hardy, annihilate. Even if the phenomenon of the paraffine mold had not been repeatedly confirmed, in a manner the most incontrovertible, since these charges were brought, every unprejudiced mind, fairly weighing the testimony on both sides, could not fail to arrive at a conclusion favorable to the mediumship and the good faith of Mrs. Hardy. We are confirmed in this belief by the letters we have received on the subject, from parties in New York City, and elsewhere, competent to scrutinize facts, expressing their dissatisfaction with the statement of the New York signers, and expressing renewed confidence in the phenomena so well established by Mrs. Hardy.

While we are considering this point, and before going into a detailed statement of what we have personally witnessed, we will cite the following letter, which refers to the *production* (published in our last issue) which endorsed the signers of the New York "expose" report; the candid reader will at once perceive the straits to which these worthy disciples of the gospel of denunciation were driven in order to obtain a shadow of an endorsement with which to go before the public. This resolution has been blazoned broadcast by these parties, as proof of their sincerity, etc., as recognized by the New York Spiritualists, therefore it is but just that we give the subjoined letter recently received from that veteran in the field, Charles Partridge, Esq., who, in company with Prof. Brittan, and under the style of Partridge & Brittan, once published the Spiritual Telegraph, and was widely known by the friends of the cause in its early trials and triumphs:

To the Editor of the Banner of Light:  
Allow me to inform you that at the Conference this afternoon of some two hundred or three hundred people, a long statement was read, respecting the production of paraffine gloves by spirits, proclaimed in the presence of Mrs. Hardy, during her recent visit to New York. The statement was signed by several parties who witnessed the manifestation.

A motion was made by Mr. Farnsworth that the Conference endorse the statement and send it to the Banner for publication, which was after discussion voted to lay the motion on the table. Subsequently, and at the Conference this evening at the same place, less than a hundred persons being present, Mr. Farnsworth made a motion that the New York Association of Spiritualists (consisting of seventy or eighty persons who have signed *Articles of Association*) endorse by vote the integrity of the signers to the before-mentioned statement. Some remarks were made objecting to the motion, which was finally put to the members of the Association, (all others excluded from voting) and *the vote for the vote by standing, seven persons only so voted.* These may or may not have been wholly or partly the persons who had signed the paper statement.

Respectfully yours, CHARLES PARTRIDGE.

New York, March 26th, 1876.

It would seem by the above that the resolution at its best estate received the public endorsement of but *seven* persons—whereas the eastern may have been who submit it but a poor backing when the important results hoped for by the signers are taken into consideration. Let the reader, in further pursuance of the question of the relative reliability of Mrs. Hardy and her accusers, read the following fearless words from Prof. William Denton:

LETTER FROM WILLIAM DENTON.

To the Editor of the Banner of Light:

I rejoice at the triumphant vindication of Mrs. Hardy's mediumship, which was made by the recent box test in Paine Hall, Boston.

I have long known Mrs. Hardy to be a most excellent medium for the manifestation of departed spirits, and I am quite sure that those who now denounce her as fraudulent are entirely mistaken with regard to her, or they declare that to be true which their faith or their lack of faith leads them to desire.

In my first sitting with Mrs. Hardy for molds, when neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance with which I intended to operate, and could not therefore have prepared molds for any deceptive purpose, I received molds of fingers, which must have belonged to hands of five different persons, the sizes differing from those of a baby to that of a giant. At the same time I saw fingers with paraffine upon them pushed up from under the table—the hands of Mr. and Mrs. Hardy, the three being the only persons in the room, in plain sight on the table before me. Nothing can destroy such facts as these, and no pretended exposures of Mrs. Hardy can change their character.

There are persons whose credulity is so small, their prejudices so strong, or their interests so overpowering, that nothing can satisfy them, they must needs go unsatisfied; but eventually all but these will be convinced that what are called spiritual phenomena are constantly taking place, and when this is accepted, it will not take long to determine the spiritual character. Those who criticize them, and say they know little or nothing personally of their nature, are in no condition to judge correctly of their character.

I am sorry to see on the part of the Boston Investigator such a spirit of unfairness in reference to Mrs. Hardy. The slightest suspicions against her are proofs positive, while facts of the most conclusive character, stated by persons of ability and integrity, are only regarded as evidence that the observers are the dupes of miserable deceivers.

WILLIAM DENTON.

And now for our own experience: Some weeks since we stated that we had been privileged to attend a private séance with Dr. H. F. Gardner and others, at the residence of Mrs. M. M. Hardy, wherein the wire box—the same used at Paine Hall—was introduced, and the most conclusive results were attained of the genuineness of the paraffine mold phenomenon. In view of the persistent denials of Mrs. Hardy's reliability by the New York friends, and for the purpose of further witnessing the phenomenon in her presence, we, in company with Dr. H. F. Gardner, and Miss Lizzie Doten, visited the home of Mrs. Hardy on the evening of Wednesday, April 5th, for another experimental séance. The only parties present, in addition to those just enumerated, were Mr. and Mrs. Hardy, and a sister of Mrs. H.—making the number of persons six in all.

The box was brought out, the pails for hot and cold water prepared, and the paraffine, conveyed thither by Dr. Gardner himself without the previous knowledge of the medium or any person resident in the house—which was highly refined, and not the crude paraffine generally used at the Hardy circles—was placed in position to melt in its heated bath. A rubber cloth, which the Doctor also brought with him, was spread on the floor beneath the box, for the purpose of insulating the wire-work, so that all forces drawn from the medium or company by the invisible operators could be economized for the purposes sought, and not lost by an outflow through surrounding conductors. This experiment on the part of Dr. G. proved to be very successful, as the medium did not, after the circle, complain of that severe pain in her arms which at previous séances with the box had caused her so much inconvenience. We personally saw Dr. Gardner's paraffine placed in the hot-water-pail, and were requested to thoroughly examine all the details; we placed that pail in the box,

examined the interior of the box and found nothing secreted therein; we then examined the cold-water-pail and put it beside that containing the hot water. During these preparations, no party was near enough to secrete any substance in the box without being detected by us. Everything being ready, we closed one lid of the box and bolted it, shut down the other and locked it, putting the key in our pocket, where it remained during the séance. At that time, the interior of the box being plainly visible through the wire meshes, no mold or appearance of any kind was to be seen. With the assistance of Dr. Gardner, we next arranged a cloth over the box, as a cover to secure the requisite condition of darkness within. Mrs. Hardy took her seat at one side of the box, alone, for some time, with her hands resting upon it; finally, raps were heard, directing that some of the circle should sit up to the box, designating Miss Doten and ourselves as the parties.

Considerable time was expended in waiting, but at the end of one hour and ten minutes the raps signified to us that the cloth might be withdrawn. In obedience to the signal we at once removed the covering, unlocked the box, and found in the cold-water-pail a paraffine mold of a human hand. The glove bore evidence that the invisible operators had had hard work to transport it from the hot to the cold-water-pail, as it was flattened and bent in almost a semi-circle, as if drawn over the edge of one into the other; *paraffine drippings, which were not there when we personally closed and locked the box, were found scattered over the pails and the floor of the box, when we opened it, indicating that some power other than that of any person in the circle had been working inside since we last looked therein.*

Dr. Gardner expressed himself disappointed because a better mold had not been obtained. Though he himself was satisfied of its genuineness, it would not be convincing, he feared, to the hypercritical and skeptical inside and outside the ranks of Spiritualism. It was therefore suggested by one of the party that perhaps more certain results could be attained by extemporizing a circle with a table then in the room. This proposition was accepted, and the company took seats, Mrs. Hardy being on our left, Dr. G. on our right, and Miss Doten and the sister of Mrs. H. nearly opposite us. Mr. Hardy stood up in the room at some distance from the table. Dr. Gardner placed over the top of the table the rubber cloth, a black "waterproof" cover, and a tablecloth. He also arranged the paraffine pail under the table, as far as possible from himself. In from ten to fifteen minutes—nearer ten—raps signified a result, and the cloths being removed, a fine mold was discovered lying on the floor between the pail and Dr. Gardner. This mold Dr. G. now has on public exhibition at his office at the Pavilion, 57 Tremont street, Boston.

From our experience at other séances with Mrs. Hardy, backed as it is by what we witnessed at her circles on the evening of the 5th, we feel it but our duty to declare that we believe the production of these paraffine molds to be a legitimate and bona fide manifestation of spirit-power, and that Mrs. Hardy is a thoroughly reliable medium for the demonstration of the verity of this phenomenon to the world of investigators. We shall at least hold to this opinion—appealing, as it does, to our reason and observation—till something to the contrary arises which shall be so absolutely convincing that nothing will be left us but to accept it.

VINDICATION OF MEDIUMS.

The imputations on Mrs. Hardy, Mrs. Stewart, Mrs. Miller, Mrs. Seaver and William Eddy, as mediums for the materialization phenomena, all seem to have been disproved, not only by the sifting to which the charges themselves have been subjected, but by the subsequent triumphant vindication of the mediumship of these persons, given through undeniable facts. Mrs. Hardy has been thoroughly tested in Washington, Boston, and elsewhere; the accusations against Mrs. Miller have been shown to be unfounded by the Rev. Samuel Watson, of Memphis, Tenn., in the March number of his Spiritual Magazine; the attempts to throw discredit on the phenomena through Mrs. Stewart have been met by the most complete vindication from Messrs. Pence, Hook and Conner, and other persons well qualified to judge; Mrs. Seaver has given abundant evidence of genuine materialization phenomena; and the case of Wm. Eddy was conclusively disposed of by Mr. A. E. Newton.

The séances of Mrs. Stewart at Terre Haute have been interrupted by sickness, and were not resumed till the 10th of April. These séances are under the immediate supervision of Messrs. Pence, Hook and Conner, three good and true men, whose labor is one of love exclusively, and who receive no compensation whatever for their services, but on the contrary contribute, not only of their time but their money, to the furtherance of the truths of Spiritualism. Dr. Pence has been a reputable and successful medical practitioner for thirty years in Terre Haute, and is still in active practice; Capt. Hook is a man of superior sense and well-tried integrity; has filled many responsible public offices, and is now the principal builder in Terre Haute, he having just completed the building of the State Normal School edifice in that place; Mr. Conner is a gentleman of worth, and stands high in the estimation of the community. These three sincere and disinterested men have now for three years thoroughly tested the phenomena through Mrs. Stewart, having the control of the room and the cabinet, and of the admissions to the séances. To suppose that they have been cheated all this time, no person of common sense, reading the testimony, can regard as among the admissible theories.

But the phenomena are so truly marvelous, and that we must not be surprised to find that skepticism should die hard; and that the aid of every person who can help to discredit the facts is eagerly sought by those who hate and fear this portentous shape, Modern Spiritualism, coming before the world not with a mere hypothesis, but with astounding proofs appealing not only to our senses, but to our common sense.

Since the appearance of the crude, unjustifiable charges against Mrs. Stewart, the following correspondence, which will explain itself, has taken place:

TERRE HAUTE, IND., March 20.

Messrs. Pence, Hook and Conner, Managing Committee of Mrs. Stewart's Séances:

GENTLEMEN—Inasmuch as Mrs. Stewart has been represented as a fraud in her materialization séances, we, as investigators and correspondents, would respectfully ask a private sitting under the following test conditions:

1. We wish the medium to be examined by a committee of ladies before and after the sitting.

2. We wish to make a thorough examination of the cabinet, and make such modifications as we deem necessary to preclude the possibility of

fraud, collusion, or deception on the part of the medium.

3. We desire that we may be permitted to secure the medium by tying a rope around her neck, and passing the ends of the rope through holes in the side of the cabinet, and securing the same on the outside.

We ask this in the interest of truth, that we may be enabled to defend the medium and committee against the attacks of the press, if they merit such defence.

J. M. CASE,  
T. ORMSBEE,  
N. PERRIN,  
J. H. BROOKS,  
L. SIMMONS,  
LEO SIMMONS,  
ROBT. WICKERSHAM.

TERRE HAUTE, March 21.

Messrs. J. M. Case, T. Ormsbee, N. Perrin, J. H. Brooks, L. Simmons, and Robt. Wickersham:

GENTLEMEN—Your request for a test séance under the conditions named by you is before us; and having full confidence in the mediumship and honesty of Mrs. Anna Stewart, readily grant the same, and fix Tuesday, the 21st inst., at ten o'clock, the time for holding the séance.

ALLEN PENCE,  
JAMES HOOK,  
SAMUEL CONNER,  
Committee.

The hour having arrived for test séance, the circle was formed, consisting of J. H. Brooks, of Beloit, Iowa; N. Perrin and L. Simmons, of Leona, Ill.; T. Ormsbee, of Chicago; R. Wickersham, of Wilmington, O.; and J. M. Case, of Athens, O., investigating committee. Dr. Pence, Mr. Hook and Mr. Conner, and Mrs. Stewart's husband, were present to represent the medium. Mrs. Smith, a Spiritualist, was called in by the committee on the part of the medium, and Mrs. Adams, skeptic, on the part of the investigating committee, to search the medium after the séance. The investigating committee took every precaution to examine the cabinet and secure it against the possibility of a confederate, or leave any place where it would be possible to secure clothing or masks.

The medium took her place in the cabinet; a rope was tied around her neck closely, and a series of knots tied until the row of knots was about five inches long. The ends of the rope were then passed through the holes in the sides of the cabinet and fastened on the outside. A pin was then passed through the ends of the rope.

The cabinet door was closed, and in about one half-hour, Minnie, the medium's control, announced her presence. Soon a large hand appeared at the door of the cabinet. In a few minutes the door opened and outstepped Belle, one of the medium's hands. She was dressed in white, and appeared perfectly sane, and on former occasions. She stepped down upon the platform, and moved around from place to place, and conversed with the committee in a manner to prove that she was indeed a living, moving, human form. She passed back into the cabinet and returned several times, occupying fifteen or twenty minutes.

Afterward a form appeared, dressed in male attire, who was at once recognized by Dr. Pence as his son Albert. He stood in the door of the cabinet for several minutes, and then retired. After waiting for some time, Minnie, the spirit-control, announced that she could not produce any more forms, and the séance closed.

When the cabinet was opened, the medium was found secured precisely as we left her. Her shawl had been taken from her shoulders and hung up with a pin driven into the side of the cabinet, six feet from the medium, the pin being placed five inches higher than the medium could reach while standing upon her tiptoes.

The medium was now conducted by Mrs. Smith and Mrs. Adams to her private room, and after examination of the medium by these ladies, they asserted that they found nothing on the medium's person except the ordinary wearing apparel of ladies.

In this test Mrs. Stewart is proved to be a medium, as the forms which appeared were living, moving, human forms. We are forced to accept one of two conclusions, viz.: There was either a de-materialization of the medium, or rope, by which she was released from her confinement, and was thus enabled to personify the forms which appeared, or else there was a genuine spirit-materialization, as we deem it a physical impossibility for the medium to extricate herself from her confinement without the assistance of some external power, and equally impossible, under the test conditions, that there could be a confederate.

J. M. CASE,  
J. H. BROOKS,  
ROBT. WICKERSHAM,  
LEO SIMMONS,  
N. PERRIN,  
Investigating Committee.

PROPS AND STAYS.

When these things are spoken of, they generally mean something substantial. People intend by them something that they can rely on to hold them up. What should we any of us be, after all, if we had only our own selves to rely on? The very first idea of society is that it satisfies the sense of a need of mutual assistance and sympathy. We could never make the least headway unassisted. This is the primal design of the Creator, that we should be mutually dependent. In no other way could we so acutely realize certain spiritual truths which it is essential to our growth that we should know. Were we capable of going alone through earth-life, how easy it is to see that we should become selfish more and more to the end; and selfishness may be regarded as the bottom and foundation of all evil. If we were at liberty to discard the sympathy of others, or rather if that sympathy were not a prime necessity with us, who can say what would be the direction of his life, or by how much the less it would be developed?

Now the only real props and stays are what concern everybody. We all know from a changing experience that the ones which we thought to rely on invariably fail us in the critical hour; that even human loves and friendships are weak and frail; that the strongest are but as grass, fresh in the morning, and cut down and withered at even. When this reality forces itself upon us at different periods of our existence, how utterly blank and barren do all things seem, and how the spirit swings this way and that in vain, like a vine in the wind that has been torn from its support. And even such experiences are sent us for a reason. But for them, the chances of our finding ourselves out interiorly would be few indeed. The visible is removed that we may know of the invisible. The material vanishes that we may come to know of the spiritual. The shadow is obliterated that we may recognize the substance.

Let us soberly ask ourselves what would be our condition if we were called on to go through life without any support but that which is visible and tangible. That is what is commonly called the real and the substantial; but in order to see how real and substantial it is, let us look around us and observe how lasting it is. Who does not daily mourn because of the failure of these props and stays of life, lamenting that they are so short-lived, and that they disappear almost as soon as we learn to lean on them? What can there be said to be real about this? The material, then, is not what is to be relied upon. It does not last. It is here to-day, and it is gone to-morrow. It makes no more answer to our appeals than do the idols of the heathen. We think we have it because we can call it ours; but at the moment when we would lean on it for support and consolation, it has vanished out of sight. Who that

has an experience at all does not know that this is the exact state of the case?

Is there, then, no stay and comfort? Let















# Banner of Light.

BOSTON, SATURDAY, APRIL 15, 1876.

**The Twenty-Eighth Anniversary of the Advent of Modern Spiritualism: The Celebration in Boston: Meeting in Investigator Hall: Grand Ball, etc.**

(Continued from last week.)

The evening meeting was called to order in Investigator Hall by Dr. A. H. Richardson, of Charlestown District, who informed the audience that he did so at the request of Dr. H. B. Storer, the regular chairman for the hour, he desiring to be relieved from the duty of presiding, though he would address them later in the session.

Miss Hattie W. Harrington sang, Mr. Henry C. Lull accompanying, after which Mrs. N. J. Willis, of Cambridgeport, Mass., was introduced. She wished that we had met today in a spiritual temple dedicated to the use of those embracing the belief in the spiritual dispensation, a home fitted for the needs of the mediums wherein to make known the teachings of the Spiritual Philosophy, and to demonstrate the marvels attending its phenomena. "The want of such a home at present in Boston argues a readiness in duty on the part of the Spiritualists."

After a song by Miss Harrington, (music by Mr. Lull), Dr. Samuel Crocker, of Boston, was introduced, and delivered a brief address, prefacing the same with an invocation. His remarks treated of the various orders of manifestation, the gradual development of new ones to meet the needs of the times, and the indefatigable manner in which Spiritualism was presenting its claims in every department of society, and throughout the civilized world.

Misses Annie Folson and Rosa Taber favored the audience with a song, and Ella Carr gave a recitation, at the conclusion of which Mrs. M. S. Townsend addressed the people. She said we were standing in the midst of a greater revolution than earth had ever known before. In her remarks she considered mainly the question of social reform in the relations of husband and womanhood. There could be no real progress in Spiritualism till the problem of a free platform at its conventions, etc., was solved. She entered into an argument to prove the general fallibility of statute law as now seen in the courts and elsewhere, and believed the true status would not be attained until the laws of God stood in place of the enactments of human beings.

J. B. Hatch believed that whatever Spiritualism was to be in the future depended upon the children of today, and therefore he wished the people to consider the claims of the Lyceum movement, and aid it as they might be able. Spiritualism imposed a duty upon its believers not only to enjoy the light they had gained, but also to impart it to others.

Miss Amanda Bailey, of the Salem Lyceum, sang "Angels ever bright and fair," accompanied by Robert Cooper at the melodeon. Dr. H. B. Storer, of Boston, was then introduced to the assembly. He said Spiritualism, from being the theme of a country village, had widened to a demand upon the attention of the whole world. This advance was owing to three things: First, to our spirit-friends, who inaugurated the movement; second, to the sensitive beings, demagogues and mediums; third, to those patient, sincere, intelligent investigators who, being convinced of the truth of what they examined, continued at all times to bear witness fearlessly to the same.

Today the ranks of Spiritualism were divided; mediums who had stood before us for years without a stain upon their characters till their names had become known all over the world as synonyms for honesty and reliability in the mental plane of the spiritual phenomena, and who had since been developed as instruments in whose presence the spirit intelligences unseen to the general eye were able to take upon themselves a sufficient degree of materiality to be recognizable in some form, had been shamefully set upon by those claiming a faith in the verity of spirit communion, and unsparingly denounced in the face of the well known delicacy of conditions necessary for the obtaining of the phenomena; and some papers also claiming to be spiritual, had so far forgotten themselves as to hasten to give publicity to the flimsy suspicions of would-be expositors, while they refused to print the other side of the question. If youth was assigned as the reason why the editorial function had been so grossly misused, age might correct it; but it became all Spiritualists, regardless of the spirit of the patient, sincere, intelligent investigators, who, being convinced of the truth of what they examined, continued at all times to bear witness fearlessly to the same.

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However much would-be expositors had plumed themselves upon their achievements in the past, the great fact of the spiritual origin of the manifestations continued untouched, and no point had yet been raised which could be successfully held against the reality of spirit communion. We as Spiritualists had never been forced to "take the back track." The speaker did not mean to be understood as saying that every medium's claim to truthfulness had been demonstrated to be just, but that each order of manifestation, as severally developed, had been demonstrated beyond all cavil to be the product of spirit power. Honest, earnest investigation was sure of its reward, while incosequential, surface examination, or the practice of jumping at conclusions and securing all adequate foundations for the same, would invariably lead those who followed such courses interior and shameful discomfiture. The speaker was ready to admit that he had been much troubled by the condition of affairs—the want of charity, the keen search for suspicious circumstances, instead of a longing for an harmonious acquiring of points sustaining the grand fact—as met with today among Spiritualists. He did not know how one paper, at least in Boston—which might be honest—would account for what had been accomplished at the recent crucial test séance of Mrs. Hardy, but he felt that any one who had been present at the trial circle at Paine Hall on the Saturday evening preceding that victory (as he the speaker had, and during which he had the best possible means afforded him for observation) and watched the conduct of the proceedings, the care taken by those present to render themselves certain that whatever results might be achieved could be fully ascribed to a spiritual origin, could not have failed to arrive, as he did, at a conclusion favorable to the claim set up for the paraffine mold phenomena; and he felt to say that if the sympathies of that paper had gone out as strongly toward Spiritualism and its media as its fears, we should not have had the sad spectacle which was now afforded us.

The speaker, however, thought that Spiritualism could take care of itself, and needed no favors; no feeble soul was called upon to steady the ark of its progress, as Uzzah tried to do of old for the peripatetic sign of the presence of the Eternal Jehovah. The very power of individuality which Spiritualism invoked, was not only the chief glory of the cause, but also its strongest bulwark of defence. When Spiritualism really organized, it would do so as it had around W. H. H. Murray, a man full of life and thought; Mur-

ray's Spiritualism was bold and outspoken, but he did not give it a name. Spiritualists could not accept Mr. Murray as their leader, but leaving his old-time society and striking out for a course of action more in accord with his interior feelings, Mr. Murray could draw around him a body of men and women who fellowshiped with his thought, whatever they felt concerning names; and this system of organizing for spiritual freedom through this disorganization of the old ties, the speaker thought was going on in a much wider degree than was generally understood among the people.

He expressed himself as much pleased by the remarks of Mrs. Townsend. The activity of this sentiment in favor of free speech and untrammelled inquiry, which she had defended, was to be seen in no clearer fashion than in the experiences of Victoria C. Woodhull; though, she said, she was not to be taken for granted, she said, as that she should have the opportunity of saying it; and to-day, throughout the South and West, she was—through the same sentiment among the people, even if in a different phase—gaining the attention of immense audiences. No fears need be entertained at the utterances of the broadest individuality, or the most marked eccentricity—radicalism could be safely left to run its course and be gloried in, for there was a conservative sentiment in human society which would naturally balance it. The only thing which had ought to fear from freedom of speech and thought was the thing which was wrong, and against the wrong Nature herself was ever in active conspiracy. He thought the method pursued by the spiritual intelligences since the advent of an acknowledged communion with them had been the best—they had instructed us to endeavor to get at the truth for ourselves, and led us in sure though often rugged ways to the attainment of the same; we were called upon then (and also to-day) to gain that truth for ourselves, not so much for our neighbor—just as we breathe for ourselves, and not for another. He felt truly grateful to Spiritualism for taking his feet out of the "horrible pit and the miry clay," and setting them upon the rock of eternal truth. Spiritualism had revealed to us a power within ourselves as well as the presence of angels around us, the joint action of which would fit us more truly to do our duty in this life, and prepare us for the life to come.

At the conclusion of Dr. Storer's speech, the chairman called upon John Wetherbee to close the meeting. Mr. Wetherbee excused himself on account of the lateness of the hour from making any extended remarks, and in a few words delivered in his characteristic manner, awoke the risibilities of the audience, while he rendered in cheerful guise good offerings to the altar of thought. There was an ancient aphorism, he said, which declared that "if you would pass for more than your value, be silent." It was easier, he thought, to look wise than to be wise; therefore saying was *proprio* to be silent, and he had better remain quiet—at least in as great a measure as he might be able. Were such a thing possible, he should declare that he (Wetherbee) had influenced Dr. Storer all the time during his speech, as that gentleman had throughout given expression to identical *hissides* and sentiments on the subjects treated; therefore he thought it best to stop at once, merely calling attention to Dr. Storer's speech, and saying "that is *my* speech, too," but for the fact which *arise* his mind had been so uttered before he sat down. Spiritualism was very dear to him; from the first moment that he felt convinced it was true, it was a great satisfaction; it was the only proof or conviction that he had ever obtained concerning the fact of human immortality, though his search before he found it had extended in real experience from the domain of the strictest religious tenets to that of the boldest materialism. He was now at a point—and had been there for some time—where he could say: "I know I have talked with a disembodied spirit!" These invisible intelligences claimed to be his departed friends, acquaintances, beloved ones, he felt assured that their claim was founded in truth, and that he had been made a better man by the lessons taught him by the revelations of Spiritualism. He had said that if the faith in the immortality of the human soul were taken away the world would be wrapped in despair; Renan had declared that two words with those who had died would settle the whole matter; and in his (the speaker's) opinion Spiritualism came at the right moment to save that sentiment to the world, and to give more than those "two words" so much desired.

After a song by Miss Amanda Bailey, of the Salem Lyceum, accompanied by Robert Cooper, the evening meeting in Investigator Hall adjourned, many present ascending to the upper floor to join in the grand ball then in progress. This salutary enterprise—also carried out under the auspices of the Children's Lyceum of Boston—was characterized by the most complete success; the music, which was excellent, was furnished by the first Regiment Band, E. W. Mangels, prompter, and the details were faithfully carried out by J. B. Hatch, Jr., floor director, aided by a fine corps of assistants. The dancing was participated in to a late hour by the large company with the most undisguised satisfaction, and with the waltz which terminated its "order," the Boston anniversary celebration for 1876 became a matter of history.

**The Spiritual Hypothesis.**  
Mr. Samuel Pride communicates to the London Medium and Daybreak the following well-considered remarks on the subject of the spiritual hypothesis in explanation of the prevalent phenomena:

The *onus probandi* with respect to Spiritualism lies certainly with the Spiritualist, but the proof is hardly communicable. The whole affair is just one continuous course of examination and verification from beginning to end—if it ever have an end—and the Spiritualist is bound to other branch of knowledge, accepts just as much of the truth as he can discover, and is able to assimilate. He accepts along with the truth some portion of error, and he gets rid of this by degrees as his experience widens and his wisdom grows. The subject assuredly is involved in many difficulties, but some of us think the end worth all the trouble.

Decision does not course creep into Spiritualism, as into everything else which frail humanity takes in hand. To obtain manifestations, it is necessary that among the company of investigators there shall be one who is what we technically call a "medium," and to some extent the inquirers are dependent on the integrity of this person; but the strength of Spiritualism lies in the fact that these mediums are numerous; it is supposed that on an average one-sixth part of the people is so gifted. Hence nearly every household can set up investigation on its own account, finding the requisite mediumship in some member of the family circle.

As to the results usually obtained, their general character is this: A force of some sort is found to be present—a force apparently quite different to any hitherto generally recognized by our scientific men, and the inquirer proceeds, this force is found to be accompanied by evidence (sometimes very clumsily) by intelligence. A plan of communication is arranged; the "force" is questioned as to its own nature, and at once it claims to be "spiritual." It also invariably describes itself as a human being who was once dwelling in this world of ours. Sometimes a name and other particulars are given to help identify it, and the inquirer tests of this sort are comparatively rare. If the inquirer perseveres, the manifestations generally improve in distinctness and variety as the mediumistic power is developed. Mediums, as such, differ greatly, both in kind and degree. In some instances the astonishing result is at length arrived at that what purports to be a "spirit" materializes a form for itself, and so is made visible and can be touched.

Now, as for the genuineness of our alleged facts—they just depend for their value, as do all other facts, on the tests to which they are sub-

jected. There are three courses open to every man—1st, he may examine for himself; 2d, he may allow himself to be guided by the labors of other investigators in whom he can put confidence; 3d, he may elect to leave the entire matter altogether to the hands of the "mediums." I may as well at this point say—using your own expression—that we never expect to find, either within the spirit circle or out of it, "an effect without a sufficient cause." For my own part the possibility of our making any such discovery as that is not even imaginable to me.

Next, as to the source and " motive power " of all this. Speaking for myself, I have long felt convinced that it is pretty much what it professes to be. I take it that the phenomena for the most part are produced by the spirits of real men and women who, as is said, are "dead and gone." I appear to be driven to this conclusion, it being the theory of all others which in my judgment is best fitted to the facts as I have witnessed them. Other theories are sometimes offered, such as the "force" theory, mediumship, and so forth, but these are of no use to me, simply because I cannot suit them to my own spiritualistic experience, which, I may say, has been of somewhat considerable extent.

## Matters in New York.

**Persecution of Mediums.**

It was really refreshing to read in last week's Banner the two communications from Professor Buchanan and Mrs. Louisa Andrews. With the aid of such able defenders, I hope the long and sorely persecuted materializing mediums will soon feel themselves able to dispense at their sances not only with all *testing scientific* enemies, but with what are still more evil, scientific and would-be scientific friends. Let all such be debarred the privilege of joining in spirit-circles, until they become humble enough in their minds to receive spiritual truth to the credit and apportionment by the guardian spirits of the mediums to their respective needs and capacities to swallow and digest. Then perhaps they will be able to discern by slow degrees what many others already clearly perceive, that of all ignoramus in respect to spiritual phenomena the falsely called scientific men of our day are in the rear of most other classes.

They stand, in fact, on the plane that the persecutors of the early Christian movement did, when, after nailing Jesus to the cross, they called derisively upon him to come down, and thus prove to them that he was God. Or to bring a parallel nearer to the times in which we live, their bagging, wire-netting and tying of mediums to insure their honesty, is exactly on a par with our medieval ancestors subjecting witnesses to torture in order to compel them to speak the truth.

THOMAS L. HAZARD.

St. Denis Hotel, New York, April 10th, 1876.

**Concerning Mrs. Hardy's Seances in Investigator Hall from March 12th to 19th, inclusive.**

To the Editor of the Banner of Light:  
We are glad Mr. Hardy has the opportunity of replying to our statement, and of contradicting it or explaining its facts. We perceive he has done neither. We do not propose, at present, to notice his statement of other facts, nor of his challenge that they should be refuted. Some of them are inaccurately stated, but let that pass. Neither do we propose, at present, to notice your attempt to belittle motives, as to your own, kindly sentiments, or to your own wisdom or speed of our action, the appropriateness of your Latin, the correctness of our style, the "entity" of spirit manifestations, nor whether Mrs. Hardy is or is not a genuine medium. None of these are to the point. We want no side issues. Our criticism is connected with the heading of our article, viz., "Concerning Mrs. Hardy's Seances in New York from March 12th to 19th inclusive."

Pursuing our inquiry in this matter of the genuineness of the molds produced in New York by Mrs. Hardy, we observe

1st, That our statement of 23d March and its facts are not contradicted nor denied by Mr. Hardy, Mrs. Hardy, yourself, nor any one in your last issue.

2d, That statement, beside other facts not necessary now to be used, asserted: a, that dry cotton wool was found in the molds claimed to have just come from paraffine floating on water; b, that the paraffine placed in the pail at séance of 21th March weighed twenty ounces when it went into the pail and twenty ounces when it came out of the pail, while the mold claimed by the Hardys to have come from it weighed two ounces and a half; c, that the weighing was done upon apothecary scales which were accurate; d, that when the remains of the bag were known to be out of Mrs. Hardy's reach no mold was produced.

3d, From the above we deduce that, measured by the standard selected by Mrs. Hardy, viz., weighing, these New York molds did not come from the paraffine in the pails (as claimed), but did come from some other source. We wait for an explanation to what that source was. In absence of such explanation, from you, Mr. Hardy, or any one else, we propose in our next to state where they may have come from much more naturally and easily than from the spirits or the water, and how they could have been deposited by Mrs. Hardy under the table, as Mr. Hardy desires that we should do.

BROOKS MURRAY, 238 West 52d street,  
THOMAS L. HAZARD, 418 West 57th street,  
MARGARET Z. AUSTIN, 418 West 57th street,  
ELVINA ANN LANE, 66 Park avenue,  
MALLIE A. LANE, 66 Park avenue,  
J. DE FOREST HULL, 140 West 42d street,  
LITA BAINEY SAYLES, 140 West 42d street.  
New York, April 2d, 1876.

State of New York,  
County of New York,  
I, S. G. HAYAT, a Commissioner of Deeds in and for said city and county, personally came Mrs. Margaret Z. Austin, of said city, who being duly sworn deposes and says that on the evening of Wednesday, the 15th day of March, A. D. 1876, she saw in said city, at Fifth Avenue, in the full blaze of a street gas-light, she saw a paraffine mold lying in the gutter where the gutter was intersected by the sidewalk, and the mold was of a full sized hand, and was not a "handful" of paraffine, as stated by said Mary and her husband in the Banner of Light, April 8th, 1876. And said deponent further says that much other matter in the report of said Mary Hardy and John Hardy in said Banner of Light is untrue and false.

MARGARET Z. AUSTIN.  
Sworn before me this 10th day of April, 1876.  
S. G. HAYAT,  
Commissioner of Deeds, County of New York.

The undersigned, of the entire nativity sustains and asserts the truthfulness of Mrs. Margaret Z. Austin, whose devotion to the cause of True Spiritualism and sterling veracity are beyond question when her kind words are read.

BROOKS MURRAY,  
ELVINA ANN LANE,  
J. DE FOREST HULL,  
LITA BAINEY SAYLES.

**Priority in Spiritualism.**

To the Editor of the Banner of Light:  
My attention has been called to a statement made at the recent anniversary meeting at Paine Hall, that the speaker "delivered the first public lecture on Spiritualism ever heard in Boston, in 1853."

I had supposed it must have been generally known that the subscriber pioneered Spiritualism into Boston, and numerous other cities throughout the New England States. In the fall of 1850 I gave a course of weekly lectures, extending through three months, in a hall at the head of Hanover street, where I edited and published the first spiritualist paper ever issued, and which was started in April of that year.

I also gave the first public lecture on Spiritualism in Providence, R. I., Bangor, Me., New York City, Philadelphia, Utica, N. Y., and numerous other places soon after.

LAROC SUNDERLAND.

Quincy, Mass., April 6th, 1876.  
The editorial staff of the New York Tribune is made up of twenty-three persons, five of whom are lady writers. The force of the newspaper includes, including attaches of the publishing, reportorial, and mechanical departments, numbers upwards of one hundred and fifty persons.

## New Publications.

**THIRTY SEVEN THIRTS** upon a variety of subjects, by different authors, come to us in three neat and handy little volumes, which can be slipped into the pocket or the carpet-bag, from the Liberal and Scientific Publishing House of Dr. H. B. Storer, New York. These tracts treat of a great variety of subjects, and are as readable as it is possible to expect. They cannot but meet with great popularity in their present attractive and convenient form.

**ACTION: A New Law in Physics.** is the title of a pamphlet, from the press of James Campbell, of this city, by the author of "Religion and Science," and other works. The tract "Action" is used to illustrate a theory of light, heat and color. This little work embodies a new theory of the origin of light, heat, color and the molecular and atomic aggregations of matter in the creation of the universe, together with historical notes and ancient and modern theories of astronomical physics, as manifest through the solar system.

**THE SILENCE AND EVACUATION OF BOSTON AND CHARLESTOWN.** with a brief account of Pre-Revolutionary Public Health, is the title of an exceedingly interesting and truly historical, in paper covers, from the careful press of Lee & Shepard. It is full of points of local interest, and is prefaced with a portrait of Gen. Gage, who held Boston in his hand for the first year of our Revolutionary history.

**HOUSEHOLD TREASURER AND MEDICAL ADVISER.** by C. A. Von Crotz, wife of a Prussian physician, with portrait, is a book filled with practical receipts for the cure of all the most common ailments, and suffering. It reads like the receipts of one who knows personally of the virtue of what she recommends.

## Movements of Lecturers and Mediums.

A. S. Hayward, magnetic physician, intends to locate in Philadelphia on or about the 1st of May, and remain during the Centennial Exhibition. Persons in the vicinity of Boston who desire his personal treatment can govern themselves accordingly.

Mrs. N. M. Fox (formerly Nettie M. Pease), has again entered the lecture field, and will respond to calls not distant from her home. As a speaker she is favorably known in Baltimore, Philadelphia, Washington, New York, and several of the Northern States. Address: 21 Denison avenue, Toronto, Ontario.

Mrs. Carlisle-Ireland will be in Lowell, Mass., April 23d.

Lyman C. Howe is lecturing at Gross's Opera Hall, Chicago, Ill. He is an able exponent of the Harmonical Philosophy.

Mrs. C. P. Foss, 21 Sawyer street, Boston, is spoken of very highly by a correspondent, as a clairvoyant and magnetic physician.

## Spiritualist Meetings in Boston.

**ROCHESTER HALL.**—Children's Progressive Lyceum, 230 Washington street, commencing at 10 o'clock. The public are cordially invited. J. B. Hatch, Conductor; J. A. M. Lane, Secretary.

**The Ladies' Aid Society** will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening, at 8 o'clock. John Woods, President; Miss M. L. Barrett, Secretary.

**LEHIGH HALL.**—Free Public Circles are held at this hall, No. 3 Winter street, every Sunday at 10 1/2 A. M., and at 7 P. M. of the best lecturers and speakers in the city. Good music provided. All are invited to attend.

**Charlestown District.**—Raymond Hall, 172 Main street. Spiritual meetings have been held in this place during the past three Sundays, which have been attended by good audiences. The exercises consist of speaking and testing by different mediums, interspersed with singing. The meetings being thus made interesting and instructive. Next Sunday afternoon, April 16th, at three P. M., Miss Clara Mayo, of Wakefield, Mass., and other mediums will be present. Admission free. All are cordially invited.

C. B. M.

## Lake Pleasant Camp Meeting.

The members of this Association assembled at Liberty Hall in Springfield, Mass., on the 1st inst., and made arrangements for holding their third annual camp meeting at Lake Pleasant, Montague, Mass., August 9th to 31st. The meeting was quite fully attended, and much harmony and enthusiasm prevailed. The committee on finances recommended certain reductions of expenses, which were concurred in. A charter for incorporation was presented and discussed. It was thought best to defer the formal act of adopting the legal organization till August. The public exercises will begin at Lake Pleasant August 13th, Sunday. There will be speakers nearly every day in the week, and frequent conference meetings. All shows and games will be prohibited on the Sabbath, and the sale of all kinds of spirituous liquors be forbidden. The prices for tents will be much lower than last year, as will the price of board. A number of the ablest speakers in spiritual faith have already been engaged, and their names will be announced in proper season. The music will be of a very high order, fully sustaining the reputation of former years.

The executive committee will do everything in their power to make every one happy and contented who comes to the Lake. From what was learned at the Convention it is probable that the number who will be there as campers will far exceed previous years. Arrangements will be made with every railroad within one hundred miles to bring people for half fare. Fishing will be allowed at the Lake this year. The Association, and the public generally, are to be congratulated upon the flattering prospects for this, the third annual camp meeting of Lake Pleasant.

For the Committee.

**OREGON, MO.—I** writes: "Although learned speakers may convince some of the fact of immortality, yet a few simple reflections bring the truth nearer to us all. Were all the narratives of such things false, and there are millions, except one, that one being true, establishes the theory as true. One thought has great weight with me: that if you cannot get half a dozen people together to talk on it, but what story after story of occurrences can be called out, that if true, prove an existence beyond the grave. Another thought: I never heard of a seeling medium reneering on his death-bed. In all other cases, where men have lived lives of deceit, the time of confession comes; but, on the contrary, the seeling mediums invariably on the death-bed testify more strongly. I defy any one to produce an instance to the contrary. If Foster or Slade should at their last hour confess to having lived lives of fraud, it would be a wonderful thing. Out of so many proofs in Epes Sargent's 'Proof Palpable,' the most striking thing I ever saw is the saying that either all matter is conscious, or consciousness is a thing distinct from matter and lives out of it. As we know it is so distinct, then the finding of it in any matter shows it is somewhere outside of matter. So the finding of electricity in some wire (but not in all) shows conclusively that it has an existence outside of telegraph wires. To illustrate familiarly: does not this follow as surely as that twice four are eight, follows from two being the half of eight. It seems to me nothing in all reasoning on the subject is so like an axiom. Can you show its falsity if it be so?"

—Religio-Philosophical Journal.

The Investigator assumes that Mrs. Hardy has been "exposed," but it don't explain how the paraffine mold got into the box. It is much distressed that people should "use the unconscious dead as decoy ducks," but it is a trifle rough on conscious, living people who will not accept its dreary materialism as the gospel of truth. If the dead are really unconscious, they are beyond the reach of harm, and the investigator's efforts to harm them is necessarily gratuitous and uncalled for. But if it is a latent, lingering belief that the dead are not unconscious, will the investigator explain why they are entitled to more consideration than people who continue to walk in this vale of tears? Is there a more sacred thing than a living man or woman?—Boston Sunday Herald.

To the Editor of the Banner of Light:

Having had the good fortune to listen to Laroc Sunderland's poem, or three cantos, on "The Mystic Rap," I most cheerfully commend them to the attention of all free and radical thinkers. The poem is interesting and full of the most radical truths. Rarely have I heard such radical thoughts advanced; and, notwithstanding the doctor has passed the meridian of life, he delivers the poem with wit and bluster with thought me profound, the poem cannot fail to interest an unfettered audience. LYMAN S. RICHARDS.

East Marshfield, Mass.

## On File for Publication.

Interesting reviews, essays, etc., by writers of merit, viz.:

"What is Organic Life?" by Hon. Warren Chase.  
"A Cure for Intemperance," by A. E. N.  
"The Relation of Memory to Spiritualism," by Prof. A. E. Carpenter.  
"Permissions of Spiritualism in its Present Status," by Allen Putnam, Esq.  
"The Conflict of Opinion"—a lively essay on a profound subject—"The Unknown." The writer attacks materialism as expounded by Tyndall, and calls in question the assumption that every movement in Nature is referable to matter and its evolutions.  
"Hereditry," by J. Dille, Esq. An able and important article, of great value to every human being.  
"Spirit and Matter," by F. Smith.  
"The Evidence of Immortality from Spiritualism," by Rev. E. W. Mangels.  
"Our Bond," by J. W. Wetherbee.  
"Rational Spiritualism," by Prof. S. B. Britton.

With the number for April 1st, the Banner of Light entered upon its Thirty-Ninth Volume. The Banner is the exponent of Spiritualism as held by the better class of Spiritualists, and is a fair and candid reporter of all matters interesting the public. While firmly maintaining the reputation of all good mediums, we think it will as readily expose a humbug as it would chronicle real phenomena.

It takes the humanitarian side on all great questions, and is therefore opposed to capital punishment; and is the friend of the Indians, of temperance, of the tender care of the insane, and, in fact, of all movements for the welfare of the race.

If it were read by every family in our land, there would be less bigotry, ignorance, sin and unhappiness. We are glad to know that it is now perused by more people than ever before.—The Gardiner (Me.) Home Journal.

**BIOGRAPHY OF MRS. J. H. CONANT.** the World's Medium of the Nineteenth Century, with opening remarks by Allen Putnam, Publisher of the Banner of Light. In this book we have the history of a remarkable woman, who was from childhood in frequent intercourse with the spirits of the departed, and for years sat in public for the reception and transmission of messages from the world of spirits, messages which were verified thousands of times by parties unknown to her or those by whom she was uttering. In reading this biography we are reminded of the wonderful experiences of the great German medium, Jung-Stilling, whose life has been generally accepted for many years as a case of the most extraordinary and impressions of a man in communion with the invisible. But while Jung-Stilling in his autobiography was frequently profuse and sometimes dull, the work is generally written in crisp, short paragraphs, going at once to the point of the case, and can be opened and read with interest in many places without consulting the book for several pages to get the beginning of a narrative. However much a person may be disinclined to believe in the existence of spirit communion generally, he will find the stories of Mrs. Conant's experiences things which will go far to remove his prejudices, and make him more ready to believe that there are better things than he reads them.—Saratoga (N. Y.) Sentinel.

## Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 6 cents.

THE RELIGIOUS-PHILANTHROPIST: Devoted to Spiritualism. Published in Chicago, Ill. Price 2 cents.

THE LITTLE BOOKER. Published in Chicago, Ill. Price 10 cents.

THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, Ill. E. V. Wilson, editor. Price 10 cents.

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**Hafed, Prince of Persia:**  
HIS EXPERIENCES IN  
**Earth-Life and Spirit-Life,**  
Being Spirit Communications received through  
Mr. DAVID DUGUID, the Glasgow Trance-  
Paintist & Medium.

WITH AN APPENDIX, CONTAINING COMMUNICATIONS FROM THE SPIRIT ARTISTS RUSSELL AND STEEN.

Illustrated by Fac-similes of Forty-Five Drawings and Writings, the Direct Work of Spirit.

This strange book can be out of the general reader only by offering selections from it. The medium, David Duguid, a Scotch raincoat-maker, has for some time past received special attention from his countrymen for his powers; and this book is the result of the communications which the spirits have put him, containing as it does the most striking communications from ancient spirits, and made paintings and drawings in his presence without the help of human hands. These pictures illustrate the communications, which are historical, and of great value. We can only say that they are wonderful for their simplicity, their beauty, and their direct power. Hafed lived on earth 180 years ago, was a prince, and after a period of a priest and head of the Magi, and in old age a follower of Christ, for whose sake he suffered martyrdom. The changing phases of his mediumship in this anecdotal Scotch mechanic are most interesting, as the spirit seeks to obtain and keep control of him.

The English edition is as varied and startling as the original. He follows a round of avocations in the course of his life, and in returning to his native land, he finds them after a long absence his descriptions are so new and profound as to engross the mind of the reader.