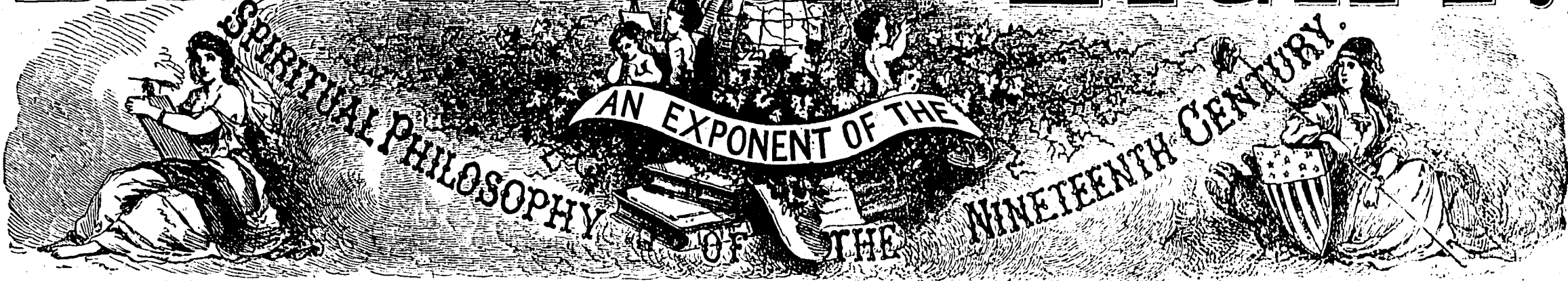


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Free Thought.

CIVIL AND RELIGIOUS PERSECUTION IN NEW YORK.

The Government Surrenders its Judiciary, Law Officers, Sheriffs and Turnkeys into the hands of the Doctors of Medicine, to Compel the People to Submit to their Malpractice and Extortion, under Pain of Fine and Imprisonment.

BY THOMAS R. HAZARD.

PART X.

I once dined with a doctor of good standing in New York, who kept preserved in spirits in a glass jar on the mantel of his dining-room, the horribly diseased foot and ankle of a patient, which he exhibited to his dinner guests as a trophy of his superior skill in amputation. *Rough!* The man whose finer sensibilities had been thus corrupted in one direction, we may depend upon it, required nothing more than special practice to warp them to a like or still greater extent in any other that his insane passion for medical *ecstacy* might suggest, or self-interest prompt.

When Lady Mary Wortley Montague introduced inoculation from Turkey into England, government appointed a medical commission to inspect and report on the results that should follow its trial on her own daughter. And what said Lady Mary concerning the action of this committee? Why, that the four great physicians deputed by government to watch the progress of her daughter's inoculation, betrayed not only such incredulity as to its success, but such an unwillingness to have it succeed—such an evident spirit of rancor and malignity, that she never cared to leave the child alone with them one second, lest it should in some secret way suffer from their interference. Sensible lady!

"How," asks Dr. Dickson in his sixth London lecture, "is that student of medicine to be repaid the capital of time and money he has expended on what he calls his education? How but by deluding and mystifying in his turn the suffering sick who apply to him for relief? For relief? Vain hope! Look at the numbers of persons who live, or try to live, by physic, doctors, surgeons, apothecaries, druggists, cuppers, nurses, and ask yourselves how even one life of them can do so, but by alternately playing upon the passions and prejudices, the hopes, fears and ignorance of the public? In one case inflicting visits too numerous to be necessary; in another employing draughts, mixtures or measures too expensive, too frequently and too fruitlessly repeated to be all for the benefit of the patient! Think you that the members of the medical profession are different in their feelings from every other human being—that their minds are so constituted that under the most terrible temptations they can so far set at defiance the stern laws of necessity, as in their present crowded and starving state to receive with open arms a system that threatens so many of their order with ruin? Is it in the nature of things that they will welcome a practical improvement, by which the practitioner may, in a few hours, cut short cases and chances which by daily visitation, or by three draughts a day, might be profitably protracted to a month if the system on which it is based were only advocated in calm, *meditative* and *complementary* language?"

"As soon as you expect a needy attorney to be prevailed upon by his client's tears to cut short a chancery suit; or the master of a sailing smack to listen patiently to the praises of steam; or a coach proprietor to admit the safety and superiority of railroad over coach conveyance, when estimating the losses they shall respectively sustain by the too general use of the superior motive power."

"What though the present condition of the medical practice be less the crime of the profession than the fault of the legislature that permits men, clothed with collegiate authority, professionally enjoying the sanction of its protection, annually to lure, by misrepresentation and by lying promises, thousands of credulous and unsuspecting youths into a path strewn, even in the very best of times, with thorns and briars innumerable? Better far that one-half of them should at once abandon a walk of life where the competition is so keen and close that comparatively few in the present day can live honestly by means of it, than that they should hereafter have to eat their precarious bread at the daily and hourly sacrifice of their own honor and their patients' interests. (By which last word the forbearing doctor means) no doubt, to be understood the money, HEALTH AND LIVES of their hapless victims."

"When persons, little versant with the present state of medical affairs, see men of established name supporting a system of dishonesty and error, they too often doubt the light of their own reason."

"Would Dr. So-and-So," they ask, "and Mr. Such-a-One hold this language, if they did not themselves believe it—men so respectable, and so amiable in private life?" But tell these simpletons that Dr. So-and-So's *Bread* depends upon his *Belief*—that Mr. Such-a-One's family must fall with his fading fortunes, if the father, in the language of Hazlitt, "ceased to support, and which supported him," and you bring an argument which, though not quite convincing in itself, will at least compel a closer investigation of the system. It is your wish to expose and crush."

"To abandon usurped power," says Robertson, in his history of Scotland, "to renounce lucrative error, are sacrifices which the virtue of individuals has, on some occasions, offered to

truth; but from no society of men no such effort can be expected. The corruptions of society recommended by common utility, and justified by universal practice, are viewed by its members without shame or horror; and reformation never proceeds from themselves, but is always forced upon them by some foreign hand."

"Gentlemen," continued the heroic doctor, "I have been blamed for the tone and spirit in which I have spoken of my adversaries. I have been asked why I assail their motives—why not keep to their *errors*? But in this particular instance I have been only the humble imitator of a great master, a man whose name will at once call up every sentiment of veneration—the indomitable Luther. *Magnis componere parva*, I have followed in his wake. I hope soon to add *passus equis*. Think you the reformations of the church could have progressed with the same rapidity, had its most forward champion been honey-mouthed—had his lips been all smiles, and his language all politeness; or had he been content in pointlessness and unimpassioned periods to direct attention solely to the doctrinal errors of Rome? No, he thundered, he denounced, he heaped invective upon invective, and dealt in every form of language which could tell best against his enemies, whether in exposure or attack. Too wise to leave them the moral influence of a presumed integrity they were far from meriting, he courageously tore away the cloak of sanctity and sincerity with which in the eyes of the vulgar they had been too long invested. Had he done otherwise he might have obtained the posthumous praise of moderation, at the price of defeat and the stake."

Samuel J. Young writes to the editor of the Banner of Light as follows: "The persecution of the clairvoyant and mediumistic physicians by the old school doctors of New York, should carry a lesson to the mind of every thoughtful Spiritualist. Let us cease patronizing the learned humbugs who are now endeavoring to exterminate us. We have doctors of our own who know as much, and by the aid of the celestials far more, than Parker, Hammond and Marvin. Let us turn our backs on Bellevue Medical College, College of Physicians and Surgeons, and that anomalous institution known as the New York Free Medical College for Women, and let us either patronize the Eclectic Medical College, or have a College of our own. The Eclectic Medical College of New York is a noble institution, but I believe we Spiritualists should have a Medical College of our own."

The following "declarations" of old school doctors, says the same writer, "are credited to the highest authority in Europe and America," all of which, says he, go to show "what prominent physicians think of the science of medicine."

"Our remedies are unreliable.—Prof. Valentine Mott, M. D."

"Of all sciences medicine is the most uncertain.—Prof. Willard Parker, M. D."

"The science of medicine is founded on conjecture, improved by murder.—Sir Astley Cooper, M. D., F. R. S."

"We are not acquainted with any agents that will cure consumption.—Prof. Alonzo Clarke, M. D."

"I have no faith whatever in our medicines.—Dr. Bailey."

"Cod-liver-oil has no curative power in tubercular consumption.—Prof. Horace Green, M. D."

"Medicine is so far from being a science that it is only a conjecture.—Dr. Evans."

"The administration of our powerful medicines is the most fruitful source of deranged digestion.—Prof. E. B. Pease, M. D."

"Men who are really sick die, and we cannot save them.—Prof. Frédéric R. Martin, M. D."

"Of the essence of disease very little is known.—Prof. S. H. Gross, M. D."

"Mercury has made more cures than all wars combined.—Dr. McClintock."

"So gross is our ignorance of the physiological character of disease, that it would be better to do nothing.—Magendie, France."

"I have just received a copy of the medical bill before referred to, that is now pending in the California Legislature, which it seems to me must be a little more un-American and atrocious in its provisions than any that has as yet been concocted by the allopathic doctors."

Section 1st provides: "No person shall practice medicine or surgery, or any of the specialties connected therewith, in the State of California, without possessing a certificate from a board of examiners, as provided in this act."

Section 2d provides that a Board of Examiners, consisting of seven members, shall be annually appointed by "each State Medical Society," who may give certificates signed by every member of the board, authorizing their possessors to practice medicine and surgery in the State of California."

These sections of the act, as will be seen, throw the practice of medicine in California entirely into the hands of the regular M. D. practitioners.

Section 7th enacts: "The Secretary of the Board of Examiners shall receive a fee of one dollar from each graduate or licentiate who shall obtain a certificate. Candidates for examination shall pay a fee of fifty dollars in advance, which shall be returned (doubtful) to them if a certificate be refused."

(Alas for poor Jesus and his spiritual healing disciples, should their lot chance to fall in the Golden State, not one in a score of whom, inclusive, ever had fifty dollars in their lives.)

The fees received by the board shall be paid into the treasury of the medical society by which the board shall have been appointed, and the expenses and compensation of the board shall be subject to arrangement with the society." (Good for the doctors!)

The plot begins to develop cautiously in section 10th, which provides that, "Any person shall be regarded as practicing medicine, in the view of this act, who shall profess publicly to be a physician, and to prescribe for the sick, or who shall affix the title of 'doctor' (alas for poor Doctor Newton) to his name, or append to it the letters M. D."

In section 12th the cloven foot is presented pretty distinctly: "Any itinerant vendor of any drug, nostrum, ointment, or appliance of any kind, intended for the treatment of disease or injury, or who shall, by writing or printing or any other method, publicly profess to cure or treat disease, injury, or deformity, by any drug, nostrum, MANIPULATION, or OTHER EXPEDIENT, shall pay a license of one HUNDRED DOLLARS a MONTH, to be collected in the usual way."

Let Dr. J. R. Newton, M. D., as well as all other magnetic, clairvoyant and spiritual healers after the mode prescribed by Jesus of old, beware how they "lay their hands" on papers or crumples hereafter in California, unless they have the snug little sum of twelve hundred dollars on hand, to be paid, as by law provided, yearly in monthly installments, for the great privilege.

It seems to me that this is taxing disease and beggary deformity rather unreasonably. But

then, gold is plenty in California—and needy M. D.s still plentier.

Section 13th provides a penalty of not less than fifty dollars, nor more than five hundred dollars, for all transgressions of the act, "or by imprisonment in the county jail for a period not less than thirty, nor for more than three hundred and sixty days, or by both fine and imprisonment for each and every offense."

Section 14th enacts that "It shall be the duty of the police, sheriff or any constable, to arrest all persons practicing medicine or surgery in this State who have not complied with the provisions of this act, and the officer making the arrest shall be entitled to one-half of the fine collected. The act does not provide whether the other half shall go to *Pilate*, (the State,) to *Judas Iscariot*, (the informer,) or to the medical risk."

Against the passage of this bill the eminent water-cure physician, George M. Bourne, enters a forcible protest and remonstrance, as he did against a similar bill that was offered by the doctors to the Legislature of California in 1873. Among many other equally cogent passages, I quote the following:

Under the provisions of the bill, says he, "Not an electrician may apply his current of electricity; nor a magnetist or spiritual healer nor a clairvoyant exhibit his or her powers; nor would the proprietor of a properly conducted steam-bath, who is aware that he has 'the sovereign thing' for the cure of colds, (so called,) fevers, rheumatism, etc., dare say so to a sufferer, lest the fanzies of the medical profession be offended, and that with fines and imprisonment, for none of these persons would be licensed. And the midwife, God ordained as she is, may not be at her post of duty, lest the male practitioner be prevented from putting in his obnoxious appearance, which causes the far greater portion of child birth evils; and concerning which the distinguished late Dr. Dewees, of Philadelphia, wrote, that 'man-midwifery was the secret history of adultery.' No midwife may hope to find allopathic meshes large enough to get through if a Board of Medical Examiners, or Censors, is established. (Although skilled and successful as an accoucheur, your remonstrant always suggests and advocates the employment of the accoucheuse.)"

Clairvoyant diagnosis has rendered clear that which was obscure and unrecognizable by ordinary perception. A large number of your constituents believe in clairvoyance, and in the magnetic and spiritual healers, whose powers have been demonstrated in thousands of instances. Shall they be debarred the privilege of employing the means for relief which their knowledge and predilections prompt, and be forced to be drugged, and be saturated with poisons? Assuredly no license would ever be granted to clairvoyants, magnetizers, or spiritual healers."

Again says Dr. Bourne: "Your Remonstrant is not a professed magnetizer, yet he is positive that in at least two instances he has prolonged life that would have succumbed but for the aid afforded by human magnetism—no other means being so potent. He has also employed it advantageously in many other cases. The allopathic fraternity, with a unanimity surprising in its ranks, denies and condemns this force in nature. Shall the professed magnetizers and spiritual healers be prohibited the right to exhibit their power in healing the sick through any law to be enacted by the Legislature of California? If so, Jesus of Nazareth would have no liberty at his hands to go about doing good by healing the sick."

Dr. Bourne—of whose system of medical practice Liebig, the great chemist, says, "Greater organic changes transpire in the human system under six weeks of active water treatment than in three years of the ordinary action of nature"—offers to the Legislature of California the following telling "medical testimony to the character and value of the Allopathic or Regular Drugging Practice of medicine":

"The extraordinary effort," says he, "now being made by medical men to hedge themselves under the protection of special legislation calls for a fortified antagonism, which justifies the liberal use of the means so abundantly provided, which it is hoped your honors will take into due consideration."

The opponents of medical restriction and infringement ask no more than that the following extracts or quotations shall have their legitimate weight upon your honors' minds. Such testimony could be largely increased, the material being on hand."

Dr. Abernethy, the renowned, said: "There has been a great increase of medical men of late years, but, upon my life, diseases have increased in proportion."

Dr. Benjamin Rush: "We have done but little more than multiply diseases and increase their fatality."

Sir Benjamin Brodie, M. D.: "If the arts of medicine and surgery had never been invented, by far the greater number of those who suffer from bodily illness would have recovered nevertheless."

Dr. John Mason Good: "The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except that they have *ruined* destroyed more lives than war, pestilence and famine combined."

Magendie, M. D.: "Let us no longer wonder at the lamentable want of success which attends our practice, when there is scarcely a sound physiological principle among us."

Sir Astley Cooper, M. D., declared: "The science of medicine was founded on conjecture and improved by murder."

Sir Wm. Knighton, M. D.: "Medicine seems one of those ill-fated arts whose improvement bears no proportion to its antiquity."

Dr. Andrew Combe: "As often practiced by men of undoubted respectability, medicine is made so much a mystery, and is so nearly allied to, if not identified with, quackery, that it would puzzle many a rational looker-on to tell which is the one and which the other."

Prof. Chapman, M. D.: "To harmonize the contraries of medical doctrines is, indeed, a task as impracticable as to arrange the floating vapors around us, or to reconcile the fixed and repulsive antipathies of nature."

Dr. Chenevix: "Minerals are the most destructive to animal bodies that malice can invent; beyond gunpowder or even spirituous liquors, for not only Nature has provided none such, but as poisons in venomous creatures, to kill their enemies. They become bristles, nails and lancets, darting perpendicularly into the solids of the body, so as quickly to tear, rend and destroy; and can, therefore, never be proper for food or physic."

Magendie, M. D.: "The physician mixes, combines and jumbles together vegetable, mineral and animal substances, and administers them, right or wrong, without considering for a moment the cause of the disease, and without a single clear idea as to his conduct." Owing to

such ignorance, he suggests the trusting of the patient to Nature's resources, rather than to take the obvious risk of hastening the end of our patient."

Dr. Beach: "Is it not as dangerous to employ one of our regular mineral and butchering doctors as it is to jump into the dock, take poison, or to hazard life in any other way? And may we not regard such practice among the same calamities as pestilence, earthquake or famine?"

Dr. Mackintosh, of Edinburgh: "No better evidence can be offered of the ignorance of the profession generally, as to the nature and seat of any disease, than the number and variety of remedies that have been confidently recommended for its cure." In the treatment of epidemic cholera, he cites a catalogue of nearly one hundred remedies, among which is ordinary bleeding; bleeding from the arteries; saline injections into the veins; etc., etc., equally as murderous or unphilosophical and devoid of reason."

Sir Thomas Witherby, M. D., relating a cure of dropsy, the result of the patient's self-will, said: "Now, no man upon earth, in his senses, would have prescribed such a water course to cure dropsy; which shows how little we know of Nature, and the great uncertainty of Art." Water treatment is the only reliable agency for a cure in dropsical affections, and the reason why can be made plain to a common-sense perception."

Dr. Adam Smith calls universities the "dull repositories of exploded ideas."

Hartmann, M. D., of Vienna: "Taking the general run of practitioners, we can conceive ourselves that the most of them evince nothing but the rudest empiricism under the cloak of science."

Dr. Madden: "In all our cases we did as other practitioners did—we continued to bleed and the patients continued to die."

Dr. Reid: "More infantile subjects are annually destroyed by the mortar and pestle than in the ancient Bethlehem fell victims to the Herodian massacre."

Dr. Thomas L. Nichols: "If medicine were only as wise as surgery! When a man has a broken bone, the surgeon is content to put it in its place, prescribe rest and a moderate diet, and leave Nature to mend it. But when it is the liver or lungs that are disordered, the doctor bleeds, blisters, doses, gives alteratives, cathartics, opiates, and does more mischief in a week than Nature can remedy in a year. I confess I have no patience with the folly of patients, or the ignorance, to call it no worse, of physicians."

Prof. Jackson, M. D., of Philadelphia, says: "There must be a medical reform."

The eminent author and physician, Dr. Dewees, retired from practice many years before his decease, and about the year 1810 expressed his increasing want of confidence in medical practice in conversation with Dr. Bourne."

Dr. Hoffman: "Few are the remedies whose virtues and operations are certain; many are those which are doubtful, suspicious, fallacious, false."

Dr. Houghton: "Modern water cure took its origin at a time when it would really seem as if the science of medicine (so called) was rapidly sinking into a decline—not to say dying of its own poisons."

Dr. Dickson: "The ancients endeavored to elevate physic to the dignity of a science, but failed! The moderns, with more success, have endeavored to reduce it to the level of a trade."

THE IRREPRESSIBLE CONFLICT.—BY R. T. TRAIL, M. D.

"The people are apt to believe that it is necessary for regularly educated physicians of the drug system to examine all who propose to practice the healing art, in order to ascertain their competency, and in this manner protect the people from being killed by ignoramuses. This argument would be weighty, and perhaps conclusive, provided the drug doctors could agree among themselves. But it happens that the practice that one physician approves as curative, another condemns as killative. We could easily fill *The Science of Health* with quotations like the following:

"The older physicians grow, the more skeptical they become to the virtues of medicine.—Prof. Alex. H. Stevens, M. D."

"Drugs do not cure disease; disease is always cured by the *vis medicatrix naturæ*.—Prof. Jos. M. Smith, M. D."

"Blisters nearly always produce death when applied to children.—Prof. C. R. Gibman, M. D."

"Digitalis has hurried thousands to the grave.—Prof. David Hosack, M. D."

"More harm than good has been done by the use of drugs in the treatment of measles, scarlatina, and other self-limited diseases.—Prof. Alonzo Clark, M. D."

"Bleeding in pneumonia doubles the mortality.—Prof. H. G. Cor, M. D."

"(To which I would add in parenthesis that the use of morphia and other narcotics and anodynes in the same malady ten-folds its mortality.—T. R. H.)"

"The drug which are administered for the cure of scarlet fever and measles, kill more than those diseases do.—Prof. B. P. Barker, M. D."

"As we place more confidence in Nature, and less in the preparations of the apothecary, mortality diminishes.—Prof. Willard Parker, M. D."

"Opium increases the nerve force.—Prof. B. P. Barker, M. D."

"Opium diminishes the nerve force.—Prof. E. H. Darin, M. D."

"We do not know whether our patients recover because we give medicine, or because Nature cures them.—Prof. J. W. Carson, M. D."

"The action of remedies is a subject entirely beyond our comprehension.—Prof. John B. Beck, M. D."

"Of the essence of disease very little is known; indeed, nothing at all.—Prof. S. D. Gross, M. D."

"The medical practice of our day has neither philosophy nor common sense to commend it to confidence.—Prof. Evans, M. D., F. R. S."

"I fearlessly assert, that in most cases the patient would be safer without a physician than with one.—Prof. Bennett, M. D., F. R. S."

"I visited the different schools of medicine, and the students of each limited, if they did not assert, that the other sects killed their patients.—Prof. Billings, M. D., of London."

"Thousands are annually slaughtered in the quiet sick room.—Prof. Frank, M. D., of London."

"The language of medical science is a barbarous jargon.—John Mason Good, M. D., F. R. S."

"It is my firm belief that if the medical profession, with its prevailing mode of practice, were absolutely abolished, mankind would be infinitely the gainer.—Francis Coggswell, M. D., Boston."

"I declare as my conscientious conviction, founded on long experience and reflection, that, if there was, not a single physician, surgeon, man-midwife, chemist, apothecary, druggist, nor drug, on the face of the earth, there would be less sickness and less mortality than now prevail.—Jas. Johnson, M. D., F. R. S., Editor of the *Medico-Chirurgical Review*."

"Such is the system, as judged by its own teachers and practitioners, that the Legislatures of the different States are asked to enforce on the people by special statutes. No wonder the profession wants protection. All of these efforts to perpetuate the drug system by law, under the hypocritical and knavish pretence of protecting the people, originate in medical societies, and mostly with those members of the medical profession who have so little practice that they have plenty of time for planning schemes of benevolence and prosecuting enterprises of charity and philanthropy: provided, always, they are calculated to benefit the business and perpetuate the power and influence of the party of the first part."

Dr. Benjamin Rush: "Conferring exclusive privileges upon bodies of physicians and forbidding men of equal talents and knowledge, under severe penalties, from practicing medicine within certain districts of cities and countries—such institutions, however sanctioned by ancient charters and names, are the battles of our science."

[Quoted from the *Manifesto of the American Medical Society*.]

"It is wholly incontestible that there exists a wide spread dissatisfaction with what is called the 'regular' or old allopathic practice." Again: "Too many candid, ingenious and competent members of the profession have left it already in disgust and despair. . . . The science and art of medicine must be reformed from within—these alone are competent to the task who are cognizant of its errors and deficiencies. . . . Multitudes of people in this country and in Europe exhibit an utter want of confidence in physicians and their physio. The cause is evident—erroneous theory, and, springing from it, injurious, often, very often, fatal practice. . . . In one word, medicine must be reformed, and it must be reformed by the healing art or *physio*. Such, we have no doubt, is the inevitable determination of the large public; and this is no hasty verdict, no passing cloud, no mere temporary popular exaltation. The feeling widens, deepens, is ineradicable."

Quoting many eminent medical writers, the "Manifesto" continues: "Enough! Judged and repudiated by its most illustrious authors, those best acquainted with it, and, of course, best qualified to judge; discarded and scorned by a large, intelligent and influential portion of the people, old school allopathy is dying of marasmus; it will linger for some time longer, but is moribund. *The most eminent of the Faculty have pronounced its doom, and soon it will go down to the tomb of the Capulets, without hope or possibility of resurrection!*"

In commenting on the proposed act Dr. Bourne says in a printed circular addressed to members of the Legislature and others—

"That portion of Sec. 12, line 4, which reads, 'manipulation or other expedients,' which is interpreted 'magnetizers,' 'clairvoyants,' and 'spiritual healers,' if enacted will cause tens of thousands of your constituents to antagonize your act, and a much larger number to inquire whether we now are in the nineteenth or the ninth century. Its passage would be a flagrant act of injustice, a moral as well as a political wrong; and a greater wrong because those who would thereby be affected do not possess the means to establish its unconstitutionality. Truth demands this assertion, however much the undersigned may dislike to make it."

"The only satisfactory conclusion in the premises is to 'let well alone.' Let the people take care of themselves in regard to health as they do in so many other directions; and let the allopaths mind their own business, and get all they can to attend to."

All which is respectfully submitted by GEORGE M. BOURNE, Water-Cure Physician."

—Still another printed circular, Dr. Bourne says—

"To some members of the Legislature—Democratic and Republican—I have submitted this proposition, viz.: To forward my remonstrance to every journal in the State, asking for an expression of sentiment, as being both a Democratic and Republican method to get at an understanding of the popular feeling in this matter. The postponement of the consideration of the question in the meanwhile to be urged."

"Several influential journals have already expressed sentiments adverse to the whole scheme of interference with the established policy of the past; and I have yet to learn that even one favors this hide-bound allopathic movement."

"Not a voice among the people, of man or woman, has been heard asking for legislative protection; the Eclectic Medical Society of Physicians did not, nor did the homeopaths, nor the hygienists or water cure physicians—ONLY the allopaths, of whose style the people are getting so tired that they will employ even a Chinaman doctor in preference."

"Out of darkness cometh light. Out of danger comes deliverance. Out of quackery, both in and out of the 'regular' ranks, when the people get heartily sick of it, Progress and Reform will rear their Beacon Lights. Let quackery do its work and hasten its own downfall."

[To be continued.]

A Good Word for Spiritualism.

The Rev. H. R. Haweis, Incumbent of St. James, Marylebone, London, has had the boldness to rebuke the Christian churches for rejecting the new gospel of Spiritualism. He says:

"But still in spite of us the majestic wave of progress moves on, submerging the worn-out beliefs and crumbling superstitions of the past. Strong and irresistible as the rolling tides of the sea, come the new impulses, and we may not stay them. We deem them wild and lying spirits; they are not, they pass us by, they are full of holy earnest; they speak to their own, and their own receive them, and we may go hence and mutter our threats, and tremble in the darkness of the spiritual gloom of our empty churches; but outside our churches the bright light is shining, and the blessed winds of heaven are full of songs from the open gates of Paradise, and men hear them and rejoice."

A curious verification of a dream is reported in the Transcript. A lady passenger on the Old Colony train that met with the accident at Tiverton recently, had, just previous to the occurrence, described to Conductor Harrington a dream of the night previous, in which a bridge accident at Tiverton was vividly impressed upon her mind. Mr. Harrington was in the act of replying that that point had been passed safely, when a portion of the train fell the track, and he was thrown to the floor.—Boston Advertiser.

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

Original Essay.

ALLEGED SPIRIT-PICTURES.

BY ALLEN CUNNINGHAM.

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, 522 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, beside 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. Is it so? 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 his explanation may satisfy us 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. F. 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-photographing, 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 1874, 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 placed 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, arising 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 lifelong 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 photographing.

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 of the light, 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 *psycho* and not *photographs*—that they are productions of soul-force directly applied, and not results from reflected sunlight.

What I present to you, then, Mr. Editor, as fact No. I, 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 photographing 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 task-dictated, walked from me toward his dark room, and 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 needful 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 electrically a *fluid*, and speak of it as a current; so, in addressing material minds, speak of the *psychic element* as a *fluid*,—perhaps best defined as (being) the least substantial of matter and the most so of spirit—as the plastic means of spirit tenure upon earthly dwellers, and the flowing river connecting the ether 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 near 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 visitor 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 *psycho*graphy 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 utter 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. II.

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 disbeliever in the theory that the dead would again assume human form and become subjects for photographs and 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 test the procedure on his part, that no picture of the subject would appear upon the plate, but instead thereof, and in the background, would be presented the form of 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—obscure. 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 spiritual-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 Remizer 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 minute 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 ruled 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 fleshy 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 stead 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. III, and call it a momentous one; it makes any attempt to determine the genuineness of spirit-photographing 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 'quirers 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 reopening, and express a hope that soon a medium would be found to fill the vacancy, and reopen the channel so long pending its refreshing streams over the earth. I am most happy to see that the circle has been reestablished, and that Mrs. Jennie S. Ridd, formerly of Providence, has been induced to become the medium for the intercourse of the two worlds. Mrs. Ridd 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 assumption 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.

"Whatsoever ye would that others should do unto you do ye 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 seaffold
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 nor 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-beaten 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 heretics 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 wise to banish all scorning
And "overcome evil with good"—
"Overcome every evil with good!"

Belvidere Seminary, March 20th, 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 exigency 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 street cars, which connect with all the other lines in 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 fraternities 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 Order; the Welsh National Eisteddfod; the Patriotic 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.

"Be Gentle with the Erring."

To the Editor of the Banner of Light:

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 to many thousands of dollars. I will now just say, for the especial enlightenment of my hidden censor, 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 almoner 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-killers" (a couple of packages of which he has also sent me for distribution), might be better adapted to the patient's maladies 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 allopathy advice, in the region of the patient's brain, (or where that 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 trance 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 Chas. P. Crocker, Dunkirk, N. Y., in care of George B. Duglass, P. O. Box 559.

We are contemplating a grand basket picnic in June, when Bro. C. will make us another visit. The place selected is on the banks of Lake Erie, in a beautiful grove, three miles from here, where we hope to meet all the lovers of the grand truths of Spiritualism.

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 medium 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.

Massachusetts.

GROVELAND.—C. B. Somes writes as follows: Mrs. Emma E. Weston, of Marshfield, has held a number of circles for materializations at my house, which have given good satisfaction. Before forming the circles her hands were confined with strips of adhesive plaster, so that it would have been impossible for her to have produced the manifestations had she been so disposed. Under those conditions hands were produced, which all in the circle felt—real, tangible hands, which gave the Masonic grip to two members of the Order, also the Odd Fellows' signs, and did many other things which I have not space to mention here.

Kansas.

NEWTON, April 3d, 1876.—The Spiritualists of this place have organized a Religio-Philosophical Society, for the purpose of developing mediums and investigating spiritual phenomena. Our officers are: President, Enos Commons; Vice President, E. Glimin; Treasurer, B. P. Parks; Advisory Council, B. F. Evans, Samuel Saylor, George Clapp, W. K. Powers, Elton Russell; Secretary and Corresponding Secretary, James H. McCoy.

New York.

HORNELLVILLE.—D. E. Beckwith writes I gratefully welcome the return of spirit-messages on the sixth page of the Banner.

Testimonial to Benj. Coleman.

We have received from England a circular, the object of which is outlined in the following extract:

"One of the earliest and most active workers in the cause of Spiritualism is Mr. Benjamin Coleman; and, perhaps, no one has done so much by his personal influence to extend the knowledge of its facts. More than twenty years ago he openly avowed and defended his convictions. Among many instances, we may refer to his letter in the Morning Advertiser, October, 1855; in which he corrected the misrepresentations of the late Sir David Brewster. In 1861 he visited the United States to personally investigate spiritual phenomena, the fruit of his experience being the remarkable volume entitled 'Spiritualism in America.' In 1866 he instituted a series of *soirees* and conferences for inquiry into Spiritualism; at these meetings Mrs. Emma Hardinge was first introduced to the English public; and to Mr. Coleman's liberality was indebted for the publication of her eloquent and original work on these occasions. A second series of *soirees* was also promoted by Mr. Coleman, in the course of which Mr. Alfred Russell Wallace read his celebrated essay on miracles in reply to David Hume, and more recent objectors. Mr. Coleman has been a constant contributor to various spiritual journals, and has published an interesting account of the 'Rise and Progress of Spiritualism in England.' He has taken the lead in promoting testimonials of respect to some of the most distinguished representatives of our cause both in England and America; and has been ever ready with his time, money and influence, to aid those among us who have needed help. Owing to a series of commercial disappointments, Mr. Coleman is now, at an advanced age, and with impaired health, introduced in which that assistance he has so often and so liberally extended to others, is required by himself. In the hope that his efforts might take a more favorable turn, he has, with natural reluctance, delayed making known his circumstances to his friends; but they are now so pressing that he has been compelled to do so. The time has therefore fully come when some substantial recognition of his eminent and disinterested services for over twenty years should be rendered; and it is proposed that this should take a form which may be of permanent benefit to him."

Among the subscribers to the fund are Wm. Howitt, W. M. Wilkinson, S. C. Hall, and many of the leading English Spiritualists. We hope that there will be those in America who will have the ability and feel the desire to contribute to the proposed fund. Should there be such, we will cheerfully take charge of any amounts they may send, and acknowledge the same in our columns. Mr. Coleman well deserves a liberal testimonial.

D. D. Home, the Medium.

Last week the Atlantic telegraph brought us a report that Daniel D. Home, the celebrated medium, had died suddenly while in the cars on the way from St. Petersburg to Berlin. A contradiction of the report ensued, but we are still left in some doubt on the subject. We received a letter from Mr. Home under date of March 27th. He was then at Nice, on the Mediterranean, for his health. It is hardly probable that at this inclement season of the year he would have made the journey to St. Petersburg. Still as he had friends and connections in the latter city, the report may not be wholly unfounded.

Another New York Millionaire Gone Home.

Alexander T. Stewart died at his residence in New York, on Monday last, at the age of 74. His property is estimated at \$100,000,000. Mr. S. was a native of Ireland. The prophecy made by a spirit last year, which we noted at the time, that three very wealthy men would pass on within a year, has been literally fulfilled, in the deaths of William B. Astor, J. M. Bebee and A. T. Stewart.

Vindication of Mrs. Stewart.

By reference to our fourth page, the reader will find an article which strongly endorses the phenomena witnessed in presence of Mrs. Stewart, of Terre Haute, Ind. At a time when a concerted movement seems on foot to attack all the physical mediums connected with the spiritual dispensation, it gives us especial pleasure to transfer the investigating committee's report to our columns.

"The Little Rap."

In April, 1872, through the mediumship of one of the Fox girls, the following sentences were spelled out letter by letter as indicated by raps: "The day dawns brightly upon the pathway of man. Dark superstition, prejudice and bigotry are fast waning; and spirit-rapping has done that which the Pulpit and the Press have failed to do: it has convinced man of his immortality, and made him willing to be taught."

The Banner of Light contains a vigorous denunciation of Mrs. Hardy, the Spiritualist medium, by a number of Spiritualists, who produce evidence to show her a complete fraud.—*Springfield (Mass.) Union*.

This is the way false impressions are scattered broadcast, by giving simply a half-statement. The Banner published the "denunciation" of Mrs. Hardy merely to expose its utter worthlessness and injustice. Our own convictions of the genuineness of her mediumship were expressed in so emphatic a manner that no one who wanted to see the truth could have failed to perceive it.

The friends of Mr. G. T. Pratt (whose family have long been identified with important and useful positions in the ranks of Children's Progressive Lyceum No. 1 of Boston) assembled in large numbers at his residence, 16 Lexington street, Charlestown District, on Thursday night, April 6th, to do honor to the attainment of his fifteenth birthday. The Lyceum was well represented by a strong delegation of officers and members, and a highly enjoyable evening was passed by all.

We are in receipt of a letter from Pittsburg, Pa., endorsing the mediumship of Peter West, formerly of Chicago, Ill. It is signed by A. McFarland, John Lippincott, E. P. Wheeler, and Mrs. M. J. Hull. They say he has given many remarkable tests in Pittsburg, and therefore they fully endorse him as a legitimate medium.

A valued correspondent, residing in Baltimore, writes: "Why these constant 'hubbubs' about mediums who have been thoroughly tested, like Mrs. Hardy? When will Spiritualism be freed out of this turmoil and confusion that is so detrimental to the progress of our divine philosophy?"

Elder Frederick W. Evans and some eight or ten Shaker brethren and sisters held a meeting at Cooper Institute, New York City, Sunday evening, April 2d.

"I am sincerely thankful that the Message Department is again started in the Banner," so writes a subscriber.

BRIEF PARAGRAPHS.

SUBJECT SENSON.—Consider how few things are worthy of anger, and then will wonder that any fool should be wrath. In folly or weakness it always begins; but remember, and be well assured, it seldom concludes without repentance. On the heels of folly treadeth shame at the back of anger standeth remorse.

Several English Spiritualists came in the mail steamship which arrived at this port last Sunday morning.

The Society for the Prevention of Cruelty to Animals has just received from an unknown friend a donation of \$100 with the message, "This is given for one who was very fond of animals, and whose wish would be that this money be applied for the relief of their sufferings." Good.

There is a car belonging to the Metropolitan Horse Railroad Company of this city that daily says temperate people won't ride in it. Why? We inquired, because it has signs on its sides that read, "Jamaica Plain."

Silver coin is coming soon, as Congress is in favor of the measure. Shipplasters, good-bye.

John F. Mills, of the Parker House, this city, is dead. He was one of the proprietors of the Pittman silver mine at Newburyport, we understand.

THE WAR CLOUD.—There is hard fighting in the Turkish provinces. The "siege" of the East is nearly dead. The revolution in Mexico is also subsiding, and may possibly involve the United States, some American having been already shot by the revolutionists near the border.

Reports from Iceland state that the devastation caused by volcanic eruptions is much less extensive than was anticipated.

The Woman's Journal, Boston, followed the fashion and appeared in a handsome new dress last week.

A NOVEL CURE FOR RHEUMATISM.—An Englishman with rheumatism found this singular remedy a cure for his ailment: He insulated his bedstead from the floor by placing underneath each post a broken-off bottom of a glass bottle. He says the effect was magical, that he had not been free from rheumatic gout for fifteen years, and that he began to improve immediately after the application of the insulators.

Thirty-two lives were lost by the ferry-boat disaster at Aberdeen, Scotland, on Wednesday, April 5th, wherein an overloaded craft with sixty persons on board was swamped.

The visit of the Brazilian Emperor to Boston will probably occur early in July.

When flatterers meet, Satan goes to dinner.

Moncure D. Conway has telegraphed from England that it will be impossible for him to leave his London Society to accept the post of the Twenty-eighth Congregationalist Society of Boston.

A Hindostani work on music says that music is the painfully acquired art of speaking loudly in a shrill voice.

The Music Hall building and a dwelling-house at Athol, Mass., were burned on Saturday night, April 8th, involving a loss of \$75,000. Baltimore also had a \$25,000 fire Sunday afternoon, April 9th.

The bugs from "heath the ceiling crawl, To warm their feeters in the sun; And prances out to see the fun; The crawling bug-frog lifts his head Above the chimney-mouth, And croaks aloud: 'I am not dead, But wasn't I an awful dead.'"—*N. Y. Mail*.

Mrs. B. F. Butler died on Saturday, April 8th, at the Massachusetts general hospital, of a cancer in the windpipe. She was fifty-five years old.

Why is it no crime to pick a chrome agent's pocket? Because he has pick-purses.—*Chicago Tribune*.

An odd and interesting ceremony recently took place at Ottawa, Can. Chief Johnson, the head of the famous confederation of the Six Nations, happened to attend a *soiree* of the Ladies' College, and observed a medal on the neck of Kate Drummond, one of the students. Remarking that decorations were never given unless some good deed had earned them, he called the "little pale-faced sister" to the platform, and cutting a star and badge from the breast of his coat, fastened it on her dress. It was a star similar to that bestowed on the Princess Royal some years ago, and makes the wearer a member of the Nations.

They say now in London that the only reason for the Prince's visit to India was that he felt "indisposedly bound to go."

The Bosnian insurgents—so says the telegraph—have been cursing their cause by the performance of the most frightful atrocities on villagers refusing to join them.

That mysterious relation which is said to exist between an amputated limb and its parent body receives a fresh illustration in the case of young Palmer, of North Haven, Conn., who suffered the loss of a leg recently. After the operation, the removed member was deposited in a box and buried by direction of the family. The patient complained severely of pain in the stump of the leg, and the leg, and the foot and toes had been twisted into a strained and unnatural position. A large case was prepared and the member placed in it in an easy position and buried. Three weeks later the leg had returned to its natural position, and had been made.—*Secularist*.

Mrs. Miller, wife of Hugh Miller, died at Assant, South-landshire, on the 11th of March, at the age of 61. Her maiden name was Lydia Fraser, and she wrote several books under the name of Harriet Myrtle.

Mr. Donahoe, of the Pilot, has offered to place the paper in the hands of trustees for the benefit of those persons who deposited money with him, which he is unable to present to repay. We believe Mr. Donahoe to be an honest, though unfortunate man, and hope that he may be able to thoroughly retrieve his fallen fortunes in the not too far distant future.

Spring fashions: Strawberry shortcakes with this year be out of bias and rather fuller in the bust than usual. Those in two shades of salmon, trimmed with the material, will be much in vogue.—*N. Y. World*.

The inter-university boat-race between Oxford and Cambridge, England, on Saturday, April 8th, was won by Cambridge in twenty minutes and nineteen seconds.

The Graphic says that Noah was the founder of arkylogical science.

When do you get several colors in a single shade? When it is an umbrella.—*Ex.*

The United States government will demand Winslow's extradition under the Ashburton treaty of 1842, regardless of the act of Parliament of 1870.

PROPERTY MADE IN 1851.
Twelve two hundred years the Bear
That roared and still shall roar in the forest,
But if the Cock and Bull unite,
The Bear shall not prevail.
But in 11 in ten years again
Let John know and learn his fate,
The Cross shall win—the Crescent wane,
Grow pale and disappear.

It will be "twice ten years" next spring from the conclusion of the Crimean war.

Mrs. King, the Trance Medium.

Mrs. King, of New York City, accompanied by her husband, has been stopping for a few weeks past at the Grand Pacific, in Chicago. During their sojourn here they called several times at the Religio-Philosophical Publishing Building House. At one of these calls Mrs. King was controlled by what purported to be the spirits of several distinguished gentlemen in earth-life—among whom was Henry C. Wright and the Rev. Father J. Pierpont, the poet. Mrs. King appears to be very susceptible to spirit-control, and will be received by our Western friends with much interest. They are now en route for the Pacific Coast, and will stop for a few days at several intermediate points.—*Religio-Philosophical Journal*.

We wish this gifted lady and her husband a pleasant and prosperous journey.

Isaac Kelso, (formerly of Terre Haute, Ind.,) whose name is familiar to many of our readers as a loyal disciple of Spiritualism, passed from earthly scenes and experiences to those of the higher life, from Trinidad, Col., on the 10th of March.

Read the article on our second page, from the pen of our valued correspondent, Allen Putnam, Esq., concerning some interesting facts bearing on spirit-photography, psychography, etc., as by him met with in Boston, of late.

"Prophecy, or the Power of Prevision," is the title of No. 10 of Mrs. Emma Hardinge-Britten's series of essays on "Spiritual Gifts," which we shall lay before our readers next week.

Cora L. V. Tappan

Is at present creating added interest in spiritual matters by her impassioned inspirational discourses at the hall corner Green and Washington streets, Chicago, Ill. Her lectures in San Francisco and elsewhere in California were well attended, and brought around her a host of appreciative friends, including Mrs. Ada Hoyt Foye, R. A. Robinson, Esq., and many of the workers on the Pacific slope.

Mrs. Tappan is to return to San Francisco to fulfill a four months' engagement, next winter. She will remain in Chicago till cold weather sets in. While on her journey from California, she made a brief stay at Salt Lake City, the results of which are thus set forth by a correspondent, A. Ward, under date of April 5th:

"Mrs. Cora Tappan paid this place a visit recently, and gave three lectures in the Liberal Institute to large audiences. There is an increasing interest in this subject in this city, and good speakers are appreciated. The subject of her last lecture, which was taken from the audience, was 'Mormonism, in its relation to Spiritualism.' The theme was well handled, and the discourse highly enjoyed by many intelligent persons."

Banner Free Circle Fund.

Since our last report the following sums have been received, for which the donors have our grateful thanks: J. M. Howe, \$1.00; Richard Bessom, 47 cents; Hattie Shattuck, \$2.00; Mrs. E. Southwick, 50 cents; Jas. Faulkes, 50 cents; J. O. B., Boston, \$5.00; Mrs. Wainley, \$2.00; T. V. Lawson, 85 cents; J. S. Phinney, \$1.00; Mr. Conlidge, Chelsea, \$1.75.

Donations to God's Poor Fund.

We have received the following sums, since our last acknowledgment, to be devoted to the relief of the needy and destitute: From Mrs. E. Southwick, 50 cents; "A Friend," Somerville, Cal., \$2.00; J. O. B., Boston, \$5.00; C. A. Greenleaf, 25 cents; E. D., 85 cents; John A. Greenough, 50 cents.

The Davis Testimonial Fund.

Since last acknowledgment of funds received in trust, the following amounts have come to hand: A firm Spiritualist, \$10.00; John Bowen, \$5.00; Mrs. Davis, \$1.00.

The Payne Marble Bust Fund.

We acknowledge the receipt of the following sums in aid of the Payne Bust Fund: Harvey Howes sends \$5.00; Edward M. Winslow, \$1.00; Mrs. J. Martin, \$1.00; and John Brown, \$1.00.

Annle Eva Fay advertises as a "spiritual medium." We never believed her to be such, although some of the very parties who now are so swift to assert Mrs. Fay's cheat, fully endorse Mrs. Fay's mediumship. This we simply mention to show how little reliance can be placed on hasty evidence. Mrs. Fay has lately been holding "marvelous seances" in Orange, N. J. A late number of the Orange Chronicle thus notices some of them:

"One of the members of the committee, being of a skeptical turn of mind, watched very closely the methods of the 'medium,' and became satisfied that the exhibition was produced by mere sleight of hand or jugglery. Keeping his convictions to himself, with the exception of one friend whom he admitted to his confidence, the gentleman went to work to perform a plan by which he could produce exactly the same manifestations or phenomena, which, after a few trials, proved so successful that they concluded to give a parlor exhibition before a few chosen friends."

Dr. Ira Davenport, father of the celebrated "Davenport Boys," has leased the St. Louis Springs (magnette) in Michigan, and will be pleased to entertain visitors, or invalids in search of health. He writes concerning his sons:

"My boys for the last six months have been traveling in Portugal, Belgium, Italy, Egypt and the Holy Land, and are now in Calcutta, India, exciting a wonderful interest in the cause of Spiritualism. They intend to visit Australia, California, South America and Europe again, and then return home."

As this paper goes to press every Wednesday afternoon, it is absolutely necessary for advertisers to send in each week their advertisements prior to that time, otherwise they cannot appear in the edition of the Banner for the Saturday following. The same will apply to communications sent to this office for publication, as well as to the appointments of lecturers, meetings, etc.

Parties intending to visit the Centennial Exhibition, and desiring a quiet place to remain a few days or weeks, can be accommodated at the Belvidere Seminary.

Children will be taken for the Summer and receive every care and attention. Terms moderate. Address, E. L. Bush, Belvidere, Warren Co., N. J.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion.
SPECIAL NOTICES.—Forty cents per line. *Minion*, each insertion.
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Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Mrs. C. M. MORRISON, No. 102 Westminster street. Distinguishing disease by lock of hair, \$1.00. Give age and sex. Remedies sent by mail.

Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Box 2619.

Valuable and Reliable.—"Browne's Bronchial Throater" are invaluable to those exposed to sudden changes, affording prompt relief in Coughs, Colds, etc.

From W. R. Chisholm, M. D., of New Bedford. "I have employed the PERUVIAN SYRUP successfully in cases of dyspepsia, chronic diarrhoea, nervous debility, neuralgia, erysipelas, boils and diseases of the skin; also, chlorosis, leucorrhoea, prolapsus uteri, and in female complaints generally. As an alternative tonic, the syrup ought to be used by clergymen, editors, cashiers, clerks, lawyers and others who use their brains more than their muscles; as well as operatives, printers, tailors, shoemakers, seamstresses, and all those whose occupation confines them in ill-ventilated and over-heated rooms, who are liable to suffer more or less from nervous debility."

Mr. and Mrs. HOLMES, 614 South Washington St., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F. 19.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York.

On and after Dec. 20th, Dr. FRED. L. H. WILLIS will be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., commencing Wednesday, Dec. 29th.

Mrs. NELLIE M. FLIST, Electrician, and Healer and Developing, office 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. Hours 10 to 12. Mr. 25—4w.

THE MAGNETIC HEALER, DR. J. E. BRIDGES, is also a Practical Physician. Office 21 East Fourth st., Address Box 82, Station D, New York City. J. 1.

J. V. MANSFIELD, TEST MEDIUM, ANSWERS sealed letters, at 361 Sixth av., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Ap. 1-4w.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

LATE REV. DR. CLARKE WHITE MR. FEL. LOWE.

While I was under the power of Ecstacy, the Rev. Dr. called upon me; I told him how much of the Hypnotic I had used. He said: "Follows Hypnotism is a good medicine, an excellent tonic, and no doubt had drawn the ability that was in your mind to the surface, and thus prevented it from attacking some important organ of my system."

I have conversed with many who have used it, and all say they were benefited by it. For myself, I have much pleasure in saying it improved my general health amazingly. It gives a new skin and healthy countenance, but to know its value, it must be used, and were it within the reach of all classes, I believe it would be used universally; yes, by the well, to renew their age, and by the sick, to make them well.

It makes an old person look ten years younger. "This witness is true." Would that I could more widely make it known for its many virtues. Long may its inventor live to see the happy fruits of his invention.

ALEXANDER CLARKE, D. D., Amherst, N. S.

If the mediumist could not improve his eyesight; if the scholar would avoid destroying his digestive organs by lapsing into regular habits of eating; if the pale and nervous female would rather have roses in her cheeks; if the wretched dyspeptic would have a renewed lease of life and its pleasures; if every one wishes to banish dull care, and to enjoy the elasticity of spirit felt only by the healthy; let them use with prudence Campbell's Quinine Wine. For sale by Geo. C. Goodwin & Co. 24 April 15.

DR. E. D. SPEAR. So much neglected for his remarkable cures, (cancer and rheumatism, 87 Washington street, Boston, Mass.) may be regarded as a divine healer, or, to better, with stamp. Heleptics. The many in New England and elsewhere who have been treated by him at different times during the last 30 years, will be glad to be free, sent by mail on receipt of 5 cents.

PHILADELPHIA BOOK DEPOT. DR. J. L. RHODES, 316 Spring Garden street, Philadelphia, Pa. has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Reform Works, as above, at Lincoln Hall, corner Broad and Center streets, and at all the Spiritual meetings.

WASHINGTON BOOK DEPOT. RICHARD H. BROWN, 621 1/2 7th street, N. W., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. REED, 621 1/2 7th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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VERMONT BOOK DEPOT. J. O. DARRIN, 100 North Main street, Montpelier, Vt., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Bookellers, 10 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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50 ASSORTED VISITING CARDS. VARIETIES, all printed, sent post-paid for 25 cents. Samples of Snowflake, Marble, Diamond, etc., for Agents. Agents wanted. R. KNEELAND & CO., Brooklyn, N. Y. 4w—April 15.

MRS. FISS. CLAIRVOYANT and Magnetic Physician. Hours 11 to 6, (Sundays excepted.) Circles Sunday evenings, 21 South Washington street, Boston. 4w—April 15.

PHYSIO ECLECTIC MEDICAL COLLEGE. All who have a Diploma from a Medical College that are good eye-rye, address W. NICELY, M. D., 31 West 7th street, Cincinnati, O. 2w—April 15.

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Mrs. Putnam has with skill and arranged in this volume, in comprehensive fashion, many striking gems of thought, which she has selected from the questions of devotion, and from the prayers of the spiritual forces. From the soulful petitions scattered through its pages.

The Doubter of Spiritualism's Capability to Minister to the Devotional Side of Man's Nature can draw Ample Proof that he is in Error.

The Wary of Heart will find in its Holy Breathings for Strength, sent out to a Higher Power, rest from the Cares that so keenly beset the Pilgrim in Life's Highway.

New York Advertisements.

The magic control of **SPENCE'S**
POSITIVE AND NEGATIVE
POWDERS over diseases of all kinds is wonderful
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Mailed, postpaid, for \$1.00 per box, or 4 boxes for \$3.00. Send money at our risk and expense to Registered Letters or by Post-office Money Order made payable at **NATHAN D. SPENCER, 139 E. 14th St., New York City.** Address **PROF. PATYON SPENCE, 139 E. 14th St., New York City.**
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DR. WILLIAM BRITTON'S celebrated Electro-Magnetic Medical "Home Battery." The best, cheapest, most effective and durable of the machine ever constructed. Restores every form of disease rapidly at home; restores wasted vitality and gives perfect health.
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ters answered, can obtain them by sending lock of hair, one dollar and three 3-cent stamps.

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FIVE minutes' walk from the Magnetic Springs and

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PERMIT One Dollar and FIFTY Cents to ANDREW
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OR,
GHOSTS AND GHOST-SEERS.
BY CATHERINE CROWE,
*Author of "Susan Hopley," "Arly Dawson," "Art
Culmney," &c.*

CONTENTS.—1. Introduction; 2. The Dwellers in the Temple; 3. Waking and Sleeping, and how the Dweller

To our General Readers.

Messengers of Heaven and the Life Beyond
IN THE GERMAN LANGUAGE.

This pamphlet, of 160 pages, translated and published by F. H. L. W. W. M. K. S. E. A. is a most valuable work which will be found to contain the pith of Mr. A. J. Davis' "Answers to Questions," "Philosophy of Special Problems," "The Mystical," "Present Age and Times," "Death and the After-Life," "The Temple," "A Stellar Key," &c., compiled especially for our term Spiritualists.

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THE MASCULINE CROSS
Or, Ancient Sex-Worship.

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 reception. The want of such a home at present in Boston is a reminder in duty on the part of the Spiritualists.

After a song by Miss Harrington, (music by Mr. Lull,) Dr. Samuel Grover, 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 Folsom 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 relation of school 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 fallacy 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 denominated 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 phase 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 a subject 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 utterances of the inexperienced, to take a stand firmly and unequivocally in favor of their mediums. Not a medium of note was there in the country, who had not at one time or another been called to pass through this ordeal of wholesale denunciation on the part of those who presumed to know it all.

The Elders, whom the speaker believed to be genuine mediums for materialization, had been widely belied, and there were found at the time papers claiming the patronage of the spiritual public, which showed an indecent haste to republish the ridiculous denials of the New York Sun concerning them; and this case was but one instance of the general procedure complained of. It was the duty of Spiritualists to demand of every paper—whether secular or spiritual—that the charges brought against any medium be sustained by a degree of irrefragable proof, equal to that required to demonstrate the verity of that medium's claim to acceptance as a chosen instrument for the manifestation of the power of invisible intelligence.

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 intend 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 inconsequential, 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 into error 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 acquiescence 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 announced at the recent crucial test of the presence of Mrs. Hardy, but he felt that any one who had been present at the trial held 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 conclusiveness of the conditions, 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 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 Hebrew Jehovah. The very power of individuality which Spiritualism induced, 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. 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 allow 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; thousands, who perhaps failed to entertain sympathy with all her views, had in the past backed her or her right to stand on a free platform; they did not care, perhaps, so much about what 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 glorified 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 just—they had instructed, or had endeavored to teach the truth for ourselves, and let us in sure though 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 junction 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 ventured in a few good words to the altar of thought. There is 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 the saying was *proprio* to his case, and he had better remain quiet—at least in as great a measure as he might be able. Where 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 *his* views 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 a few thoughts which arose in his mind had best be 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 comfort he had in the world, and he had never 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 baldest 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. Buckle 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.

HALL AT PAINE HALL.

After a song by Miss Amanda Bailey, of the Salem Lyceum, accompanied by Robert Cooper, the evening meeting in Investigator Hall adjourned, many presiding at the upper floor to join in the grand ball there 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. Masters, 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 inquirer in this, as in any 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.

Deception does of 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. Then, as the inquiry proceeds, this force is found to be accompanied and guided (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 almost 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 identification, but satisfactory tests of this sort are comparatively rare. If the inquirers persevere, 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 disembodied result is at length arrived at that what purports to be a "spirit" materializes in 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 alone altogether.

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 imposture, delusion, mesmerism, 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 séances 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 be willing to receive spiritual truth in crumbs apportioned 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 ignorances 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 early Christian mediums did, when, after calling 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 R. HAZARD.

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

Concerning Mrs. Hardy's Seances in New York from March 12th to 19th, inclusive.

We are glad Mr. Hardy had 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 intimations as to our motives, as to your yearning kindly sentiments for some of us, the 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."

Regarding 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 rot* mold was found in the molds claimed to have just come from paraffine floating on water; b, that the paraffine placed in the pall at séance of 21th March weighed twenty ounces when it went into the pall and twenty ounces when it came out of the pall, while the mold claimed by the Hardys to have come from it weighed two and one-half ounces; c, that the weighing was done upon apothecary's scales which were accurate; d, that when the seams 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 as 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 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.

BRONSON MURRAY, 238 West 52d street,
THOMAS K. AUSTIN, 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 BARKSE SAYLES, 140 West 42d street,
New York, April 2d, 1876.

Before me, S. G. Hyatt, 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 last, crossing Broadway in said city at Fifty-seventh street, in the full blaze of a street light, she plainly saw a paraffine mold lying in the gutter where Mrs. Hardy had just passed; and that said mold was the mold of a full sized hand, and was not a "handful of pieces," as stated by said Mary and her husband in the Banner of Light newspaper dated April 8th, 1876. And said deponent further says that neither other matter in the letter of said Mary Hardy and John Hardy in said Banner of Light is untrue and false.

MARGARET Z. AUSTIN.
S. G. HYATT,
Commissioner of Deeds, County of New York.
The undersigned, with entire unanimity sustain and assert the truthfulness of Mrs. Margaret Z. Austin, whose devotion to the cause of true Spiritualism and sterling veracity are beyond question whose name is known to all Spiritualists in New York City.

BRONSON MURRAY,
ELVINA ANN LANE,
MALLIE A. LANE,
J. DE FOREST HULL,
LITA BARKSE 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 Haver street, where I edited and published the first spiritual 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.

LARRY SUNDERSLAND.
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 entire force of the establishment, including attachés, or the publishing, reportorial, and mechanical departments, numbers upwards of one hundred and fifty persons.

New Publications.

TRUTH SEEKER TRACTS upon a variety of subjects, by different authors, come to us in the week and handy little volumes, which can be slipped into the pocket or the carpet bag, from the Liberal and Scientific Publishing House of D. M. Bennett, 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 word "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 SIEGE AND EVACUATION OF BOSTON AND CHARLESTOWN, with a brief account of the Revolutionary Public Buildings, is the title of an exceedingly interesting and timely brochure, in paper covers, from the careful press of Lee & Shepard. It is full of points of local interest, and is prefigured with a portrait of Gen. Gage, who held Boston in his hand for the first year of our Revolutionary history.

HOUSEHOLD TREASURE AND MEDICAL ADVISER, by C. A. Von Cort, wife of a Prussian physician, with portrait, is a book filled with practical receipts for the care of human health and relief in sickness and suffering. It reads like the receipts of one who knows personally of the virtue of what she recommends.

Movements of Lecturers and Mediums.

Mrs. A. 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. P. Fox (formerly Nettie M. Pease), has again entered the lecture field, and will respond to calls not too 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 Grover'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. 1st, holds its sessions every Sunday morning at Rochester Hall, 220 Washington street, commencing at 10 o'clock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. Sec'y.

The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss M. J. Thayer, Secretary.

LEWIS HALL.—Free Public Circles are held at this hall, No. 3 Winter street, every Sunday at 10½ A. M., and 2½ P. M., by many of the best lecturers and speakers in the city. Good music provided. All are invited to attend.

Charlestown District.—Raymond Hall, 372 Main street.

Spiritual meetings have been held in this place during the past three Sundays, which have been attended by good numbers. 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 most 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 proposed 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. The 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 at Lake Pleasant.

For the Committee.

OREGON, MO.—I writes: "Although learned speculators 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 is 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 reuniting on his death-bed. In all other cases, where men have lived lives of deceit, the time of confession comes; and, on the contrary, the sifting medium invariably on the death-bed testifies more strongly for himself than any one to produce an instance to the contrary. If Foster or Shades could 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 outside 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 twice 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 unconscionable 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 concern in their behalf is necessarily quite gratuitous and uncalled for. But if it has 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 Larry Sunderlind's poem, or three cantos, on "The Mystic Ray," 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 advanced, and notwithstanding the doctor has passed the meridian of life, he delivers the poem with the force and energy of youth. Sparkling with wit and filled with thought most profound, the poem cannot fail to interest an unfeathered 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 Materialism 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—by "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;
"Heredit," 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. E. Sanborn;
"Cui Bono?" by J. Wetherbee;
"Rational Spiritualism," by Prof. S. B. Brittan.

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.

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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 Gardner (Me.) Home Journal.

BIOGRAPHY OF MRS. J. H. CONANT, the World's Medium of the Nineteenth Century, with opening remarks by Allen Putnam. Boston: Colby & Rich, publishers, Banner of Light office.

In this book we have the history of a remarkable woman, who was from earliest childhood in frequent intercourse with the spirits of the departed, and for years sat in public and wrote the communications 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 surrounded. In reading this history we are frequently reminded of the wonderful experiences of the great German medium, Jung-Stilling, whose life has been generally accepted for many years as a true account of the doings and impressions of a man in communion with the invisible. But while Jung-Stilling in his autobiography was frequently prolix and sometimes dull, this work is generally written in crisp, plain, and to the point of the case, and can be opened and read with interest in many places without compelling one to go back for several pages to get the meaning of the narrative. How ever much a person may be disinclined to believe in the idea of spirit-communion generally, he will find in the sketch of Mrs. Conant's life, and the teachings of the messages published cannot but tend to make better those who read them.—Saratoga (N. Y.) Sentinel.

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