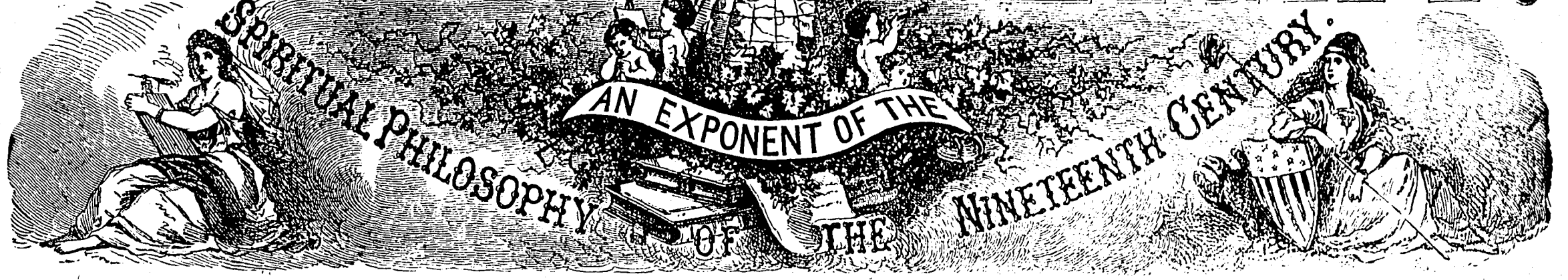


# BANNER OF LIGHT.



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## Versus Dr. Carpenter.

(From Fraser's Magazine for December, 1877.)

### PSYCHOLOGICAL CURIOSITIES OF SKEPTICISM.

A REPLY TO DR. CARPENTER.

BY ALFRED R. WALLACE, F.R.S.

In the last number of this periodical, Dr. Carpenter has treated his readers to a collection of what he terms "Psychological Curiosities of Spiritualism." Throughout his article he takes Mr. Crookes and myself as typical examples of men suffering under "an Epidemic Delusion comparable to the Witchcraft Epidemic of the seventeenth century," and he holds up our names to wonder and scorn because, after many years of inquiry, observation and experiment, and after duly weighing all the doubts suggested and explanations proposed by Dr. Cai, enter and others, we persist in accepting the uniform and consistent testimony of our senses. Are we indeed "Psychological Curiosities" because we rely upon what philosophers assure us is our sole and ultimate test of truth—perception and reason? And should we be less rare and "curious" phenomena if, rejecting as worthless all our personally acquired knowledge, we should blindly accept Dr. Carpenter's suggestions of what he *thinks* must have happened in place of what we *know* did happen? If such is the judgment of the world, we must for a time submit to the scorn and ridicule which usually fall to the lot of unpopular minorities, but we look forward with confidence to the advent of a higher class of critics than our present antagonist, critics who will not condescend to a style of controversy so devoid of good taste and impartiality as that adopted by Dr. Carpenter.

It is with great reluctance that I continue a discussion so purely personal as this has become, but I have really no choice. If Dr. Carpenter had contented himself with impugning my sanity or my sense on general grounds, I should not think it worth while to write a word in reply. But when I find my facts distorted and my words perverted, I feel bound to defend myself, not for the sake of my personal character, but in order to put a stop to a mode of discussion which renders all evidence unavailing and sets up unfounded and deprecatory assertions in the place of fair argument.

I now ask my readers to allow me to put before them the other side of this question, and I assure them that if they will read through this article they will acknowledge that the strong language I have used is fully justified by the facts which I shall adduce.

Those who believe in the reality of the abnormal phenomena whose existence is denied by Dr. Carpenter and his followers, have, for the most part, been convinced by what they have seen in private houses and among friends on whose character they can rely. They constitute a not unimportant body of literary and scientific men, including several Fellows of the Royal Society. The cases of public imposture (real or imaginary) so persistently adduced by Dr. Carpenter, do not affect their belief, which is altogether independent of public exhibitions; and they probably with myself look upon the learned Doctor (who tilts against facts as Don Quixote did against windmills, and with equally prejudicial results to himself) as a curious example of fossilized skepticism. Thus, Sergeant Cox, who often quotes Dr. Carpenter and is now quoted by him with approval, speaks of the learned Doctor (in his recent address to the Psychological Society) as being "enslaved and blinded" by "prepossession," adding:

"There is not a more notable instance of this than Dr. Carpenter himself, whose emphatic warnings to beware of it are doubtless the result of self-consciousness. An apter illustration of this human weakness there could not be. The characteristic feature of his mind is prepossession. This weakness is apparent in all his works. It matters not what the subject, if once he has formed an opinion upon it, that opinion so prepossesses his whole mind that nothing adverse to it can find admission there. It affects alike his senses and his judgment."

I propose, therefore, as a companion picture to that of Messrs. Crookes and Wallace, the victims of an Epidemic Delusion, to exhibit Dr. Carpenter as an example of what prepossession and blind skepticism can do for a man. I shall show how it makes a scientific man unscientific, a wise man foolish, an honest man unjust. To refuse belief to unsupported rumors of improbable events, is enlightened skepticism; to reject all second-hand or anonymous tales to the injury or depreciation of any one, is charitable skepticism; to doubt your own prepossessions when opposed to facts observed and reobserved by honest and capable men, is a noble skepticism. But the skepticism of Dr. Carpenter is none of these. It is a blind, unreasoning, arrogant disbelief, that marches on from youth to age with its eyes shut to all that opposes its own pet theories; that believes its own judgment to be infallible; that never acknowledges its errors. It is a skepticism that clings to its refuted theories, and refuses to accept new truths.

Near the commencement of his article Dr. Carpenter tells us that he recurs to this subject as a duty to the public and to assist in curing a dangerous mental disease; and that he would gladly lay it aside for the scientific investigations which afford him the purest enjoyment. But he also tells us that he honestly believes that he possesses "an unusual power of dealing with this subject"; and as Dr. Carpenter is not one to hide the light of his "unusual powers" under a bushel, we may infer that it is not pure duty which has caused him, in addition to writing long letters to *Nature* and announcing a "full answer" to myself and Mr. Crookes in the forthcoming new edition of his Lectures, to expend his valuable time and energy on an article of forty-eight columns, founded mainly on such a very shaky and unscientific foundation as American newspaper extracts and the unsupported statements of Mr. Home,

the medium; \* while it is full of personal animosity and the most unmeaning ridicule. With extreme bad taste he compares a gentleman, who, as a scholar, a thinker, and a writer, is Dr. Carpenter's equal, to Moses and Son's kept poet; while with a pitiable inappropriateness he parodies the fine though hackneyed saying, "See how these Christians love one another," in order to apply it satirically to the case of a rather severe, but not unfair, review of Mr. Home's book in a spiritual periodical.

I will now proceed to show, not only that my accusations in the Quarterly Journal of Science for July last—which in Dr. Carpenter's opinion amount to a charge of "willful and repeated suppression"—are proved, but that a blind reliance on Mr. Home and on "excerpts from American newspapers" have led him to make deliberate statements which are totally unfounded.

I will first take a case which will illustrate Dr. Carpenter's wonderful power of misstatement as regards myself.

1. In a letter to the Daily News written immediately after the delivery of Dr. Carpenter's first Lecture on Mesmerism at the London Institution a year ago, I adduced a case of mesmerism at a distance recorded by the late Prof. Gregory. The lady mesmerized was a relation of the Professor and was staying in his own house. The mesmerizer was a Mr. Lewis. The sole authority for the facts referred to by me was Prof. Gregory himself.

2. While criticising this Mr. Lewis in his Lectures (page 24), Dr. Carpenter says, referring to my Daily News letter, "His (Mr. Lewis's) utter failure to produce either result, however, under the scrutiny of skeptical inquirers, obviously discredits all his previous statements; except to such as (like Mr. A. R. Wallace, who has recently expressed his full faith in Mr. Lewis's self-asserted powers) are ready to accept without question the slenderest evidence of the greatest marvels." (The italics are my own.)

3. In my "Review" of Dr. Carpenter's book (Quarterly Journal of Science, July, 1877, page 391) I use strong (but, I submit, appropriate) language as to this injurious and unfounded statement. For Dr. Carpenter's readers must have understood, and must have been intended to understand, that, in sole reliance on this Mr. Lewis's own statements, I placed full faith in them without any corroboration, and had also publicly announced this faith; in which case his readers would have been justified in thinking me a credulous fool not worth listening to.

4. Writing again on this subject (in last month's issue of this magazine, p. 645) Dr. Carpenter does not apologize for the gross and injurious misrepresentation of what I really said, neither does he justify it by reference to anything else I may have written; but he covers his retreat with a fresh *suggestio falsi*, and ridicules me for using such strong language (which he quotes) merely (he says) because he had reflected on my "too ready acceptance of the slenderest evidence of the greatest marvels"—a phrase of Dr. Carpenter's which I never objected to at all because it was a mere expression of opinion, while what I did object to was a misstatement of a matter of fact. This is Dr. Carpenter's idea of the way to carry on that "calm discussion with other men of science" to the absence of which he imputes all my errors. (Note A, p. 705.)

Dr. Carpenter is so prepossessed with the dominant idea of putting down Spiritualism, that it seems impossible for him to state the simplest fact in regard to it without introducing some purely imaginary fact of his own to make it fit his theory. Thus, in his article on "The Fallacies of Testimony," (Contemporary Review, 1876, p. 286) he says: "A whole party of believers will affirm that they saw Mr. Home float out of one window and in at another, whilst a single honest skeptic declares that Mr. Home was sitting in his chair all the time." Now there is only one case on record of Mr. Home having "floated out of one window and in at another." Two of the persons present on the occasion—Lord Adair and Lord Lindsay—have made public their account of it, and the third has never declared that Mr. Home was "sitting in his chair all the time," but has privately confirmed, to the extent his position enabled him to do so, the testimony of the other two. Is this another case of Dr. Carpenter "celebrating" his facts to suit his theory, or will he say it is a purely hypothetical case? Yet this can hardly be, for he goes on to argue from it: "And in this last case we have an example of a *fact*, of which," &c., &c. I ask Dr. Carpenter to name the "honest skeptic" of this quotation, and to give us his precise statement; or, failing this, to acknowledge that he has imagined a piece of evidence to suit his hypothesis. (Note B, p. 706.)

It is only fair that he should do this, because, in another of his numerous raids upon the poor deluded Spiritualists, he has made a direct, and as it seems to me, completely unsupported charge against Lord Lindsay. In his article on "Spiritualism and its Recent Converts" (Quarterly Review, 1871, pp. 335, 336) Dr. Carpenter quotes Lord Lindsay's account of an experiment with Mr. Home, in which Lord Lindsay placed a powerful magnet in one corner of a totally dark room, and then brought in the medium, who after a few moments said he saw a sort of light on the floor; and to prove it led Lord Lindsay straight to the spot, and placed his hand upon the magnet. The experiment was not very remarkable, but still, so far as it went, it confirmed the observations of Reichenbach and others. This Dr. Carpenter cannot bear; so he not only proceeds to point out Lord Lindsay's complete ignorance of the whole subject, but makes him morally culpable for not having used Dr. Carpenter's pet test of an electro magnet; and he concludes thus: "If, then, Lord Lindsay cannot be

\* Mr. Home has always been treated by Dr. Carpenter as an impostor; yet now he quotes him as an authority, although Mr. Home's accusations against other mediums are never authenticated in any way, and appear to be in many cases pure imagination. Dr. Carpenter will no doubt not disclaim any imputation against Mr. Home, and pretend to consider him only as the victim of delusion. But this is absurd. For does he not maintain that Mr. Home was never "testified," although in several cases the fact was proved by his name being found written in pencil on the ceiling, where it remained? This must have been imposture if the levitation were not, as claimed, a reality. Do not the hypnosis, other than those of any persons present, which have often appeared at Mr. Home's seances, and have been visible and even tangible to all present, prove (in Dr. Carpenter's opinion) imposture? Do not the red-hot coals carried about the room in his hands prove chemical preparation, and therefore imposture? Is not the increase or decrease of the weight of a table, as ascertained by a spring balance, which I have myself witnessed in Mr. Home's presence, a trick according to Dr. Carpenter? Is not the playing of the accordion in one hand, or when both Mr. Home's hands are on the table, a clever imposture? Yet he quotes him as an authority, and as a true all the malicious stories related by this alleged impostor against rival impostors, and believes every vague and entirely unsupported statement to be a like effect in Mr. Home's last book. This from an ex-Professor of Medical Jurisprudence, who ought to have some rudimentary notions of the value of evidence, is truly surprising. It may be said that, although Dr. Carpenter thinks it is an imposture, he believes in him, and therefore ought to accept his evidence against other mediums. But this is a fallacy. We believe that he is a medium, that is, a medium who organizes through whom certain abnormal and marvellous phenomena occur; but this implies no belief in his integrity or in his judgment, any more than the extraordinary phenomena of double individuals exhibited in the case of the French sergeant (which formed the subject of such an interesting article by Prof. Huxley some time ago) implies that the sergeant was a man of high moral character and superior judgment.

trusted as a 'faithful' witness in 'that which is least, how can we feel assured that he is 'faithful' also in much?' By what mental jugglery Dr. Carpenter can have convinced himself that he had shown that Lord Lindsay "cannot be trusted as a faithful witness," I am at a loss to understand. But the *animus* against the friend of and believer in Mr. Home, is palpable. Now that Lord Lindsay has achieved a scientific reputation, we presume there must be two Lord Lindsays as well as two Mr. Crookes: one the enthusiastic astronomer and careful observer, the other the deluded Spiritualist and "psychological curiosity." As these double people increase it will become rather puzzling, and we shall have to adopt Mr. Crookes's prefixes of "Ortho" and "Pseudo" to know which we are talking about.\* It will be well also to note the Scriptural language employed by Dr. Carpenter in making this solemn and ridiculously unfounded charge. It reminds one of the "I speak advisedly" (in the celebrated Quarterly Review article now acknowledged by Dr. Carpenter) which Mr. Crookes has shown to be in every case the prefix of a wholly incorrect statement.

Dr. Carpenter heads a section of this article in last month's issue of this periodical, "What Mr. Wallace means by Demonstration"; and endeavors to show that I have misapplied the term when I stated that in certain cases flowers had appeared at seances "demonstrably not brought by the medium." His long quotations from Mr. Home, giving purely imaginary and burlesque accounts of such seances, totally unauthenticated by names or dates, may be set aside as not only irrelevant but as insulting to the readers who are asked to accept them as evidence. Dr. Carpenter begins by confounding the proof of a *fact* and that of a *proposition*, and, against the view of the best modern philosophers, maintains that the latter alone can be truly said to be "demonstrated." But this is a complete fallacy. The direct testimony of the educated senses guided by reason, is of higher validity than any complex result of reason alone. If I am sitting with two friends and a servant brings me a letter, I am justified in saying that that letter was "demonstrably not brought by one of my friends." Or if a bullet comes through the window and strikes the wall before me, I am justified in saying that one of my two friends sitting at the table "demonstrably did not fire the pistol"; always supposing that I am proved to be in the full possession of my ordinary senses by the general agreement of my friends with me as to what happened. Of course if I am in a state of delusion or insanity, and my senses and reasoning powers do not record events in agreement with others who witness them, neither shall I be able to perceive the force of a mathematical demonstration. If my senses play me false, squares may seem to me triangles, and circles ellipses, and no geometrical reasoning will be possible. Dr. Carpenter next asserts that I "complain" of his "not accepting the flowers and fruits produced in my own drawing room and those which made their appearance in the house of Mr. T. A. Trollope at Florence." This is simply the case. I never asked him to accept them, or complained of his not accepting them; but I pointed out that he did accept the evidence of a prejudiced witness to support a theory of imposture which was entirely negatived in the two cases I referred to. I implied that he should either leave the subject alone or deal with the *best* evidence of the alleged facts. To do otherwise was not "scientific," and to put anonymous and unsupported evidence before the public as conclusive of the whole question was both unscientific and disingenuous. Now that he does attempt to deal with these cases, he makes them explicable on his own theory of imposture only by leaving out the most essential facts.

He first says that "in Mr. Wallace's own case no precautions whatever had been employed" and he introduces this with the remark, "Now it will scarcely be believed," to which I will add that it must not be believed, because it is untrue. I have never published a *detailed* account of this seance, but I have stated the main facts with sufficient care to show that the phenomenon itself was a test surpassing anything that could have been prearranged. The general precautions used by me were as follows: Five personal friends were present besides myself and the medium, among them a medical man, a barrister, and an acute colonial man of business. The sitting was in my own back drawing-room. No cloth was on the table. The adjoining room and passage were fully lighted. We sat an hour in the darkened room before the flowers appeared, but there was always light enough to see the outlines of those present. We sat a little away from the table, the medium sitting by me. The flowers appeared on the polished table dimly visible as a *something*, before we lighted the gas. When we did so the whole surface of the four-foot circular table was covered with fresh flowers and ferns, a sight so beautiful and marvelous, that in the course of a not uneventful life I can hardly recall anything that has more strongly impressed me. I begged that nothing might be touched till we had carefully examined them. The first thing that struck us all was their extreme freshness and beauty. The next, that they were all covered, especially the ferns, with a delicate dew; not with coarse drops of water, as I have seen when the phenomenon was less perfect, but with a veritable fine dew, covering the whole surface of the ferns especially. Counting the separate sprigs we found them to be forty-eight in number, consisting of four yellow and red tulips, eight large anemones of various colors, six large flowers of *Primula japonica*, eighteen chrysanthemums, mostly yellow and white, six fronds of *Lomaria* a foot long, and two of a *Nephrodium*, about a foot long and six inches wide. Not a pinule of these ferns was ruffled, but they lay on the table as perfect as if freshly brought from a conservatory. The anemones, primroses and tulips had none of them lost a petal. They were found spread over the whole surface of the table, while we had been for some time intently gazing on the sheen of its surface, and could have instantly detected a hand and arm moving over it. But that is not so important as the *condition* of these flowers and their dewiness; and—Dr. Carpenter notwithstanding—I still maintain they were (to us) "demonstrably not brought by the medium." I have preserved the flowers and have them now before me, with the attestation of all present as to their appearance and condition; and I have also my original notes made at the time. How simple is Dr. Carpenter's notion that I tell this story after ten years, from memory! How ingenious is his suggestion of the *lifting of a cloak* as their place of concealment for four hours—a suggestion taken from a second-hand story by Mr. Home about a paid medium, and therefore not the lady whose powers are now under discussion! How utterly beside the question his subsequent remarks about conjurers, and hats, and the mango-trees produced by Indian jugglers!

\* See "Nature," Nov. 14, 1877, p. 5.  
\* Quarterly Journal of Science, January, 1872: "A Reply to the Quarterly Review."  
\* See Quarterly Journal of Science, July, 1877, pp. 410-412.  
\* Miracles and Modern Spiritualism, p. 161.  
[Continued in our next.]

## The Anniversary.

The Thirtieth Anniversary of the Advent of Modern Spiritualism.  
COMMEMORATIVE EXERCISES IN SACRAMENTO, CAL.; BATTLE CREEK, MICH.; SALT LAKE CITY, UTAH; AND WASHINGTON, D. C.

Sacramento, Cal.

To the Editor of the Banner of Light:

March 31st—the thirtieth anniversary of the advent of the New Dispensation—has come and gone. In this city it has left a record which we trust will not be without its uses in bringing more of harmony and unity among those who believe in the nearness of the two worlds, the seen and the unseen.

On Sunday Morning the Spiritualists met in Pioneer Hall and had a good and profitable time. Excellent singing was furnished and earnest addresses made, more particularly by Mrs. W. H. King of Oakland, who in a trance condition gave utterance to some grand thoughts.

In the afternoon we met with the Educational Club, and there things of grave import were discussed in ten minute speeches; and again in the evening a full house greeted Mrs. King, who, on a discourse to the edification of the people. This, with an address by an earnest Spiritualist, and music under the direction of our friend Mr. Butler, filled up the measure of our 31st. Good speaking, singing, pictured walls, and Nature's gift of flowers in abundance, have, I trust, done their best in leaving a blessing on our hearts, that we may grow into usefulness and life-harmony.

Mr. and Mrs. King are good, useful servants of the world of spirits. He has rare healing powers, and she is a well tuned instrument on which the unseen ones play, giving test after test, and sending people away from their slitties some to think, others to rejoice, and all with a spirit of inquiry as to how these things are. They are now travelling, and wherever they may go we hope that the friends will receive them kindly and with confidence. They are worthy.

Liberalism is spreading, people are believing, and all that is required is more harmony, unity and brotherly love.

Yours truly,  
WILLIAM H. HOLMES.  
Sacramento, Cal., April 20, 1878.

## Battle Creek, Mich.

We commend the following account from a report furnished The Tribune by Mrs. L. E. Bailey:

The Thirtieth Anniversary of Modern Spiritualism was celebrated by the Spiritualists of this city, at Stuart Hall, on Saturday and Sunday last, March 30th and 31st. The hall was beautified with festoons of evergreen and flowers, the walls ornamented with pictures, which added a cheerful appearance to the scene.

The meeting was called to order at half past ten o'clock A. M., Saturday, by the President, A. A. Whitney. A song by Mr. Whitney was followed by a general conference, engaged in by Mrs. Whitney, Dr. Spencer, E. Woodworth, Dr. Arnold, and others.

A. J. Fishback gave a brief address, and referred to the attempts to expose Modern Spiritualism, in which he took the ground that "All expositors are blessings in disguise, as only the deception practiced under its guise can be exposed. The divine truths of Spiritualism will flow on and on, forever."

Song by A. M. Jordan.

Sunday Morning.—Meeting opened with remarks by E. Woodworth, Dr. Spencer, and Mrs. Thompson.

Myself, Shepard of Maine, then addressed the audience upon a subject given by the congregation, viz: "Angel Presence." Mrs. S. was followed by A. J. Fishback, who made a few remarks.

Song by A. M. Jordan.

Dr. A. B. Spinnery, inspirational speaker, talked briefly upon the beauty and effect of "A Mother's Love." He possessed many good friends, but a mother's love was the only love which never failed him, and showed unwaveringly in all conditions of life. Whatever we are we owe to and are the result of this love. Her love ever forgives all mistakes and errors. He had more confidence in the redemption of her love than all the prayers that ever were uttered. Could people but understand the great and grand responsibility of her power over the coming generation, they would spend less time over frivolous fashions of the day—worship creeds, forms and dogmas less, and cultivate a higher, nobler womanhood.

Song by Mrs. Whitney. "It is better, further on."

Sunday Evening.—After conference Mrs. Shepard again addressed the meeting, from the subject: "Mechanism of Man," given by the audience.

Dr. Spinnery spoke upon "Rationalism and Spiritualism: The Two Combined," upon which rested humanity's hopes. We are humanity's saviors. The dawn of a glorious spiritual life came thirty years ago, and separated truth from error. Modern Spiritualism would do for this age what Christ did for an ancient period. He placed eloquently for freedom, free thought and free speech. This would cause us to move onward and upward to the highest round of progression.

Mr. Fishback spoke briefly upon the beauty of variety and diversity of mind.

Sunday Morning.—Conference. Remarks by Dr. Spencer, Mrs. Whitney, Dr. Arnold and others.

Poem read by Dr. Spinnery, from the "Inner Life."

Song, "The Beautiful Island of Sometime," sung by A. M. Jordan and Miss Julia Pierce.

Dr. Spinnery read portions of Scripture, and took for his text the fifty first Psalm, tenth verse: "Create in me a clean heart, O God, and renew in me a right spirit." This lecture was a most eloquent appeal for a higher, holier, and purer earth-life, as a necessary requisite to fit us to enter upon the divine life beyond. He dwelt upon the sanctity of home and individual life; honesty, charity, unselfishness, usefulness, forgetfulness of self, purity, moderation, love—all were essentials to a clean heart, a right spirit, and fitted us to enjoy a rich inheritance, a mansion builded by our noble deeds.

Sunday Afternoon.—Remarks by Mrs. Talmadge, Dr. Spencer and others.

A poem, written by Asa Stoddard, was read by Mrs. L. E. Bailey, followed by A. J. Fishback.

Song, "We Shall Know Each Other There."

Several subjects were given Mrs. Shepard for discourse. These she aptly took up one by one, answering them sagaciously and satisfactorily. One which presented the greatest breadth of thought, "Materialism and Spiritualism from a Scientific Standpoint," given by Dr. D. C. Hawhurst, was handled at length in a most eloquent and masterly manner.

Letters were read by Dr. Spinnery from G. B. Stebbins and S. R. McCracken, full of deep sympathy and love.

Sunday Evening.—Remarks by Mr. Brinkerhoff and others. Dr. Spencer called the attention of the audience to our State Association, and its consolidation with the Liberalistic element, the two having harmoniously stepped upon one broad platform, taking a new departure; and urged all to come forward and unite with the Association.

Song, "When the Mists Have Cleared Away."

A. J. Fishback gave the address of the evening upon the "Essential Facts and Truths of Modern Spiritualism." He said: "I speak of what I know, and testify to what I have seen. Science and religion are one and inseparable—God in all. The divinity of the universe—above all, the divinity of humanity. The spark of immortality is the basis of redemption." He dwelt upon the phenomena of Spiritualism, not alone for thirty years, but as a thread running down through all ages, tongues and nations; and quoted many authors whose minds were illuminated by this gift, such as Swedenborg, Wesley and A. J. Davis. He gave facts after facts of

[Continued on eighth page.]











### An Anniversary Party.

**An Anniversary Party.**

On Tuesday evening, April 24, Rochester Hall was comfortably filled with ladies and gentlemen, the special friends of Mrs. Nellie Nelson, the well-known test and business medium, who had been invited there to celebrate this lady's birthday and the twenty-fifth anniversary of her membership. The hall was tastefully decorated with flags, streamers, &c. A large table in front of the platform was covered with a choice variety of refreshments, and a quartet in the person of J. B. Hatch, Mrs. Gushman, L. E. Greenleaf, Dr. Main and others. Interspersed with the speaking, at appropriate intervals, the company were entertained with a song in character by Mr. G. F. Whittemore, recitative from Miss Carr, and most excellent singing from Mrs. Orrin T. Kimball and Miss Dora Wiley. While the speaking was in progress, Dr. J. H. Currier was called upon to respond to a paper read by him, according by consenting to Mrs. Nelson, from number of her friends, testimonials of appreciation, consisting of a very handsome, heavy, long gold chain, a pair of rich bracelets, a fan, a box of perfumery, flowers, &c. The hostess responded in a very feeling manner, thanking her friends for these tokens of their good-will, and promising to devote herself in the future as she had in the past, to the faithful and successful work of the angels were her chief reliance and support.

The evening's exercises, which were thoroughly successful, concluded with dancing till one o'clock.

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## New York Advertisements

Diphtheria Fever. Buy the **Negatives** for Catarrhs, Deafness, Antritis, Typhoid and Typhus Fevers. Buy a box of **Positive and Negative** (shell and half) for Chills and Fever.

Mailed, postpaid, for \$1.50 a box, or six boxes for \$5.00. Send money at my risk and expense to Registered Letter or by Money order. Packages mailed free. Agents wanted, send for Prospectus.

Address, **Prof. Payton Spencer**, 14 East 16th street, New York City.

Sold only by Dispensary of Light and Heat. Agents.

[illegible]

**THE MEDIUM, EDDY!**  
THE celebrated W. M. H. EDDY has secured the Albany, N. Y. office of the "Medium," and is now conducting his business there. He is a well-known and successful medium, and is now in the city of Albany, N. Y. He is a well-known and successful medium, and is now in the city of Albany, N. Y. He is a well-known and successful medium, and is now in the city of Albany, N. Y.

**WONDERFUL** diagnosis of Disease given at the winter of my Medical Band for "Green" and "Stamp." Send lock of hair, state age and sex. Medicine put up by spritz and sent at low rates. Magnetized Catarrh Snuff (4 cent) pre-

25 Fashionable Cards, no 2 alike, with name 10c  
post-paid. GEO. L. REED & CO., Nassau, N. Y.  
Oct. 16, '52

J. WM. VAN NAMEE, M. D., Medical and  
Business Physician and Magnetic Healer, 30 Bond  
street, Brooklyn, N. Y. Mar. 16,

**25 Cards, 25 styles, 10c., or 20 Chromo Cards, 20c.**  
with name. J. B. MUSTED, Nassau, S. Y.  
Sept. 1. '92w

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**Psychology; Re-Incarnation; Soul  
and its Relations;**

# THE LAWS OF BEING

SHOWING

The Occult Forces in Man; that Intelligence Manifests without Material; and the Most Important Things to Know.

BY ALMIRA KIDD.

**I N D E X.**

Introduction; Contrastive. This lies contrasted to the Laws of Being; Poetic, metaphoric.

A. What is Being? and its Importance, Morality and Intelligence; Intelligibility; Material; Englishness

Inflicting harm: The Animal World—Its Uses, Greatly  
Enriched; Spirit Laws and Matter; Times and Places; Health  
and Wealth; or, of the Cause of Disease, and the Means of  
Avoiding It; Chubb's Spirit, Demons and Demoniacs; the  
Incarnation.

PAUL H. GREAT FORCE, in Mind, Power, Love, and  
Science; Psychology, Education and Progress; Scientific  
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# THE SCIENTIFIC HYPOTHESIS RESPECTING MEDIUMISTIC PHENOMENA

I thank the Professors Perly, Hofmann, and Fichte for a motivated and friendly discussion of the problems in the paper, yet neither of them had any personal experience in this direction.

I think that perhaps it can make Mr. Ak-sakov's meaning clearer if we use the following terms: in the case of plane figures, i. e., of two-dimensional figures only (length and breadth) when they are of perpendicular equivalence we can verify that equivalence by the method of superposition; in the case of three-dimensional figures, however, when they are of perpendicular equivalence, or otherwise expressing it, by the simple act of superposition whereby our senses verify that equivalence; but in the case of three-dimensional figures, when they are of perpendicular equivalence, the *intuition* already, it is obvious that our senses in the position of superposition which will enable our senses to

The test conditions surrounding the experiment are unimpeachable and unassailable. There is no room in them for a scientific negation; it is one of two things—either Zöllner lies, or, the fact took place as he describes it.

This experiment in the domain of mediumship has nothing substantially new in it; it belongs to a long series of phenomena which exhibit what

**I**nterested as I am in ethnological studies and everything that tends to improve and better the condition of a common humanity, I often wonder why so little attention is paid to temperaments in marriage, mental impressions, and such other correlational functions of procreation as really are right in the line of the highest and most dignified attention is paid to the breeding of fox-hounds, how little is paid to pre-natal life and the development of children.—*J. M. Peebles, in London Med. Mag.*

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